

NORTH COAST CATHOLIC



A PUBLICATION OF THE DIOCESE OF SANTA ROSA, CALIFORNIA

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your
life!*





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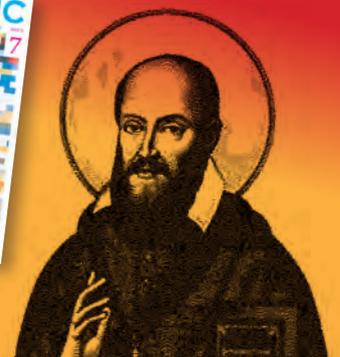
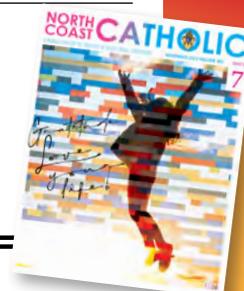
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pray for us.

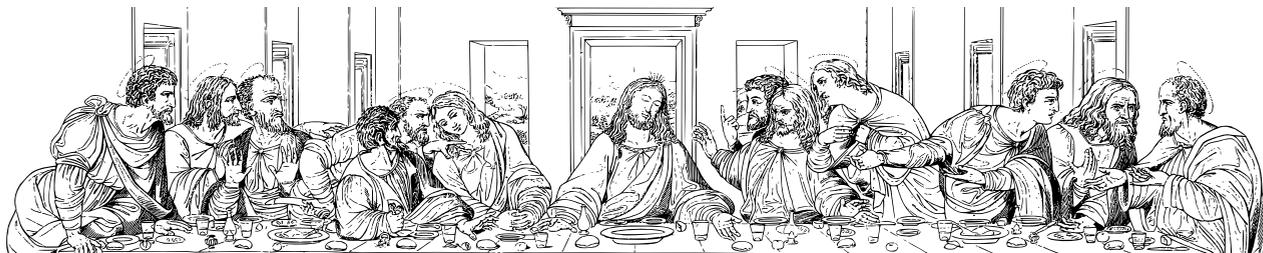




FROM *the* BISHOP

NATIONAL EUCHARISTIC REVIVAL

- III -



Last month I began to explore the Holy Sacrifice of the Mass as that privileged time and place where the Most Precious Body and Blood of our Lord and Savior, Jesus Christ is made present and received. I made reference to the Holy Father's Apostolic Letter and I want to continue looking at a couple of paragraphs from that Letter. The Holy Father noted that "there are different "models" of presiding". In paragraph 53 he writes: "Here is a possible list of approaches, which even though opposed to each other, characterize a way of presiding that is certainly inadequate: rigid austerity or an exasperating creativity, a spiritualizing mysticism or a practical functionalism, a rushed briskness or an overemphasized slowness, a sloppy carelessness or an excessive finickiness, a superabundant friendliness or priestly impassibility. Granted the wide range of these examples, I think that the inadequacy of these models of presiding have a common root: a heightened personalism of the celebrating style which at times expresses a poorly concealed mania to be the center of attention."

Clearly, the Holy Father does not intend to give us an exhaustive list but he does give us something significant to reflect upon. His short list allows us an opportunity to discover our own preferences and to examine them while remembering the goal of making the Real Presence of the Lord more central. I suspect most Americans tolerate 'exasperating' creativity more than rigid austerity. In fact, many congregations insist upon such 'creativity' because of a false belief that it enhances the well-being

of those gathered for prayer and praise to God. On the other hand, a rigid austerity and anything even remotely approaching it, is deemed intolerable. The balance, of course, is a serene, careful, deliberate, clear, calm, attentiveness to the words and actions called for in the Sacred Liturgy. Similar comments could be made in reference to the next category posed by the Holy Father: a spiritualizing mysticism or a practical functionalism. American congregations are much more at ease with a practical functionalism and sometimes will accuse celebrants of unfriendliness or detachment from the congregation if they begin to manifest any characteristics of mysticism. Even something as simple as celebrating Mass toward the tabernacle, which means that people see the priest's back instead of his face, during the Eucharistic Prayer, is deemed to be unconscionable. This posture, by the way, is not contrary to the Second Vatican Council and it has never been forbidden by the Church. In this regard I call attention to the end of the paragraph where our Holy Father notes: "I think that the inadequacy of these models of presiding have a common root: a heightened personalism of the celebrating style which at times expresses a poorly concealed mania to be the center of attention." It could be argued that the desire for the priest to face the people during the Eucharistic Prayer and the people's desire to have the priest face them could express what the Holy Father calls "a poorly concealed mania to be the center of attention". The focus, rather, needs to be on how the words, actions, posture of all of the faithful, including the priest, enhance the

