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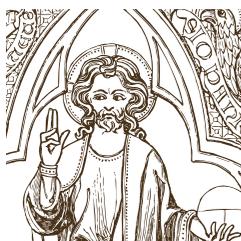
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St. Francis de Sales, pray for us.

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Cover by: Arthur Waligora





FROM *the* BISHOP

NATIONAL EUCHARISTIC REVIVAL

- II -

Last month I wrote briefly about the theology of the Lord's Presence. I pray that you took the opportunity to review the website created by Blessed Carlo Acutis where he catalogued a number of Eucharistic Miracles: www.miracolieucaistici.org/en/liste/list.html. Besides the website, which details so many miracles, the life of Blessed Carlo Acutis is itself a beautiful and edifying testimony to the beauty and power of the Eucharist.

This month, I want to spend a little time on the Holy Sacrifice of the Mass as the privileged place or 'event' during which the miraculous transformation of bread and wine takes place. In his most recent Pastoral Letter, titled, *Desiderio desideravi* ("I have earnestly desired to eat this Passover with you before I suffer" (Lk 22:15)) Pope Francis talks about the liturgy of the Eucharist itself. As the title of the Letter informs us, the Holy Sacrifice of the Mass, the reenactment of the Lord's Last Supper, is something which Jesus 'earnestly desired' to make available for us before He suffered. Thus, the Eucharistic Sacrifice (Mass) is a profound manifestation of the depth of the Lord's love for His disciples and for us. Jesus desires that all will be saved and He desires that all come faithfully to that altar upon which His supreme sacrifice is repeatedly made present and thus, repeatedly, made available to and for us. This occurs at every Mass which is celebrated in each Catholic Church throughout the world. The Lord is made present and available to and for us.

I understand that all of my readers understand the basic structure of the Mass and know that the high point is the Eucharist Prayer in which the 'words of institution' (This is my Body. This is the Chalice of My Blood.) are found. Local catechesis needs to offer further instruction on the various elements which come together in the Holy Sacrifice. The gathering and preparatory rites

are intended to create a 'break' between the secular world in which we live and the world of faith and mystery which we come to Church to encounter. This break requires work on the part of everyone and, as Pope Francis reiterates, it takes silence. We could spend several columns on this one word: Silence. How much it is needed, how much it is avoided, how much we seem to fear it.

We know that the Word of God (Old Testament and New Testament) holds a place of prominence in the Mass. In this we imitate the early members of the apostolic Christian community who "met constantly, to hear the apostles teach, and to share the common life, to break bread and to pray" (Acts 2:42). Hearing the teaching of the apostles and breaking bread has become much more formal and scripted but, in reality, at Holy Mass we continue to do what the early Christians did: We listen to the Word of God, listen to the teaching of the Church and break the bread of the Most Holy Eucharist. In doing this we literally step into an invisible reality, focus on that reality which is God Himself and offer that same sacrifice (Jesus Himself) which Jesus offered to His Father on the night on which He was betrayed. As Pope Francis writes: "These words of Jesus, with which the account of the Last Supper opens, are the crevice through which we are given the surprising possibility of intuiting the depth of the love of the persons of the Most Holy Trinity for us".

While the external structure of the Mass has become more formal, the reality of Jesus' words and actions remains. Much emphasis is placed on what the priest does and perhaps an inordinate degree of emphasis is placed on 'how' he presents himself at Mass. The Church calls this the *ars celebrandi*, which is what it sounds like, the art of celebrating. Pope Francis points out that this 'art' is "required of the entire assembly

that celebrates" but primarily the priest-celebrant. Sometimes the priest can enhance the religious or spiritual experience and sometimes he may overemphasize the human, emotional, sensual elements, which might be very appealing to many congregants, but which may actually diminish the deeper spiritual, religious elements. Some music is better suited to the sacredness of the moment and some music can actually diminish this sacredness. It is not solely a matter of what people, or particular musicians, 'like' but rather a matter of determining what is more appropriate. We must avoid asking how we can make the Mass more enjoyable. We should ask instead, "How can we gather and pray so as to draw all the faithful more fully into the mystery, the reality of the Sacrament and Sacrifice of Holy Mass?"

Pray for me as I promise to pray for you.



Bishop Robert F. Vasa



From *the* Editor
Abortion is Murder
(still)



By Chris Lyford
 Editor, North Coast Catholic



When I was a kid I used to love to collect stickers of all kinds. My favorites were the STP and Wynns stickers because they were strong and colorful. And they smelled good. Even for a humble fourth grader, I was proud of my collection. I was especially elated when my Mother offered me a big bold bumper sticker from her stack of 50 which she had made as part of her role as the first president of Right to Life in Oregon. The sticker stated simply: “Abortion is Murder”. I liked it so much I put it on my book bag and displayed it proudly to all. Though I wasn’t setting out at that age to be a political activist, I remember getting some pretty interesting reactions as the parents and staff of the Catholic School I attended read it. As I reflected on the reactions, I realized two things: one, this was a hotbed issue in 1970 as the Pro-Life supporters campaigned against the coming Roe vs. Wade decision, and two, I agreed with it wholeheartedly.

The statement is still as true as ever, and as we look at the evil proposed in our state’s Prop 1, it’s clear that the battle to protect the most vulnerable of our brothers and sisters is far from over. From the humblest of Catholic faithful to the Pope, the statement is true that you cannot be a Catholic in good standing and support the ending of

human life. Take a look at the information in this issue of the North Coast Catholic on the details of Prop 1 and reflect honestly and prayerfully on how you are speaking out against this holocaust.

As our country prepares for Thanksgiving, the Christmas season and yes, the midterm elections, we may have to negotiate some turbulent times. Let us prepare by frequenting the Sacraments and acknowledging God in our daily lives that we may be a sign of hope for those around us.

Before great confrontations, God first purifies His people, to fit them for the battle. I believe that God intends each man and woman to make their stand – to rely on Him completely and not seek to abrogate their personal responsibility to someone else.

The social dysfunction we are seeing these days may be part of that process, forcing each of us to see that if we do not make our personal stand, this nation, under God, shall indeed perish from the earth. Many, maybe even most, Christians and faithful Jews have figured that out. Let us embrace this Month of the Holy Rosary by taking up the most powerful spiritual weapon outside of Holy Mass and let Our Lady of the Most Holy Rosary lead us on! 🇺🇸

For more information on the abortion issue: www.lifefacts.lifesitenews.com/abortion

**To get involved in
 40 Days for Life go to:
www.40daysforlife.com**

NAPA:
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 (707) 501-7031
domfig92@yahoo.com

SANTA ROSA:
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judy1parcher@sbcglobal.net



US bishops' pro-life chair asks Catholics to practice 'unconditional love' after Roe

By Katie Yoder
Catholic News Agency



In anticipation of Respect Life Month in October, Archbishop William E. Lori of Baltimore is encouraging Catholics to practice “radical solidarity and unconditional love” for pregnant and parenting mothers.

In a new statement issued Wednesday, Lori, the chairman of the U.S. Conference of Catholic Bishops' (USCCB) Committee on Pro-Life Activities, called the Supreme Court's decision in June to overturn *Roe v. Wade* an “answer to prayer” — and an opportunity to build a culture of life.

The decision that leaves abortion up to the states ended the court's “nearly fifty-year nationwide regime of abortion on demand,” Lori stressed.

He called it a “victory for justice, the rule of law, and self-governance” as well as a “time for a renewal and rededication of our efforts to build a culture of life and civilization of love.”

“Justice is, of course, essential to this end. But it is not sufficient,” he commented. “To build a world in which all are welcome requires not only justice, but compassion, healing, and above all, unconditional love.”

In a post-Roe world, he called on the faithful to “shift the paradigm” to what St. John Paul II described as “radical solidarity” — or “making the good of others our own good, including especially mothers, babies (born and preborn), and families throughout the entire human lifespan.”

Lori added: “It is a call to friendship and compassion rooted in the truth that we are made to love our neighbor as ourselves.”

To practice radical solidarity and unconditional love, the bishop called on the faithful to take certain steps.

“First, by speaking the truth that abortion not only unjustly kills a preborn child, but also gravely wounds women, men, families, and the nation as a whole,” he wrote. “We must speak these truths with compassion, and we must live these truths with compassion.”

Next, he asked the faithful to have the “courage to love — to act and bear witness by caring for the least among us, without condition or expectation of recompense.”