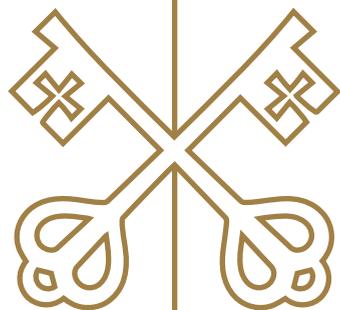
people's interior connection with the Sacred Mystery being re-enacted on the altar.

The Holy Father also mentions the contrast between "a superabundant friendliness or priestly impassibility". Once again, the default for most American congregations is a preference for superabundant friendliness and this is understandable. However, if the priest realizes the sacredness and enormity of what he does at the Holy Sacrifice of the Mass it would not be possible to entertain anything approaching frivolity. Certainly, a 'priestly impassibility', is not interpersonally attractive but a superabundant friendliness can devolve to a type of frivolity or excessive casualness or even carelessness about the sacred elements. It could be argued that a stern attentiveness to the words and actions of the Mass, even if perceived as priestly impassibility, is more proper than any degree of casualness.

Statistically, many Americans do not believe, as the Church teaches, in the Real Presence of our Lord in the Most Holy Eucharist. How we approach Mass, how it is celebrated, how the various ministers at the altar act and how the musicians 'perform' can either enhance or diminish the centrality and the truth of this teaching. How someone genuflects when entering and leaving Church speaks volumes.

Pray for me as I promise to pray for you.

Bishop Robert F. Vasa



From *the* Editor Heavenly Plumb Line



By Chris Lyford

Editor, North Coast Catholic

In this second decade of the 21st century we have at our fingertips amazing tools which serve up information at blinding speed. The most important tool though is an authentic process of discernment in order to act on that information with a view to choosing a positive moral course of action. Many are warning us of the dangers of disinformation. To be clear, disinformation is not good. But, to my point, don't take my word for it:

From the Reader's Digest Version: Misinformation is false, misleading, or out-of-context content shared without an intent to deceive.

Disinformation is purposefully false or misleading content shared with an intent to deceive and cause harm.

When we say the basketball hoop is ten feet above the ground, we have made an assumption that the definition of a 'foot' is 12 inches. Information that is common knowledge gives us common sense so we can stand together on common ground to have a civilized conversation with people who disagree with us. But lately we have

had to take a second look at the assumptions to be sure. Have you noticed at the store that what looks like a pint isn't a pint anymore? Have you gone into a hardware store looking for a 2x4?

So, these days, we just have to check. We even have to be sure that our definitions are 'synced' up so we don't have to suspect someone of intentionally giving us the wrong information (disinformation). There is one thing in the hardware store that is exactly the same as it has been for decades: the plumb-bob. I am talking about the old-fashioned chalk version that I used to fool around with at my Dad's shop (not the new lasers). A metal container with a spool of twine inside bathed in red chalk at the end of the string is a weighted piece that will dangle due to gravity. It is used to determine 'true vertical' while building walls, installing pipes, etc. What

made it work was the constant reality of gravity. Even with local gravity variations, a plumb bob (line) is a pretty good indicator of true vertical.

It is such a great gift that from the beginning, the Catholic Church has had an objective deposit of faith (teachings) that come directly from Jesus Christ (our founder) through the Apostles. Jesus is in essence, our 'plumb line' offering us the 'true vertical' with which to build safely our understanding of reality.

Jesus said to him, "*I am the way and the truth and the life. No one comes to the Father except through*

me. If you know me, then you will also know my Father." (John 14:6-7a)

The truth: in John, the divinely revealed reality of the Father manifested in the person and works of Jesus. The possession of this truth confers knowledge and liberation from sin.

A personal relationship is not just a flow of information between two points, or something that works because of the laws of gravity. Since we are all created in the image and likeness of God who was born just like us, we connect with each other on more than just an intellectual level. Our relationships are as beings whose created soul/spirit will live for eternity.

Jesus is not a law. Jesus is mercy, truth, and love. He is a person who loves us and wants a relationship with us more intimate than we can imagine. When we say the Church is the Body of Christ, we don't mean that to be an analogy. Jesus Christ is on this earth in the form of His Church and He wants a personal relationship with us. He is the only one who can erase our past sins and failings, bring healing and forgiveness, and help us make sense of all our suffering.

He is the plumbline and the gravity at the same time.

As we prepare for the celebration of His incarnation this Christmas, may we pray for peace, healing, and that we might not miss the opportunities to share that grace with others. I hope the articles in this issue of the North Coast Catholic will help. 🇺🇸





Time for Thanksgiving!



Pax Christi,
**Carlin and
Deacon Dave Gould**
Co-Directors of the Marriage
& Family Life Office

Greetings Family;

November is upon us and it is a time when we get into “The Holiday Season.” But November also gives us an opportunity to remember friends and family, especially on **All Souls Day, November 2nd**. Our families extend behind us as we think of our ancestors, those family members that have gone before us, and into the future as we see our children and grandchildren growing up. When talking with Deacon Dave’s mom, who is almost 95, she says she thinks about her family often; she is the last one alive in her family of 12 children raised by her parents. She had 4 children; they gave her 12 grandchildren and now her grandchildren have given her 44 great-grandchildren! We tease her and say, “*Look what you’ve done!*” But she answers, “*Yes, but they are all good people.*” As a family we have been very blessed.

Each person contributes to the story of their family. This holiday season is a time to gather as family and tell those family stories. Do you get together with family and share stories from the past? What was it like living on a farm? How hard was it to immigrate here from another country? Do you remember when *(fill in the blank)* did *(fill in the blank)*? What was your first job? What was the most important gift you ever received? You each make a difference in someone’s life; you are part of the fabric your family’s tapestry. When you become an ancestor, what stories will be passed on through the generations and told about you? What did you do worth remembering?

We (Carlin’s family) always gathered at my grandparent’s house for Thanksgiving. The adults would talk together, the cousins ran around like crazy kids, I’m sure getting underfoot. We all had “Tom and Jerry’s” though the kids had them “without” (the liquor) but got extra whipped cream. Chex party mix filled little bowls around the room

and dinner was always bountiful and delicious. The conversations were non-stop and the stories flowed around the dining table. The football game was on in the background and my uncle would always fall asleep in a recliner after dinner. My grandparents were gracious hosts and we always had a good time. It was pretty much the same scenario every year and it is a great memory, fondly looking back to those times together.

One thing that was passed on to me (Carlin) was my grandfather’s recipe for “*Raw Apple Cake.*” I have his old, original, hand-written recipe in a sheet protector in my recipe book and I make this every year remembering my dear grandfather as I make it. As all of you are our extended family, I share it with you just as he wrote it. 🍎

**Blessing to you all at
Thanksgiving -
savor the memories!**



GRANDPA BALLOU’S RAW APPLE CAKE

- 4 cups chopped tart apples
- 2 eggs beaten
- ¾ cup oil
- 2 cups sugar
- 2 tsp vanilla
- 2 cups plus 2 Tbsp flour to which 1½ tsp baking soda and 1 tsp cinnamon and 1 tsp salt have been added.
- Bake at 350° for 45 min.

NOTE: *I only use one cup of sugar and I add ¾ cup chopped walnuts*

Grandpa Ballou did not include any directions (!) so I have including here how I make this:

- Mix all the dry ingredients in a bowl.
- Mix the wet ingredients together separately then add to the dry.
- Mix until almost blended.
- Then add the apples and walnuts and mix all together. It will seem as if there is not enough batter for all the apples.
- Pour into a greased and floured 9” x 13” baking pan and smooth to level the batter.
- Bake in a 350° oven for 45 minutes or until set and a toothpick comes out clean.
- Cool and serve warm with whipped cream on top. It’s great at room temperature and freezes well. *(If there is any left!)*



Ways

to honor the Holy Souls this November

By **Annabelle Moseley** (*Aleteia*)
published on 11/01/20

This is the month we remember the dead. Here are some easy ways to do it this year.