Lori pointed to the work that Catholics are already doing on a personal level to help those in need.

“Many are engaged in parish and community initiatives such as pregnancy resource centers, post-abortion counseling and more recently Walking with Moms in Need,” he said, referring to the USCCB's parish-based pro-life ministry.

On a larger level, he recognized the Catholic Church as the largest charitable provider of social services to women, children, and families in the United States.

“Catholics have already done much at both the institutional and personal level to help address the problems of poverty, healthcare, education, housing, employment, addiction, criminal justice, domestic violence, and the like that push women towards abortion,” he confirmed.

“Our Church understands that parents, children, and families need help not just during pregnancy, but throughout the whole of life's journey because millions of Catholics already accompany their neighbors in such circumstances.”

That includes, he said, accompanying parents during adoption or offering mercy and healing to women and men suffering

after abortion.

He concluded by calling for a “new politics” through radical solidarity.

“Those who disagree on the morality or justice of abortion should nonetheless come together to pursue common-ground solutions to provide care and support to mothers, children, and families in need,” he wrote. “Public officials can stake out new ground, to move beyond the political divisions of Left and Right and build a new coalition of people of good will that will focus on the best outcomes for those in need by whatever means — public or private — that prove to be most effective.”

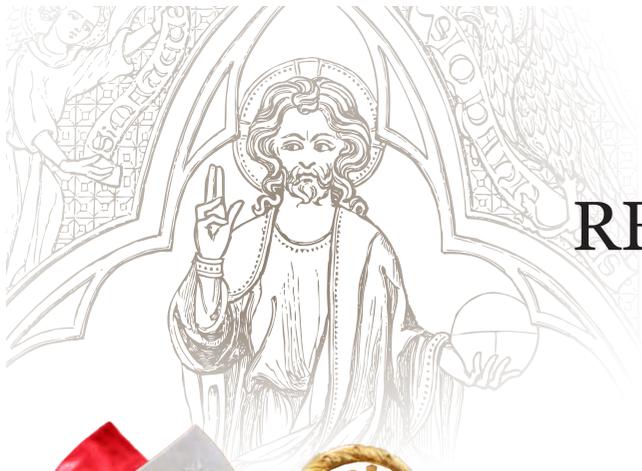
He emphasized that “we belong to each other, and each of us was made for love and friendship.”

“Accordingly, we must live and act in radical solidarity with mothers, children, and families in need,” he urged. “That means doing whatever we can through law, policy, politics, and culture to provide them with the care and support necessary for their flourishing throughout the entire arc of life's journey.”

“Through our collective and individual actions, we can build a culture of life and civilization of love in America,” he added. “Let us begin.”

In November, Lori told CNA that if the overturning of *Roe* translated into an increase of mothers giving birth, the Church must “step up to the plate and be there,” with its Catholic health care institutions, Catholic charities, and Catholic parishes.

For Catholics, he said, “The duty to cherish and foster human life is always going to be part of who we are.” 📌



RELIGIOUS EDUCATION CONGRESS

2022

By **Chris Lyford**
Editor, North Coast Catholic



The Diocesan Religious Education Congress on September 23rd and 24th was a packed house this year. The annual event organized by the Religious Education Department under the direction of Director: Deacon Dennis Purificacion, Senior Associate: Carmen Aaenson, and Administrative Assistant: Wilma Guevara. The event was hosted at Cardinal Newman High School thanks to the hospitality of President Dr. Linda Norman, Department of Catholic Schools Superintendent Dr. Adrian Peterson, and Sr. Mary Vianney, MSSR, Director of Catholic Schools Faith Formation.

Bishop Vasa welcomed the Catholic School teachers on Friday, and the Catechists of the Diocese on Saturday with these words: "It is my pleasure to welcome you to the annual Santa Rosa Religious Education Congress! Since we are in the first year of a

three-year National Eucharistic Revival, we have chosen for this year's Congress theme "The Church and the Most Holy Eucharist". We are reminded that the Sunday Liturgy provides us with the opportunity to encounter the living Lord.

As Pope Saint John Paul II wrote in his Apostolic Exhortation Day of the Lord (Dies Domini, no. 33, 1999), "At Sunday Mass, Christians relive with particular intensity the experience of the Apostles on the evening of Easter when the Risen Lord appeared to them as they were gathered together (cf. Jn 20:19). In a sense, the People of God of all times were present in that small nucleus of disciples, the first fruits of the Church."

Realistically, even if we attend Mass every day, we allocate precious little of our daily allotment of time to reflection on the presence of our Lord in the Most Blessed

Sacrament. Thus, I encourage the Faithful to take advantage of the talks which will be given over the course of these two days to help deepen the Eucharistic Revival in our nation, in our lives and in our parishes. May the Blessed Virgin Mary, Mother of the Eucharist, help us to follow Jesus in the Eucharist more closely and more ardently."

Fr. Hezekias Carnazzo, founder of the Institute of Catholic Culture gave the morning keynote address entitled "The Tree, the Rock and the Cross: The Eucharist in Salvation History" and Mr. John Galten gave the afternoon presentation on "The Holy Eucharist – The Heart of the Church". Breakout workshop presenters were Linda Szczech, Marie Rodnick, Suzanne Crotty, Lani Manasse, Mark Brumley, Rev. Moses Brown, and Deacon Dance Farrell. 🇺🇸

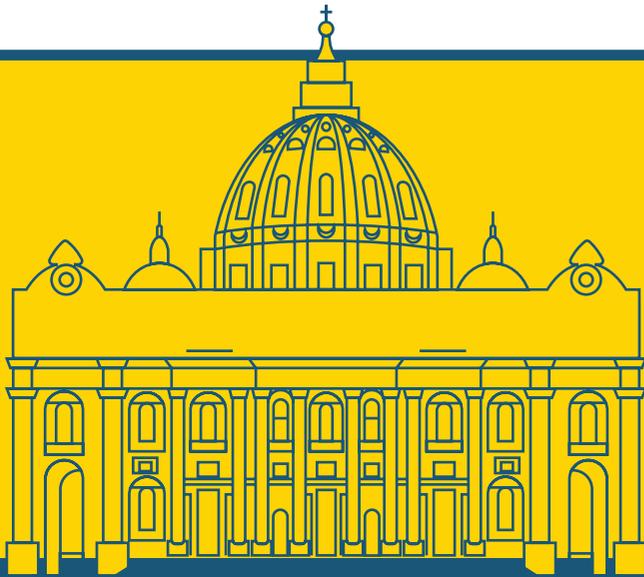
Photography Credit: Dan Dougherty





It's Like Déjà Vu All Over Again!

-Yogi Berra



1968 vs. 2022

For those of you who don't know the name Yogi Berra, he was a famous catcher playing back in the 1940s, 50s, and into the 60s for the New York Yankees baseball team. A Hall of Fame player, he also became a cultural icon whose fame transcended the baseball diamond. His sayings, known as "Yogi-isms" such as "It ain't over till it's over" and "The future ain't what it used to be," have stood the test of time and can be heard even today.

One of Yogi Berra's famous sayings, "It's like déjà vu all over again," meaning the eerie feeling that you've been here and done this before, seems appropriate for an issue coming out of the Vatican recently that has garnered some attention and confusion among the Catholic faithful.

Back in 1968, Pope St. Paul VI promulgated ("made known") a papal encyclical known as *Humanae Vitae* (On

Human Life). We're sure many of the older parishioners can recall when that happened. *Humanae Vitae* confirmed the teaching that gives us the beautiful and clear understanding about God's plan for married love and the procreation of human life. It also offered Pope St. Paul VI's prophesy that marriages, society, and respect for women would suffer if the use of contraception became widespread. Hmm...

Although this teaching faced resistance from several lay theologians and clergy, including some bishops at the time, it has been reaffirmed and further developed by subsequent papal teachings, from Pope St. John Paul II's *Evangelium Vitae* to the current version of the Catechism of the Catholic Church, recently revised by Pope Francis, which describes the use of contraception as "intrinsically evil."

So, this brings us to "It's like déjà vu

all over again." Recently, some members of a Vatican pro-life think tank known as the **Pontifical Academy for Life (PAL)**, have been pushing for a "paradigm shift" in Catholic moral theology that would include departing from established teaching on contraception. Some PAL supporters of this suggested major, and some might say extreme, change are even urging Pope Francis to follow suit with an encyclical affirming this radical break from over five decades of magisterial doctrine against the use of contraceptives.