For Catholics, November is the month of the Holy Souls in Purgatory. The Catechism teaches: “All who die in God’s grace and friendship but still imperfectly purified, are indeed assured of their eternal salvation; but after death, they undergo purification, so as to achieve the holiness necessary to enter the joy of heaven.” (CCC 1030)

Those suffering but hopeful souls whom our prayers assist will someday be in heaven and will pray for us as we journey. And so, November is an ideal time to help the Holy Souls through prayer and acts of love and charity. It’s also a good time to remember that we are sinners and must strengthen our own souls so that we may enter heaven. Continuing our monthly series on ways to showcase each month’s Catholic theme in your life, here are 8 ways you can honor the Holy Souls in Purgatory this November:

1 MAKE A HOLY SOULS RESOLUTION THIS MONTH

It is commonplace to make a resolution for New Year's in January, deciding to give up a vice or adopt a virtue. There is no better time than the month of the Holy Souls to make a resolution that helps our own souls and those we love get a little closer to heaven. An example of a Holy Souls' Month resolution: Resolve to pray the Rosary every day to help strengthen your own soul; and also add the "Eternal Rest" prayer at the end for the Holy Souls in Purgatory:

Eternal rest grant unto them, O Lord. And let the perpetual light shine upon them. May their souls, and the souls of all the faithful departed, through the mercy of God, rest in peace. Amen.

2 PRAY FOR THE SOULS IN PURGATORY WITH ST. GERTRUDE'S PRAYER

Here it is:

Eternal Father, I offer You the most precious blood of thy Divine Son, Jesus, in union with the Masses said throughout the world today, for all the Holy Souls in Purgatory, for sinners everywhere, for sinners in the universal church, for those in my own home and in my family. Amen.

3 PERFORM ACTS OF CHARITY AND SACRIFICES FOR THE HOLY SOULS

Whatever you do in the spirit of this month, why not offer it up for the suffering Holy Souls?

4 MAKE SOUL CAKES

Soul cakes are a medieval Catholic tradition. They are little round cakes made for the feasts of All Saints and All Souls and handed out when "soulers" (usually children and the poor) would knock at the door to offer prayers for the souls of the household. Here's the recipe I'll be following this year.

To make them extra special, you can score the shape of a cross into the top of each cake before baking. As another option, it is said that donuts were first created as a kind of delicious soul cake, with their circular shapes representing the everlasting life of the soul. So, if you don't make the soul cakes from scratch, you can always buy some donuts! Sting sings a great song about soul cakes; soon you'll be singing along.

***A soul-cake, a soul-cake!
Please good Missus, a soul-cake ...
One for Peter, two for Paul
Three for Him who made us all.***

5 HAVE A SOULING PARTY FOR THE YOUNG/AND THE YOUNG AT HEART

All Hallows Eve and other autumnal feasting traditions have their roots in ancient Catholic celebrations of the feasts of all saints and all souls. Why not kick off November (and the Feast of All Souls) with a soul cake party? Dress up as your favorite saint, bring the name of a deceased loved one to ask others to pray for as you light a candle, eat, and share soul cakes. You can even sing songs for the occasion like "I Heard the Voice of Jesus Say," "Be Still My Soul," "By All Your Saints Still Striving" and for kids, "This Little Light of Mine." Hey, who wouldn't want to attend a party where the spotlight food is donuts?

6 VISIT A CEMETERY AND PRAY FOR THE DECEASED

What a wonderful month to go to the cemetery and offer prayers, even for those you didn't know personally. For your departed loved ones, why not plant some mums, ornamental cabbage, or lay a wreath at their headstone and pray while you plant? You could probably say a whole Rosary for them while you till, weed, plant and water. When you're finished, take a walk and continue praying for those buried there. Don't forget the "Eternal Rest" prayer (see above). This is an excellent way to become

more comfortable in cemeteries and become aware that these are not places to fear or avoid, but hallowed ground on which to pray for those who have gone before us.

This year the Vatican has extended the window of time available to gather plenary indulgences to any day in November. Two traditional means in November for Catholics to obtain a plenary indulgence are: **visiting a cemetery to pray for the dead, and piously visiting a church on the Feast of All Souls.**

Both can be fulfilled spiritually by those unable to visit in person due to illness or COVID restrictions.