The recent release of a transcript of the proceedings from a 2021 PAL-sponsored theological seminar alludes to the idea of proposing this significant change in Catholic Church teaching on marital love. The transcript's introduction, written by Archbishop Vincenzo Paglia, the academy's president since 2016, described the

suggested “paradigm shift” from previous approaches in moral theology to the guiding criteria of “wide-ranging dialogue,” which intentionally incorporates the perspectives of not only various theological positions, but also non-Catholics and nonbelievers alike.

However, apparently not consulted in the production of the transcript were several active members of the **Pontifical Academy for Life**. “As a member of the PAL: this is not an official statement but the seminar records in which 20 people made their personal statements,” Elena Postigo, a Spanish-based bioethicist shared on Twitter. “Many members didn’t know about it and are astonished.”

Dr. Mónica López Barahona, a member of the Board of Directors of PAL, responded to the transcript’s claims that “In no case does said volume represent an official declaration of the PAL and much less does it mean a change in the Magisterium of the Church, which, as is well known, is only conveyed through papal encyclicals, instructions from the Dicastery for the Doctrine of the Faith, and explicit magisterial declarations.” She continued that such discussion “should have been brought to the attention of the PAL Board of Directors” for its assessment, and should “not have been published until further consideration and assessment by the competent authority of the Church.”

Additionally, many theologians are likely to find doubtful the claim that this PAL transcript’s position in any way flows from the entire body of papal magisterial teaching concerning contraception from *Humanae Vitae* in 1968 and onward, including Pope St. John Paul II’s extensive work known as the Theology of the Body.

And the “*déjà vu all over again*” feeling? Well, back in 1968, when *Humanae Vitae* was getting ready to be released to the faithful, “leaks” out of the Vatican claimed that contraception was not intrinsically evil as previously taught and would soon be an accepted part of Catholic moral teaching. Those “leakers” were wrong. Pope St. Paul IV’s *Humanae Vitae* upheld and better defined Church teaching in the area of marital love, putting emphasis on God’s design for married couples in the use of Natural Family Planning

methodologies and condemning the use of contraceptives. The released PAL transcript also suggests changing Church teaching on issues of reproductive technologies and end of life matters as well.

So the point here is that the PAL transcript was released by some dissenting members who seem to want to alter established Catholic Church teaching as found in *Humanae Vitae*, yet as an ecclesial think tank, they have no authorization to do so and do not even have a consensus among the PAL members regarding the released transcript. But like back in 1968, this has unfortunately caused confusion among the faithful.

One thing seems pretty obvious though. After more than 50 years of Catholic Church teaching on the moral impermissibility of contraception, some members within the Vatican bureaucracy, under the appearance of the **Pontifical Academy for Life**, are intent on taking us back to the old conflicts and dissension of the 1960s. “*Déjà vu all over again!*” Hopefully, the Pope and the majority of our Bishops won’t allow Church teaching on the sanctity of Catholic married love to be transformed into anything less than the beauty and glory of marital intimacy as created in us by God.

Perhaps the **Pontifical Academy for Life** should spend some time on how to better educate the faithful on the authentic and true teachings of the Church in the perfection of God’s plan for marriage and sexuality through the use of Natural Family Planning.

May the Holy Spirit guide the decision makers of Holy Mother Church in the ways of truth by upholding the dignity of all persons and the understanding of the true essence of married love as designed by God. 🇫🇮



Pax Christi,
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PRIESTLY ORDINATION ANNIVERSARIES

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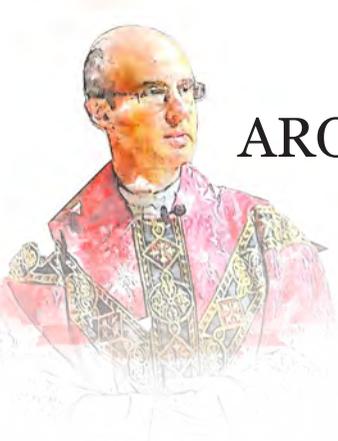
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AROUND THE DIOCESE

— with —
Rev. Moses Brown
VICAR GENERAL

Vandalism against the Catholic Church

Sadly, someone vandalized the Chancery offices of the Diocese of Santa Rosa. The Chancery is the home office of the Diocese and a place of work for about 15 employees. Over the weekend of September 10th and 11th, someone spray painted our building and smashed a window. The piece of graffiti was only discovered on Monday morning and is connected to two waves of vandalism that have occurred across Canada and the United States.

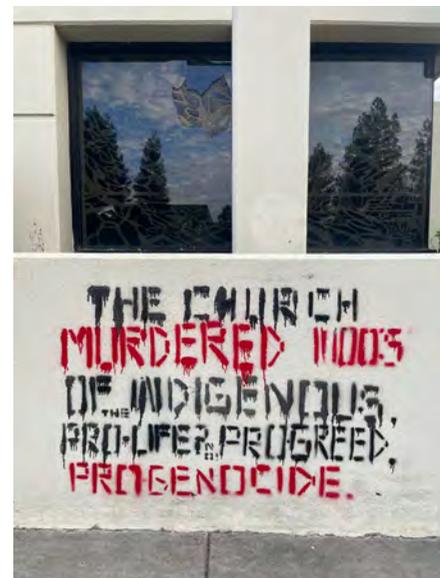
In Canada, many small wooden Catholic Churches have been burned down in anger at events from the 19th and 20th Century. The Canadian government forced Native American children to live at schools that were mostly operated by Catholics, Anglicans, or other Christian Churches. Sadly, many were abused while at these schools whose function was to make Native American children assimilate to wider Canadian society. These schools were mostly operated by Catholics, Anglicans and other Christians. The Canadian government has apologized for its role in these schools. Additionally, Pope Francis, in his recent trip to Canada, expressed genuine sorrow for the Church's role in these schools.

In the United States, there has been a wave of vandalism against Churches, both Catholic and Protestant, and pregnancy centers after the Dobbs decision of the Supreme Court significantly altered the legal framework for abortion access in the United States. The Dobbs decision has

returned access to abortion to the elected representatives of the people. Many states have now strongly limited access to abortion. In response, some activists have decided to target the Church with acts of violence instead of using the democratic process. I pray that this be the last such incident, but it is a good reminder for all of us to remain aware of our surroundings and to pray for those who oppose us (Romans 12:14). We pray for conversion and for God's Will to be made manifest at all times.

Additionally, St. Mary Church in Arcata was vandalized on September 25th. The vandalism was superficial in the sense that

nothing was permanently destroyed. It was all done with spray paint. The vandals linked themselves with the BLM and Antifa organizations. The graffiti was also politically connected as they mentioned the MAGA slogan from Donald Trump's campaign. It is sad to see our Churches become the target of vandalism, especially in light of the fact that the Catholic Church is so firmly against racism and not connected with political groups. Such vandalism is a reminder for us all to be vigilant. These crimes have been reported to law enforcement and hopefully the perpetrators can be identified. 📌





Catholic Father of Seven Arrested in FBI Raid

By Shannon Mullen
Catholic News Agency
September 26



The arrest of a Catholic apostolate leader and father of seven in an FBI raid last week has sparked a groundswell of support for him and his family.

As of Sunday night, an online fund drive had raised more than \$126,000 to help the family, far surpassing an initial \$30,000 goal.

Mark Houck, the founder and co-president of The King's Men, a men's ministry, faces federal assault charges stemming from an altercation with a Planned Parenthood escort outside a Philadelphia abortion facility nearly a year ago.

Houck, who regularly prays the rosary outside the facility, maintains he was defending his 12-year-old son from the escort's verbal harassment, a family spokesman, Brian Middleton, told CNA on Sunday. The man fell when Houck pushed him away, Middleton said.

The altercation was captured on a video the Houcks are in the process of locating, Middleton added. As of Sunday the family had not yet hired a lawyer but they expect to do so on Monday, he said.

When both the city police and the district attorney declined to file charges against Houck, the escort filed a private criminal complaint in Philadelphia municipal court, Middleton said. The case was dismissed in July when the man repeatedly didn't show up in court, Middleton said.

Just days later, Houck received a "target letter" from the U.S. Attorney's Office informing him that he was the focus of a federal criminal probe into the same incident, Middleton said.

Through his attorney at the time, Houck

tried to contact the U.S. Attorney's Office to discuss the case but never received a response, Middleton said.

"The next time they heard anything was Friday morning," he said.

That day, Sept. 23, federal law enforcement officials arrived outside the Houcks' home in Kintnersville in Bucks County, Pennsylvania, around 7 a.m.

"A SWAT team of about 25 came to my house with about 15 vehicles and started pounding on our door," Houck's wife, Ryan-Marie Houck, told CNA on Friday, just hours after her husband's arrest.

"They said they were going to break in if he didn't open it. And then they had about five guns pointed at my husband, myself, and basically at my kids," she added.

"They were pointing their weapons," Middleton said. "They came in as if they were expecting some kind of confrontation."

11 Years in Prison if Convicted

The FBI told that Houck was arrested outside his residence Friday morning "without incident." In a press release, the U.S. Attorney's Office for the Eastern District of Pennsylvania said that Houck is being charged with a violation of the Freedom of Access to Clinic Entrances Act, more commonly referred to as the FACE Act.

The federal indictment says that Houck twice assaulted a 72-year-old man who was a patient escort at a Planned Parenthood facility at 1144 Locust St. in Philadelphia on Oct. 13, 2021. Houck first shoved the escort, identified by the initials B.L., to the ground as B.L. was attempting to escort two patients, the indictment alleges. Houck also "verbally confronted" and "forcefully shoved" B.L. to

the ground in front of the facility on the same day, the indictment says.

The indictment says that B.L. was injured and needed medical attention. Middleton, the Houck family spokesman, maintains the injury was minor, only requiring "a Bandaid on his finger."

If convicted, Houck could face up to 11 years in prison, three years of supervised release, and a fine of up to \$350,000, according to the U.S. Attorney's Office.

The FACE Act "prohibits violent, threatening, damaging and obstructive conduct intended to injure, intimidate, or interfere with the right to seek, obtain or provide reproductive health services," according to the Department of Justice (DOJ).

Middleton said Houck and his family are well-known in the Philadelphia area.

"The Houcks are incredible people. Mark's whole life is a ministry," he said. "This is really the family next door."

Middleton speculated that many of those contributing to the fund believe the FBI used "unnecessary force" in arresting Houck.

He said the raid may fuel further criticism that the Biden administration's Justice Department has a double standard where abortion politics are concerned, noting the contrast between the aggressive tactics used against Houck and the lack of any arrests by the FBI in connection with dozens of incidents of vandalism against pro-life pregnancy centers across the country in recent months.

CNA reporter Joe Bukuras contributed to this story. 📧



ONCE WE WERE HEROES

Commentary
By Charlie Johnston

Two-hundred-fifty years ago discontent with European forms of government was simmering in the American colonies. Though the discontent was most specifically directed at England it was, in some ways, ironic as England was probably the most liberal of the European autocracies and constitutional monarchies. But it was England that governed America, so the English were the focus of the colonists' ire.

Understand that, in classical terms, "liberal" meant those who stood for individual rights and decentralization of state power, while "conservative" meant those who supported centralized and comprehensive state authority. Yet another example of the left bowdlerizing our language to fool people. I am a classical liberal which, in modern times, is called a conservative. Over the course of some decades liberalism became the dominant philosophical political force. So naturally, classical conservatives

who supported centralized state power co-opted the term without changing their beliefs. The great philosopher, John Stuart Mill, once observed that conservatives are not necessarily stupid, but that most stupid people are conservative. Leftists LOVE to use that quote, completely unaware that, at the time he said it, "conservatives" believed, like them, in the supremacy of the state – unintentionally proving his point. But I digress.

Deep thinkers among the American colonists were disgusted with the abuses of absolute monarchs and centralized governments entirely. They sought to create a new form of government by the consent of the governed with the people, collectively, as sovereign. Their visceral loathing of centralized state power led them, initially, to erect a national government that was so feeble it could not effectively provide even for the common defense (Articles of

Confederation). In 1787 they convened the Constitutional Convention, determined to found a system that was built on popular sovereignty, protected individual rights (as defined by natural law), was stable, and gave the central government just enough authority to carry out its legitimate duties but toothless enough that it could not become a tool of oppression.

First, they divided central power up into three categories; executive, legislative and judicial figuring that if they had to compete internally with each other, it would keep them busy enough to make it hard for them to become an oppressive leviathan. Then they limited the federal government to those few powers specifically enumerated in the Constitution, reserving the bulk of governmental power to the states. Then, since they had given the states wide latitude in making laws, they specifically wrote the Bill of Rights to prevent states from encroaching on

individual liberty – and to protect against the tyrannical drift that had historically plagued and destroyed democracies (the tyranny of the majority).

They accomplished this by first setting up a blended system of a democracy and a republic. By forming a bicameral legislature in which members of the House were directly elected by the people in each district, they set up a citizen legislature that would respond to popular passions. It was, in essence, the gas pedal of government. Then they set up a Senate whose members would be chosen by the states, both in recognition that the country was actually a federation of states, each of which had great power, and as the brakes on government – to prevent popular passions from careening out of control. This provided the system with the capacity for novel initiative while preserving social stability. Members of the House, chosen for short two-year terms directly from the people, were originally envisioned to be citizen legislators who would serve for a few terms and then get back to their real jobs. Members of the Senate were called to be the professional class of legislators, with the best and most thoughtful to be chosen by the states for long six-year terms. This balanced republican and democratic imperatives (I'm speaking philosophically here, not in recent partisan terms.)

The Bill of Rights was added to explicitly keep an overweening federal or state government from encroaching on individual rights by removing certain areas of life entirely from the jurisdiction of the government.

The First Amendment which protected the natural rights of speech, religion, the press, assembly and petitioning the government was a mother lode.

First was Freedom of Speech. After millennia of being subject to governments that pretended to know and decree what truth is, the Americans decided that truth will stand the test of examination. No matter what level of authority or expertise any person or institution claimed, they still must submit their thesis to the open public square. Whoever was most convincing prevailed. If they were wrong, time would tell and dissenters would grow stronger and, ultimately, prevail. The key was

preserving the open square in order to prevent anyone from ever imposing their will. If you were not willing to stand the test of examination, you were dismissed as too stupid or venal to be listened to and given a fair hearing.

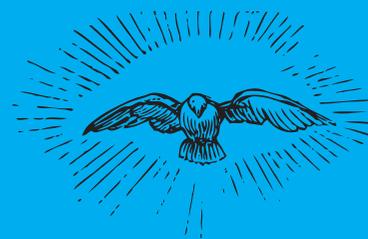
Next was Freedom of Religion. This amendment has been utterly turned on its head, understood by most as meaning the exact opposite of what it actually was written to mean. At the time of its writing, several states HAD established religions. Those states were the most vociferous in insisting upon the inclusion of this passage. It did NOT establish separation of Church and State; rather, it barred the federal government from ever having any jurisdiction at all over religion (except to bar a religious test for holding office). All jurisdiction over matters of religion was reserved to the individual states.

The right of Freedom of Assembly protected people's right to form voluntary associations without governmental interference. Of course, there was no IRS or FBI at that time to hammer conservative organizations. Freedom of Petition guaranteed the right of people to lobby their legislators. Lobbying has a terrible name now, as it should. But it was intended to be a positive good at the founding because the founders had set up a government so limited in powers that it could only be for the public good that people would lobby. No one, at that time, expected that government would set itself up to determine who the economic and social winners and losers would be.

The Second Amendment guaranteed all citizens the right to bear arms in common usage. Moderns might wonder how the government protected citizens from violence. It was simple: since the people were sovereign and the government their servant, law-abiding citizens had the absolute right to firearms for personal use and as a firewall against overweening government. The people decided how much firepower government was allowed rather than vice versa. To protect citizens from violence, state governments focused on crime control, not gun control. Today we have the opposite: the government wants to control the peoples' right to bear arms while releasing violent criminals without



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bail, a policy so absurd no founder could imagine that any serious person would ever propose such a thing.

The Fourth through Eighth Amendments established the contours of an honest and just legal system. They guaranteed due process under an adversarial system where the accused was guaranteed to be able to present his evidence and get his say (ask the J6 defendants and Donald Trump how that is going). They guaranteed a speedy trial without excessive bail (again, ask the political J6 prisoners, held without bail or even charges for almost two years how that is working out. Charges, when they actually are mounted, are generally for trespassing or parading). These amendments protected citizens from unreasonable search and seizure (ask all the Trump associates who have had their phones and papers seized without explanation and often without warrants these last few weeks about that one).