7 REQUEST AND OFFER MASSES FOR THE REPOSE OF SOULS

We can and should help the souls of the departed after death by requesting Masses for them. Another option: Offer the next Mass you attend for all the Holy Souls in Purgatory, offering up your reception of Communion and all your prayers and good works of the day.

8 REMEMBER YOUR DEPARTED RELATIVES AND FRIENDS AROUND THE DINNER TABLE

This would be very special to do on Thanksgiving ... or any special dinner! At grace before meals, when we proclaim our blessings and share our bounty, let us also recall, by name, those in our family who have died and whose influence we still celebrate and count among our greatest gifts. Pray for their soul and in gratitude for their love. Place photos of your beloved deceased in a place of honor. Serve a food your loved one was known to cook or to enjoy. Tell stories of that loved one, play a song they liked, and most importantly, pass down their wisdom and wit. 📖



BEGINS November 27th

By Francesca Pollio Fenton (CNA)

Advent is a time of preparation. We prepare our hearts for the coming of Christ and welcome his presence into our lives.

During a time of Christmas shopping, holiday parties, and family gatherings, it can be hard to find the time to prepare properly for this faith-filled season. However, the Catholic Church has a rich history of traditions to help keep our minds focused on the true meaning of the season.

In an interview with EWTN News In Depth, Father Patrick Mary Briscoe, O.P., host of the Godsplaining podcast, discussed the history of Advent and how it began in the fourth century.

“It was originally a kind of time of preparation for people that were preparing for baptism,” he said. “The feast of the epiphany was a great day in the old calendar, it used to be alighted with the feast of the baptism of the Lord.”

Since it was a time of preparation for those soon-to-be baptized, Fr. Patrick pointed out that “It had more of a feel of Lent to it.”

“There was a kind of rigor again, looking forward to the coming mysteries that were celebrated by the sacraments,” he said.

Jumping forward to the present day, the meaning of Advent is different. It now focuses on the birth of Jesus, and families place an Advent wreath in their home. The Catholic Church also uses different colors to represent the season.

“That deep purple that you see in Advent, that very rich color, is the color of repentance,” Fr. Patrick explained. “It reminds us of the sober and somber character of the season and tells us that we should be preparing not just our homes, not just our surroundings, but our souls.”

The Advent season is not one entirely characterized by somberness, however. Gaudete Sunday represents the midway point of the Advent season and is a Sunday of rejoicing. On Gaudete Sunday, which is the third Sunday of Advent, a rose-colored candle is illuminated.

“Christmas and the Advent season, I think, are so different from Lent principally

because they have this note of hope,” Fr. Patrick said. “Advent is a season ultimately of light and we see that in the candles of the Advent wreath.”

While many think primarily of the outward signs of Advent, this time of year is deeply rooted in the inward preparation we are called to as we draw closer to the birth of Jesus.

During the interview, Fr. Patrick recalled a homily given by Saint Bernard Clairvaux, which is read by the Church in the liturgy of the hours. In the homily, the saint describes three comings of Christ.

“Christ came once as a child in Bethlehem, and the Lord Jesus is going to come again to judge the living and the dead, so this is the second principle meaning of Advent,” he said. “But the third coming of Christ is that Christ is coming into our hearts.”

“The spirit of Advent, then, is to be ready each Christmas to receive Christ in my life, in the here and now, in a new and deeper way,” he said. 📖



What does the Synod document say about ordination of women, LGBTQ issues, and the liturgy?

Courtney Mares (CNA)
October 27



At the heart of the synodal process is “a Church capable of radical inclusion,” according to a key document released by the Vatican on Thursday to guide the Synod on Synodality.

Titled “Enlarge the space of your tent,” the 44-page working document for the Synod on Synodality’s Continental Phase is meant to spark dialogue and arouse feedback.

“It is not a conclusive document because the process is far from being finished,” it says.

Catholic dioceses around the world have been asked to respond to the document by highlighting what intuitions resonate and what divergences emerge with the reality of the Church in their continent.

Here is what the document has to say about the ordination of women, LGBT inclusion, and the liturgy:

ORDINATION OF WOMEN

64: “After careful listening, many reports ask that the Church continue its discernment in relation to a range of specific questions: the active role of women in the governing structures of Church bodies, the possibility for women with adequate training to preach in parish settings, and a female diaconate. Much greater diversity of opinion was expressed on the subject of priestly ordination for women, which some reports call for, while others consider a closed issue.”