The Tenth Amendment barred the federal government from exercising any power or authority that was not specifically granted by the Constitution. All other powers were retained by the states and the people. The federal government, in most things, was envisioned to be a glorified clerk – a sort of butler to the states and the people. The primary exceptions were that the federal government had the sole power to wage war, print money, and adjudicate disputes between the states. Now, of course, the federal behemoth treats states as branch offices to carry out its dictates.

This was a very different type of government than any that had ever been tried before. In all other types of government the central question was who would rule and who would have a say in that rule. It literally had been, before America, a quest for the ring of power. The Americans intentionally vested sovereignty in the whole people, dividing and sub-dividing power to protect themselves from ambitious officials and bureaucrats.

Americans intentionally based their political theory on natural law, that rights were bequeathed by God and that no government had any authority over those rights whatsoever, only the obligation to defend them. Former Pres. Barack Obama argued that it was a mistake to focus on “negative rights” (what government is NOT allowed to interfere with) rather than

“positive rights” (what government MUST do for you). The founders were far wiser than Obama. They knew that government can do nothing for you without assuming some measure of authority and coercion over you. Government cannot give to anyone without first taking from someone else. The whole point of America’s founding was to protect people from the tender mercies of a government that had power to dominate and coerce them.

Though many American founders were deists (they believed in a divine supreme power but were unconvinced that He was intimately involved in human affairs after having gotten things started) the American system assumed the existence of a just God. In fact, the American Revolution was the hybrid flowering of the Enlightenment and Faith – focused on the rights (free will) of the citizenry with confidence that in a system based on persuasion rather than coercion, in which government was not allowed to issue arbitrary dictates, both the people and the polis will flourish. Thirteen years after the American Revolution came the French Revolution, the noxious flower of the Enlightenment fully divorced from Faith. It turned out to be just a new variant of the old quest for power, to simply decide who rules without reference to any actual rights of man.

European authoritarians and tyrants expected the American experiment to collapse quickly into chaos. After all, what an absurd idea that the common people can both take care of and govern themselves better than self-anointed rulers can! After about 50 years, the authoritarians and tyrants of Europe were shaken, for the American system not only worked; it worked far better than any system they had ever devised to promote opportunity and human happiness. (Alexis de Tocqueville’s early 19th century tome, *Democracy in America*, is still the best explication of the philosophical underpinnings of the American system and why it worked.) It worked so well that it started to spread throughout the world, becoming the preferred system for those not under the thumb of tyrants – and often the spark that overthrew those tyrants.

Alas, early in the last century, Pres. Woodrow Wilson made no secret of his contempt for the Constitution and his conviction that America should be ruled by “experts.” Thus began the slow overthrow of

the American system, progressively replaced by those who dreamed of ruling and who agreed with the crowned heads of 17th century Europe that it was absurd to entrust governance and rights to common people, even though that system had worked so brilliantly.

In Ernest Hemingway’s 1926 novel, *The Sun Also Rises*, a character is asked how he went bankrupt. “Two ways,” the character replies, “Gradually then suddenly.” After a century of “gradually,” we have reached the “suddenly” stage of the overthrow of the American system. We are on the precipice of falling completely back into the old system of a ruling class and the ruled – preserving some of the trappings of American liberty under God while gutting it entirely of its substance. It is actually a war on God, Himself, for God, Himself, is the ultimate guarantor of human liberty.

Once we were heroes who threw off the chains of ambitious men who sought to rule us by decree. Now is the time when we must gather ourselves and decide whether the capacity for heroism, under God, is still within us. The fate of many generations yet unborn depends on our answer to that question now.

If communication goes out for any length of time, meet outside your local Church at 9 a.m. on Saturday mornings. Tell friends at Church now in case you can’t then. 📍

Charlie Johnston is a self-employed political consultant from Colorado



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Kazakhstan Bishop Cautions About Interreligious Meeting the Pope Attended

By Edward Pentin

September 15 Catholic News Agency



Bishop Athanasius Schneider in Nur-Sultan, Kazakhstan, on Wednesday (photo: Rudolf Gehrig / CNA)

NUR-SULTAN, Kazakhstan — A large interreligious conference Pope Francis attended in Kazakhstan this week had the welcome aim of promoting peace and harmony, but also risked giving the impression of a “supermarket of religions” that relativizes the one true religion of the Catholic Church, Bishop Athanasius Schneider has said.

The auxiliary bishop of Astana, Kazakhstan, who took part in the Pope’s Sept. 13-15 visit to the Central Asian country, said the meeting’s aim, to promote harmony and peace, was “good,” but added “there is also a danger that we the Catholic Church should not appear simply as one of the many religions.”

“We’re not one of the many religions, we’re the only one true religion which God commanded to all people to believe,” Bishop Schneider told EWTN’s Alexey Gotovskiy in Nur-Sultan, the nation’s capital. “There is no other way to salvation.”

The Pope visited Nur-Sultan (formerly Astana) primarily to address the Seventh Congress of Leaders of World and Traditional Religions. The meeting, held every three years, brought almost 100 delegations from 60 countries, and included representatives of Christianity, Islam, Judaism, Shintoism, Buddhism, Zoroastrianism and Hinduism.

In his comments to Gotovskiy, Bishop Schneider voiced his concern that when Church leaders take part in such events, they are giving the impression that the Church belongs to “a supermarket of religions — everyone is there and you can choose what you want. But Jesus Christ is not in the

supermarket of religions. He is the only one [true God].”

He advocated finding ways to improve such meetings, and recommended it would be better to have local meetings on a “human level,” thereby mitigating “the danger of relativism, indifferentism and syncretism.”

Bishop Schneider voiced similar concerns in his 2019 bestselling book *Christus Vincit: Christ’s Triumph Over the Darkness of the Age*. He told the journalist Diane Montagna that by not preaching the truth of Christ clearly to members of other religions, he believed clerics today were committing a “great sin of omission.”

Since the Second Vatican Council, he continued, interreligious dialogue has created the impression that all people are “traveling on parallel tracks to the same God and will all reach the same end,” but he believed that was a “betrayal of the Gospel.” If the Apostles had used that method, he said, “they would not have converted so many people to Christ” and would have died “not as martyrs but in their beds.”

During the congress, the Pope, who was seated alongside other religious leaders as one among the many others, shared with them his hope that the meeting would lead to a “fraternal” pathway toward peace built on “respect, sincere dialogue, respect for the inviolable dignity of each human being and mutual cooperation.”

“Religions remind us that we are creatures; we are not omnipotent, but men and women journeying towards the same heavenly goal,” he told the participants in a keynote address on Wednesday. In concluding

comments to the congress the following day, he urged all religions and societies to involve women and young people in the quest for world peace.

Remarks to Reuters

Bishop Schneider has publicly criticized the Pope in the past, but he told reporters in Nur-Sultan Sept. 15 while waiting for Pope Francis to arrive at Our Lady of Perpetual Help Cathedral for a meeting of bishops, clergy, religious and laity, that such criticism is an expression of “collegiality” and helpful for the Church.

“We are not employees of the Pope, the bishops. We are brothers,” he said, according to Reuters. “When in good conscience I feel that something is not correct or ambiguous I have to say it to him, with respect, fraternally.”

Bishops who disagree with the Pope have to be forthright, he continued, and should not be caught in “adulations and incense” or “behave like an employee to a boss,” Reuters reported.

Pope Francis has said in the past that he welcomes such “constructive criticism,” and is known to value frankness and honesty among his friends and associates, but he has criticized “those who smile while stabbing you in the back.”

Edward Pentin began reporting on the Pope and the Vatican with Vatican Radio before moving on to become the Rome correspondent for EWTN’s National Catholic Register. Follow him on Twitter at @edwardpentin.



DEL OBISPO

REAVIVAMIENTO EUCARISTICO NACIONAL - II -



El mes pasado escribí brevemente sobre la teología de la Presencia del Señor. Rezo para que aprovechen la oportunidad de revisar la página de internet creada por el Beato Carlo Acutis donde catalogó una serie de Milagros Eucarísticos: <http://www.miracolieucaaristici.org/en/liste/list.html>. Además del sitio web, que detalla tantos milagros, la vida del Beato Carlo Acutis es en sí misma un hermoso y edificante testimonio de la belleza y el poder de la Eucaristía.

Este mes, quiero dedicar un poco de tiempo al Santo Sacrificio de la Misa como el lugar privilegiado o "evento" durante el cual se lleva a cabo la transformación milagrosa del pan y el vino. En su Carta Pastoral más reciente, titulada *Desiderio desideravi* ("He deseado fervientemente comer esta Pascua con ustedes antes de padecer" (Lc 22,15)), el Papa Francisco habla de la liturgia de la Eucaristía. Así como nos dice el título de la Carta, el Santo Sacrificio de la Misa, la recreación de la Última Cena del Señor, es algo que Jesús "deseó fervientemente" poner a nuestra disposición antes de padecer. Así, el Sacrificio Eucarístico (Misa) es una manifestación profunda del gran amor del Señor por Sus discípulos y por nosotros. Jesús desea que todos nos salvemos y desea que todos vengamos fielmente a ese altar sobre el cual Su supremo sacrificio se hace presente una y otra vez y, por lo tanto, se pone a disposición de y para nosotros. Esto ocurre en cada Misa que se celebra en cada Iglesia Católica en todo el mundo. El Señor se hace presente y disponible para y por nosotros.

Entiendo que todos mis lectores comprenden la estructura básica de la Misa y saben que el punto culminante es la

Plegaria Eucarística en la que se encuentran las 'palabras de institución' (Este es mi Cuerpo. Este es el Cáliz de Mi Sangre). La catequesis local debe ofrecer más instrucción sobre los diversos elementos que se unen en el Santo Sacrificio. Los ritos de reunión y preparación están destinados a crear una "ruptura" entre el mundo secular en el que vivimos y el mundo de fe y misterio que venimos a encontrar en la Iglesia. Esta ruptura requiere trabajo de todos y, como reitera el Papa Francisco, requiere silencio. Podríamos dedicar varias columnas a esta sola palabra: Silencio. Cuánto se necesita, cuánto se evita, cuánto parecemos temerle.

Sabemos que la Palabra de Dios (Antiguo y Nuevo Testamento) ocupa un lugar destacado en la Misa. En esto imitamos a los primeros miembros de la comunidad cristiana apostólica que "perseveraban en la enseñanza de los apóstoles, en hermandad, partiendo el pan y orar." (Hechos 2:42). Escuchar la enseñanza de los apóstoles y partir el pan se ha vuelto mucho más formal y escrito pero, en realidad, en la Santa Misa seguimos haciendo lo que hicieron los primeros cristianos: escuchamos la Palabra de Dios, escuchamos la enseñanza de la Iglesia y partir el pan de la Santísima Eucaristía. Al hacer esto, literalmente entramos en una realidad invisible, nos enfocamos en esa realidad que es Dios Mismo y ofrecemos ese mismo sacrificio (Jesús) que Jesús ofreció a su Padre en la noche en que fue traicionado. Como escribe el Papa Francisco: "Estas palabras de Jesús, con las que se abre el relato de la Última Cena, son la grieta a través de la cual se nos da la sorprendente posibilidad de experimentar la profundidad del amor

de las personas de la Santísima Trinidad por nosotros".

Si bien la estructura externa de la Misa se ha vuelto más formal, la realidad de las palabras y acciones de Jesús permanecen. Se pone mucho énfasis en lo que hace el sacerdote y quizás un grado excesivo de énfasis en 'cómo' se presenta en la Misa. La Iglesia llama a esto *ars celebrandi*, que es como suena, el arte de celebrar. El Papa Francisco señala que este 'arte' es "requerido de toda la asamblea que celebra", pero principalmente del sacerdote-celebrante. A veces, el sacerdote puede mejorar la experiencia religiosa o espiritual y, a veces, puede enfatizar demasiado los elementos humanos y emocionales, lo que puede ser muy atractivo para muchos feligreses, pero que en realidad puede disminuir los elementos espirituales y religiosos más profundos. Cierta música se adapta mejor a la santidad del momento y alguna música en realidad puede disminuir esta santidad. No se trata únicamente de lo que a la gente, o a los músicos en particular, les "gusta", sino más bien de determinar qué es más apropiado. Debemos evitar preguntar cómo podemos hacer que la Misa sea más agradable. En cambio, deberíamos preguntar: "¿Cómo podemos reunirnos y orar para atraer a todos los fieles más plenamente al misterio, a la realidad del Sacramento y el Sacrificio de la Santa Misa?"

Reverendísimo Robert F. Vasa
Obispo de Santa Rosa



La Vida puede ser complicada

De la oficina de Matrimonio y Vida Familiar

Saludos a la Familia de la Diócesis de Santa Rosa,

Hace un tiempo, un feligrés de nuestra parroquia de St. Francis Solano en Sonoma, nos dio un libro titulado **Life is Messy** (La



Vida puede ser complicada) por Matthew Kelly. Con un título así parece que todos y cada uno de nosotros pudiéramos reflexionar sobre una situación o situaciones de nuestra vida que han sido, o siguen siendo confusas.

En el primer capítulo, Kelly escribe: "El desorden de la vida es a la vez inevitable e inesperado." Pero Kelly nos da un antídoto: "Es lo que haces con el desorden lo que determina todo."

Aquí en la Oficina de Matrimonios y Vida Familiar, recibimos llamadas y correos electrónicos de personas que están tratando con problemas complicados como es de esperarse del matrimonio y vida familiar. El tema es bastante amplio. Pero uno de los temas que parece ser un dilema silencioso en la vida de muchas personas, es lidiar con el divorcio. Ahora para ser claros, no estamos hablando de una pareja lidiando con problemas maritales que podrían llevar, o han llevado a una separación civil. Esa situación no es silenciosa en absoluto. De hecho, es bastante evidente para los familiares y amigos de la pareja que están lidiando con el divorcio. El dilema silencioso del divorcio del que estamos hablando aquí es el impacto sobre los hijos del divorcio y específicamente, los hijos adultos del divorcio.

En su libro **Primal Loss** (Perdida Primaria), por la autora Leila Miller, entrevistó a hijos adultos de padres

divorciados y aprendió que el dolor nunca desaparece, y que no es un "desastre" creado por ellos, sino por sus padres.

Experimentar el divorcio o la separación de tus padres es un evento profundamente traumático, sin importar las circunstancias o la edad que tuviera cuando sucedió. El divorcio o la separación pueden y afectan el sentido de identidad de una persona, su vida de fe y su relación con Dios, su salud mental y física, su visión del matrimonio, sus propias relaciones y mucho más, como se muestra en numerosos estudios académicos. Los efectos del divorcio o la separación son duraderos, a menudo resurgiendo en las vacaciones y en los días festivos o acontecimientos más tarde en la vida.

Es no quiere decir que un hijo de divorcio o separación esté destinado a no ser feliz, o condenado a repetir los errores de sus padres, ni mucho menos. Gracias a Dios, la sanación profunda es real y posible. Pero es crucial comenzar a enfrentar cual profundamente dolorosos son los efectos del divorcio, cuantas personas experimentan ese dolor y cual poco se hace para ayudarlos.

Hace unos meses, nos enteramos de Life-Giving Wounds (Heridas que Dan Vida), un programa católico "para ayudar a los adultos jóvenes y adultos con padres divorciados o separados a dar voz a su dolor y encontrar una sanación espiritual profunda." Life-Giving Wounds (Heridas que Dan Vida) es un retiro de fin de semana dirigido por compañeros, que proporcionan un medio único para que Cristo transforme sus heridas que drenan la vida de recursos de fe, esperanza, amor y alegría que dan vida a ellos, sus relaciones y la Iglesia. Life-Giving Wounds (Heridas que Dan Vida) también buscan ayudarlos a hacer y mantener un regalo de amor de por vida, ya sea en la vocación del matrimonio o en la vida consagrada.

Cuando escuchamos por primera vez sobre el programa Life-Giving Wounds (Heridas que Dan Vida) nos contaron la historia de un sacerdote al que se le pidió que sirviera en el retiro de un fin de semana como miembro del clero en el equipo presentador. Comentó que el también era hijo adulto de padres divorciados, pero que había lidiado con el problema en su vida y sentía que estaba más allá de cualquier curación necesaria. Sin embargo, después

de participar en el fin de semana, se dio cuenta de que no, todavía tenía mucho resentimiento y necesitaba la sanación que resultado del retiro. ¡Desde entonces, se ha convertido en un gran defensor del programa Life-Giving Wounds (Heridas que Dan Vida)!