The document says that “almost all reports raise the issue of full and equal participation of women. ... However, the reports do not agree on a single or complete response to the question of the vocation, inclusion and flourishing of women in Church and society.”

61: “The Church faces two related challenges: women remain the majority of those who attend liturgy and participate in activities, men a minority; yet most decision-making and governance roles are held by men. It is clear that the Church must find ways to attract men to a more active membership in the Church and to enable women to participate more fully at all levels of Church life.”

The document also quotes the Holy Land’s report: “In a Church where almost all decision-makers are men, there are few spaces where women can make their voices heard. Yet they are the backbone of Church communities, both because they represent the majority of the practicing members and because they are among the most active members of the Church.”

LGBTQ AND POLYGAMOUS INCLUSION

39. “Among those who ask for a more meaningful dialogue and a more welcoming space we also find those who, for various reasons, feel a tension between belonging to the Church and their own loving relationships, such as: remarried divorcees, single parents, people living in a polygamous marriage, LGBTQ people, etc.”

The document also includes a quotation from the Southern African Catholic Bishops’ Conference report, which summarizes the challenge facing the synod of reducing many different views on Church teaching within a community into “a definitive community stance”:

“Southern Africa is also impacted by the international trends of secularization, individualization, and relativism. Issues such as the Church’s teaching on abortion,

contraception, ordination of women, married clergy, celibacy, divorce and remarriage, Holy Communion, homosexuality, LGBTQIA+ were raised up across the dioceses both rural and urban. There were of course differing views on these and it is not possible to give a definitive community stance on any of these issues.”

Polygamous marriages are mentioned twice in the document. Paragraph 94 said: “many summaries also give voice to the pain of not being able to access the Sacraments experienced by remarried divorcees and those who have entered into polygamous marriages.”

LITURGY

91. “Many reports strongly encourage the implementation of a synodal style of liturgical celebration that allows for the active participation of all the faithful in welcoming all differences, valuing all ministries, and recognizing all charisms. The synodal listening of the Churches records many issues to be addressed in this direction: from rethinking a liturgy too concentrated on the celebrant, to the modalities of active participation of the laity, to the access of women to ministerial roles.”

The document cites the U.S. report, which describes division regarding the traditional Latin Mass: “The most common issue regarding the liturgy is the celebration of the pre-Conciliar Mass. The limited access to the 1962 Missal was lamented; many felt that the differences over how to celebrate the liturgy ‘sometimes reach the level of animosity. People on each side of the issue reported feeling judged by those who differ from them.’”

Continued on Page 21



Over 200

ATTACKS ON U.S. CATHOLIC CHURCHES SINCE MAY 2020

Attacks on Catholic Churches Since May 2020: **224**
Attacks on Catholic Churches Since Supreme Court Leak: **86**

From CatholicVote.org
October 17, 2022

As civil unrest gripped the country in the aftermath of the death of George Floyd in May 2020, Catholic churches were not exempt from mobs that destroyed property in cities across America. But while the riots and looting mostly died down in the summer of 2020, the attacks on Catholic churches have continued and escalated.

Since civil unrest began on May 28, 2020, there have been at least 224 attacks against Catholic churches in the United States, including arson attacks which damaged or destroyed historic churches; spray-painting and graffiti of satanic messages; rocks and bricks thrown through windows; and statues destroyed (often with heads cut off). A new spate of at least 86 attacks has occurred since the draft Supreme Court opinion proposing to reverse *Roe v. Wade* was leaked in early May 2022, with many including graffiti with pro-abortion messages. Crucially, while a handful of the attacks have included thefts, the vast majority have only involved property destruction, indicating that the motive is not primarily material gain.

The attacks on Catholic churches have

been widespread across the country, affecting 40 states. Hotspots with large clusters of attacks include New York City (19); Denver (10); Los Angeles (10); the D.C. area (9); Portland, Oregon (8); Seattle (7); Boston (7); Houston (5); Philadelphia (4); and Miami/South Florida (4). Some of the churches have been attacked multiple times. Catholicvote.org has a map where you can view the locations, photos, and details of each attack.