Compartimos esta información con ustedes porque parece que hay muchas personas cuyas vidas se han visto afectadas por el divorcio de sus padres, pero hay poco reconocimiento de la necesidad de curarse del dolor que han tenido o que aún tienen. Actualmente, el ministerio a los hijos adultos del divorcio y la separación es una necesidad pastoral que falta en la Iglesia Católica. Existe muy poca atención pastoral o divulgación dedicada a los adultos cuyos padres están divorciados o separados a pesar de la evidencia bien establecida de que la ruptura de los padres puede causar heridas profundas y duraderas que afectan el bienestar de una persona en múltiples niveles.

Pero para aquellos de ustedes que de hecho son hijos adultos de padres divorciados hay una oportunidad para que tomen el camino hacia la sanación del dolor y la angustia que se ha quedado con ustedes. Nuestros colegas de la Arquidiócesis de San Francisco están patrocinando un retiro de fin de semana **Life-Giving Wounds (Heridas que Dan Vida) del 18 al 20 de noviembre** en el Centro de Retiro Vallombrosa en Menlo Park. Los invitamos a todos ustedes, laicos, clérigo o religiosos, a considerar seriamente este retiro de sanación. Para más información o para registrarse vaya a la página "Events" al www.sfarchdiocese.org. Y para aprender más sobre **Life-Giving Wounds (Heridas que Dan Vida)** vaya a: www.lifegivingwounds.org

Y como Matthew Kelly comparte en su libro, *Life is Messy (La Vida puede ser complicada)*, "Es lo que hacemos con el desorden lo que determina todo". El sanar del desorden de ser un hijo adulto de padres divorciados puede ayudarlo a guiarlo hacia el llamado de Dios para transformar sus heridas en recursos de fe, esperanza, amor y alegría en su vida. 🙏

¡Bendiciones a todos!



Can I Count on You?

By **Adrian Peterson**

Superintendent of Catholic Schools

Jesus asks: you, who are a new Cardinal – and all of you, brother Cardinals – Can I count on you? That is the Lord’s question.” As a witness to the consistory in the Vatican last week, I was struck by the Holy Father’s concluding remarks, “Can I count on you? That is the Lord’s question.”

Our job as Catholic school educators is to form young men and women into individuals who find their own God given talents and continue to serve the mission. Whether the student is a scholar or an athlete, we are counting on our educators

to lead the students in academic rigor and faith development. The aim is to propel our students academically and spiritually, so they become responsible members of their community and the Church. Ultimately individuals with a purpose to answer the call, “Can I count on you?”

During the month of October, our students will participate in the Rosary with Bishop Vasa. Students of Saint John the Baptist in Healdsburg are seen here praying the rosary in the church at the start of the school year. 📍



SAVE THE DATE — OCTOBER

9

10^{AM} TO 2^{PM}

TUBBS FIRE ANNIVERSARY GATHERING — at — CARDINAL NEWMAN

October 9, 2022 is the fifth year anniversary of the Tubbs Fire that significantly damaged Cardinal Newman and St. Rose Catholic School. To commemorate this moment, we’re hosting a “**Gathering with Gratitude**” so please save the date. The day will include a Mass, lunch, and school tours, but we will also install and dedicate a statue of **St. Angela de Merici** in the median to welcome all visitors to both campuses. The statue is a gift from the Marian Sisters and serves to unify us all under the idea of “serviam” (I serve), a concept fostered in both schools and the Convent. In addition, the charism serviam is in honor of the first responders and community members who served our needs following the fire. Save the date in the meantime.





THERE'S A WORLD OF DIFFERENCE

The author of Prop 1 claims *"It is consistent with current California law."*

But that's not true.

Current California law says: "The state may not deny or interfere with a woman's right to choose or obtain an abortion prior to **viability** of the fetus, or when the abortion is necessary to protect the life or health of the woman."

And that's the difference.

California law limits late-term abortions after "viability" (when the baby can survive outside the womb) unless medically necessary to protect the mother.

Prop 1 has no limits on abortion. It allows abortion for any reason, at any time up to the moment of birth, even if the baby is healthy and the mother is in no danger.

READ FOR YOURSELF AND COMPARE

Nowhere in Prop 1 will you find language limiting abortion. Nor will you find any mention of "viability of the fetus."

PROPOSITION 1

"The state shall not deny or interfere with an individual's reproductive freedom in their most intimate decisions, which includes their fundamental right to choose to have an abortion and their fundamental right to choose or refuse contraceptives. This section is intended to further the constitutional right to privacy guaranteed by Section 1, and the constitutional right not to be denied equal protection guaranteed by Section 7. Nothing herein narrows or limits the right to privacy or equal protection."

EXISTING CALIFORNIA LAWS PROTECTING ABORTION, PRIVACY & EQUALITY

Cal. Health & Safety Code § 123466

The state may not deny or interfere with a woman's right to choose or obtain an abortion prior to viability of the fetus, or when the abortion is necessary to protect the life or health of the woman.

- more -

CALIFORNIA CONSTITUTION

SECTION 1.

All people are by nature free and independent and have inalienable rights. Among these are enjoying and defending life and liberty, acquiring, possessing, and protecting property, and pursuing and obtaining safety, happiness, and privacy. *(Sec. 1 added Nov. 5, 1974, by Proposition 7. Resolution Chapter 90, 1974.)*

SECTION 7.

(a) A person may not be deprived of life, liberty, or property without due process of law or denied equal protection of the laws; provided, that nothing contained herein or elsewhere in this Constitution imposes upon the State of California or any public entity, board, or official any obligations or responsibilities which exceed those imposed by the Equal Protection Clause of the 14th Amendment to the United States Constitution with respect to the use of pupil school assignment or pupil transportation. In enforcing this subdivision or any other provision of this Constitution, no court of this State may impose upon the State of California or any public entity, board, or official any obligation or responsibility with respect to the use of pupil school assignment or pupil transportation, (1) except to remedy a specific violation by such party that would also constitute a violation of the Equal Protection Clause of the 14th Amendment to the United States Constitution, and (2) unless a federal court would be permitted under federal decisional law to impose that obligation or responsibility upon such party to remedy the specific violation of the Equal Protection Clause of the 14th Amendment of the United States Constitution.

Except as may be precluded by the Constitution of the United States, every existing judgment, decree, writ, or other order of a court of this State, whenever rendered, which includes provisions regarding pupil school assignment or pupil transportation, or which requires a plan including any such provisions shall, upon application to a court having jurisdiction by any interested person, be modified to conform to the provisions of this subdivision as amended, as applied to the facts which exist at the time of such modification.

In all actions or proceedings arising under or seeking application of the amendments to this subdivision proposed by the Legislature at its 1979–80 Regular Session, all courts, wherein such actions or proceedings are or may hereafter be pending, shall give such actions or proceedings first precedence over all other civil actions therein.

Nothing herein shall prohibit the governing board of a school district from voluntarily continuing or commencing a school integration plan after the effective date of this subdivision as amended.

In amending this subdivision, the Legislature and people of the State of California find and declare that this amendment is necessary to serve compelling public interests, including those of making the most effective use of the limited financial resources now and prospectively available to support public education, maximizing the educational opportunities and protecting the health and safety of all public school pupils, enhancing the ability of parents to participate in the educational process, preserving harmony and tranquility in this State and its public schools, preventing the waste of scarce fuel resources, and protecting the environment.

(b) A citizen or class of citizens may not be granted privileges or immunities not granted on the same terms to all citizens. Privileges or immunities granted by the Legislature may be altered or revoked.

(Subdivision (a) amended Nov. 6, 1979, by Prop. 1. Res.Ch. 18, 1979. Other Source: Entire Sec. 7 was added Nov. 5, 1974, by Prop. 7; Res.Ch. 90, 1974.)

For more information, NoProposition1.com



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PROP 1 IS TOO EXTREME

LATE-TERM ABORTION WITHOUT LIMIT. AT TAXPAYER EXPENSE.

Know the truth about Prop 1 on November's ballot — extreme, expensive, unnecessary.

- This extreme law allows late-term abortions at taxpayer expense for any reason up to the moment of birth — even if the baby is healthy and the mother's life is not threatened.
- Turns California into a "sanctuary state" for late-term abortions — with analysts predicting tens of thousands more abortion-seekers coming to California from other states.
- California has already increased abortion funding by \$200 million this year, including millions to pay expenses for people wanting abortions. With tens of thousands more out-of-state abortion seekers predicted, millions more will be needed.
- Proposition 1 is all politics, nothing more. Women already have the right to choose in California. State law already permits abortions, with reasonable restrictions on late-term abortions, which are allowed to protect the life of the mother.