The Biden administration has thus far refused to act to protect Catholic churches and stop these acts of domestic terrorism. In December 2021, CatholicVote sent a letter to Attorney General Merrick Garland and the Department of Justice (DOJ) calling on them to act, pointing to a federal statute which requires the Attorney General to investigate and prosecute such crimes.

“The vandalism we are seeing today is quickly rising to levels that haven’t been seen since the late 1800’s and early 1900’s from organized groups such as the Know-Nothings and the Ku Klux Klan,” CatholicVote president Brian Burch wrote.

Associate Attorney General Vanita Gupta replied in a January 2022 letter promising a

“15-day review to ensure that all appropriate resources are being deployed to protect houses of worship,” but since then, there has been no evidence of specific action taken by DOJ, and the attacks have continued.

After a new round of attacks and threats against Catholic churches in the wake of the Supreme Court opinion leak, Burch renewed his call to Garland and DOJ to enforce federal law and prosecute the attacks. Neither Garland nor the DOJ appear to have taken any specific action.

According to an unconfirmed report in June 2022, the Department of Homeland Security has privately warned the United States Conference of Catholic Bishops of “credible threats” against Catholic churches and clergy if and when *Roe v. Wade* is overturned.

A bulletin from the National Terrorism Advisory System issued on June 7, 2022 warned that it expects the “the threat environment to become more dynamic as several high-profile events could be exploited to justify acts of violence against a range of possible targets”, including “faith-based institutions” and “houses of worship”. 



BENEDICT XVI REFLECTS ON VATICAN II IN NEW LETTER

AC Wimmer/Shannon Mullen



In a new letter, Pope Emeritus Benedict XVI characterizes the Second Vatican Council as “not only meaningful, but necessary.”

Released Thursday, the letter is addressed to Father Dave Pivonka, TOR, president of Franciscan University of Steubenville in Steubenville, Ohio, which concludes a two-day conference Friday centered on the theology of Benedict XVI/Joseph Ratzinger.

Nearly three and a half typewritten pages long, the letter provides fresh observations about Vatican II from one of the few remaining theologians in the Catholic Church to have personally participated in the historic council, which opened 60 years ago this month. You can read the full letter at the bottom of this story.

“When I began to study theology in January 1946, no one thought of an Ecumenical Council,” the 95-year-old retired pope recalls in the letter.

“When Pope John XXIII announced it, to everyone’s surprise, there were many doubts as to whether it would be meaningful, indeed whether it would be possible at all, to organize the insights and questions into

the whole of a conciliar statement and thus to give the Church a direction for its further journey,” Benedict observes.

“In reality, a new council proved to be not only meaningful, but necessary. For the first time, the question of a theology of religions had shown itself in its radicality,” he continues.

“The same is true for the relationship between faith and the world of mere reason. Both topics had not been foreseen in this way before. This explains why Vatican II at first threatened to unsettle and shake the Church more than to give her a new clarity for her mission,” Benedict writes.

“In the meantime, the need to reformulate the question of the nature and mission of the Church has gradually become apparent,” he adds. “In this way, the positive power of the Council is also slowly emerging.”

Ecclesiology — the theological study of the nature and structure of the Church — had evolved after World War I, Benedict writes. “If ecclesiology had hitherto been treated essentially in institutional terms,” he says, “the wider spiritual dimension of the concept of the Church was now joyfully perceived.”

At the same time, he writes, the concept of the Church as the mystical body of Christ was being critically reconsidered.

It was in this situation, he says, that he wrote his doctoral dissertation on the topic of “People and House of God in Augustine’s Doctrine of the Church.”

He writes that “the complete spiritualization of the concept of the Church, for its part, misses the realism of faith and its institutions in the world,” adding that “in Vatican II, the question of the Church in the world finally became the real central problem.”

The retired pope, who resigned in 2013, concludes the letter by summing up his purpose for writing.

“With these considerations I only wanted to indicate the direction in which my work has led me,” he writes. “I sincerely hope that the International Symposium at Franciscan University of Steubenville will be helpful in the struggle for a right understanding of the Church and the world in our time.” ☩



Synodality text calling for ‘radical inclusion’ praised at Vatican event

Hannah Brockhaus (CNA)
October 27

(Theologian Monsignor Piero Coda speaks during an Oct. 27, 2022, press conference at the Vatican to present a working document of the Synod on Synodality.)
Photo credit: Daniel Ibanez/CNA

The Holy Spirit is at work in the latest document of the Synod on Synodality, presenters said Thursday at a press conference on the guiding text for the next stage of the synod’s discussions.