SAY "NO" TO TAXPAYER FUNDED LATE-TERM ABORTIONS

For more information, NoProposition1.com

CALIFORNIA TOGETHER
NO PROP 1
extreme. expensive. unnecessary.



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WHAT OTHERS ARE SAYING ABOUT PROP 1

“California law already allows access to abortion and contraception. But unlike state law, which limits late-term abortions unless medically necessary, Proposition 1 has no limit on late-term abortions.”

— **Heather Hacker, Constitutional Attorney**

“Read Proposition 1 for yourself. It contains NO language limiting late-term abortions, nor does it prevent tax money from being used to fund abortions.”

— **Brad Dacus, Pacific Justice Institute**

“Prop 1 ‘enshrines’ a right to LATE-TERM ABORTION ... Even the strongest pro-choice advocates should think this through very carefully.”

— **Susan Shelley, Editor/Columnist, Southern California News Group**

This year’s budget, passed without knowing for certain the added costs of Prop 1, already “earmarked \$40 million in one-time funds to subsidize the cost of providing abortions to low-income or uninsured patients, including those who come from out of state. The deal also commits \$20 million over three years to create the California Abortion Support Fund, which would hand out grants to women ... for in-state travel, lodging, child care and other expenses ...”

— **CalMatters, June 30, 2022**

“Medical academics at UC San Francisco, UCLA and other hospitals are ... bracing to see women with late-term pregnancies ... According to a recent UCLA analysis, an estimated 10,600 more people will come to California each year for abortion care.”

— **San Jose Mercury News, July 5, 2022**

“Fix the fatal flaw in SCA 10 ... Failing to reference existing law will leave future courts with a conundrum ... that will spark renewed litigation ...”

— **Allison MacBeth, Senior Research Fellow, California Constitution Center, Berkeley Law**
— **Elizabeth Bernal, UC Hastings College of Law & Editor, Hastings Law Journal**



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VIRTUAL STREET EVANGELIZATION WORKSHOP

**SATURDAY
NOVEMBER 12
12-3pm EST**

**“NOW IS THE TIME TO COMMIT ALL
OF THE CHURCH’S ENERGY
TO A NEW EVANGELIZATION.”**

- St. John Paul II

WHAT:

The Virtual Street Evangelization Workshop is a hands-on evangelization training event designed specifically for street evangelization. When so many efforts to promote the New Evangelization are focused primarily on catechesis about evangelization, this workshop teaches Catholics, no matter their previous education or experience, how to share their faith effectively and enthusiastically with the people they encounter out on the street.

During this workshop, you will hear presentations by experienced evangelists that teach and model the SPSE method of direct evangelization. After each lesson participants will get a chance to practice and sharpen their skills in small group breakout sessions. The workshop equips participants with the skills and confidence they need to start evangelizing.

AMONG THE SKILLS YOU WILL LEARN ARE:

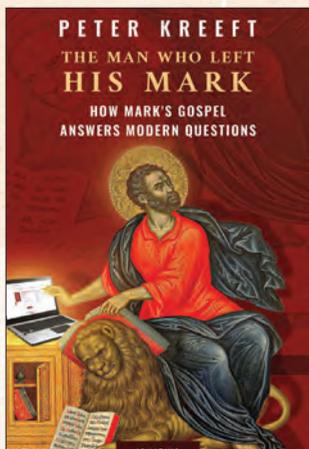
- **How to start and direct a conversation towards faith in Jesus and the Church**
- **How to share what God has done in your life**
- **How to share the Gospel message**
- **How to pray out loud with someone**
- **How to invite someone to a deeper relationship with Jesus Christ**

WHERE:



- Go to **Streetevangelization.com** click on store
- click on events
- click on virtual street evangelization workshop **\$19.99** choose option **Nov 12**.
- A Zoom link will be emailed to you upon purchase and on the morning of the workshop.
- The Zoom room opens at **11:45 am EST**

HOW TO GROW IN LOVE & UNION WITH GOD



◆ THE MAN WHO LEFT HIS MARK

In this unusual book on the Gospel of Mark, the brilliant **Peter Kreeft** presents 252 contemporary questions that modern man asks about every aspect of the meaning of life, faith, love, suffering, friendship, eternity, Jesus and more.

Kreeft then provides an answer to each question taken from Mark's Gospel, which are always pointed and often surprising, and makes us ponder more deeply the meaning of the Scripture passage for our own lives. It allows Jesus to speak more directly to us, answering our questions in a personal and profound way. **MLMP** . . . Sewn Softcover, \$15.95

"Kreeft describes this as a 'Ponder-Book'; I call it a 'Provoke-Book!' The brisk, incisive Q&A format provokes readers to pursue a deeper relationship with Christ and a more profound understanding of the Faith."

—**Carl Olson**, Editor, *Catholic World Report*

"How would Jesus answer today's most burning questions? The Gospels are filled with answers, and Peter Kreeft does a splendid job of pairing Christ's answers to our questions." —**Brandon Vogt**, Editor, *Wisdom & Wonder: How Peter Kreeft Shaped the Next Generation of Catholics*

DESIRE AND UNITY

Augustinian Spirituality for Today



Father Emmanuel-Marie Le Febvre du Bus

IGNATIUS

◆ DESIRE AND UNITY Augustinian Spirituality for Today

St. Augustine is one of the intellectual giants of the Christianity, but also one of its great spiritual masters. A man of desire and of friendship, he learned from Christ to purify everything in charity and to unify everything in communion with Him. His vigorous, expansive view of the human heart still speaks to us today.

Fr. Emmanuel-Marie Le Febvre du Bus leads us through Augustinian spirituality, with an overview his life and his teachings on seven key points: happiness, love, prayer, Christ, the Church, community, the kingdom of God.

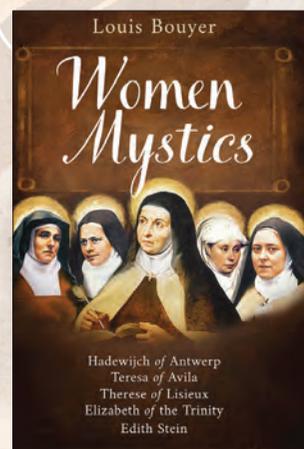
DUP . . . Sewn Softcover, \$17.95

"A treasure of a book! As is splendidly shown in this work, Augustine speaks to the heart and thereby teaches us how to find God."

—**Tim Gray, Ph.D.**, President, Augustine Institute; Author, *Peter: Keys to Following Jesus*

"A marvelous work on the life and spiritual impact of the great Augustine. It captures the wonder of his searching prayer and love for God." —**Fr. Donald Haggerty**, Author, *Saint John of the Cross: Master of Contemplation*

"A beautiful, accessible introduction to the spirituality of Augustine, helping you to know Augustine the mystic, and to meditate with this truly great saint." —**Brant Pitre**, Author, *Introduction to the Spiritual Life*



◆ WOMEN MYSTICS

The great spiritual writer and theologian, **Fr. Louis Bouyer**, studies five female figures whose influence catalyzed an interior renaissance within Catholicism—which the Church needs as much today as it did in times past. Between **Hadewijch of Antwerp**, **Teresa of Avila**, **Thérèse of Lisieux**, **Elizabeth of the Trinity**, **Edith Stein**, there is a striking continuity, yet each is unique—and deeply creative—in her spiritual mission, and each has given to Christians a vivid glimpse into the reality of the living God. Learn from these mystics how to grow in love of God and neighbor.

WM2P . . . Sewn Softcover, \$17.95

"This book is a treasure. Bouyer acts as a wise, knowledgeable guide, and with his help, these women will bring you to the Heart of Jesus."

—**Kathryn Jean Lopez**, Author, *A Year with the Mystics: Visionary Wisdom for Daily Living*

"Bouyer's scholarly mastery of the field of spirituality provides an entrée to a world that's enriching for all Christians. Fascinating and rewarding!" —**Ronda Chervin, Ph.D.**, Author, *Treasury of Women Saints*

"These Christian women, who have enjoyed the mystical vision of God, are a clear voice of reason and inspiration amidst today's confused world."

—**Fr. George Rutler**, Author, *He Spoke to Us: Discerning God in People*



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