The document, or “synthesis of the syntheses,” Cardinal Jean-Claude Hollerich, S.J., said, “is therefore not a writing emerging out of theological writings. It is the fruit of the lived synodality, the lived theology, a dimension of the life in the Church.”

“And, what is very beautiful, we were able to notice that the Holy Spirit is at work,” he said at an Oct. 27 presentation of the 44-page working document that will guide the next stage of synod discussions: the Continental Assemblies to be held between January and March 2023.

Hollerich, who has one of the most important positions in the Synod on Synodality as relator general, spoke at the press conference via video call from Japan.

The document notes diverse challenges the Church faces worldwide, such as increased secularization, forced conversion and religious persecution, lack of structures for people with disabilities, and clericalism.

The document covers issues across a broad spectrum, from the clergy sexual abuse crisis to Christian unity. The text calls for “a Church capable of radical inclusion” and says that many synod reports raised questions about the inclusion and role of women, young people, the poor, people identifying as LGBTQ, and the divorced and remarried.

It also identifies the celebration of the Mass, whether according to the pre-Vatican II missal or the post-Vatican II liturgy, and access to the Eucharist as “knots of conflict” in the Church and cites a great “diversity of opinion” on the subject of priestly ordination for women, which some reports called for and others considered “a closed issue.”

Present in the hall Thursday, theologian Monsignor Piero Coda of the International Theological Commission also pointed to the presence of the Holy Spirit in the document.

“The theological value of this document, of this text, is derived from the fact that, as we read, it is laden with the treasure contained in the account of the experience of hearing the voice of the Spirit from the People of God,” he said. “This is its significance.”

“The text that we have in our hands,” Coda continued, “has this precise purpose: to offer to the local Churches, to the diverse dioceses of the world, the opportunity to listen to each other’s voices in view of the Continental Assemblies.”

The working document released Oct. 27 was described by presenters as an intermediate document to be used for reflection and as a guide to the discussions to take place in the Continental Assemblies from January to March 2023.

After the synod’s Continental Assemblies, organizers of the gatherings will produce short reports that will be used to create the “instrumentum laboris” in June 2023.

The first of what will now be two general

assemblies of the Synod of Bishops will take place Oct. 4–29, 2023, at the Vatican. The second session will be held in October 2024.

Multiple presenters, which also included Cardinal Mario Grech, head of the Synod of Bishops, emphasized Thursday that the Synod on Synodality is still “in a listening phase.”

Cardinal Hollerich said that the working document, titled “Enlarge the space of your tent,” is not an “instrumentum laboris.”

The “instrumentum laboris” of a synod is typically the document created after consultations and research into the topic the synod is meant to address; it is used as the base text for a general assembly of bishops at the Vatican.

Anna Rowlands, an associate professor of Catholic social thought and practice at Durham University in the United Kingdom, participated in the drafting of the working document and in its presentation.

She said: “We read every report — I really need to stress that — we read every report and individual submission carefully and prayerfully.”

Grech also called the document “a faithful rendering of the syntheses.”

The working document, also referred to as the DCS (Document for the Continental Stage), summarizes the reports shared with the Vatican by bishops’ conferences, religious congregations, departments of the Roman Curia, lay movements, and other groups and individuals. 📄



Mark your calendars! International Eucharistic Congress set for September 2024

By **Kevin J. Jones** (CNA)
October 26



Mass and candlelight procession with adoration of the Blessed Sacrament at the International Eucharistic Congress in Budapest on Sept. 11, 2021. Daniel Ibanez/CNA

The Vatican announced that the next International Eucharistic Congress, to be held in Quito, Ecuador, will take place from Sept. 8–15, 2024, with a theme focused on the healing power of Christian fraternity.

“This great ecclesial meeting will show the fruitfulness of the Eucharist for evangelization and the renewal of faith in the Latin American continent,” the Holy See Press Office said in the Wednesday announcement.

The International Eucharistic Congress aims to give witness to the Real Presence of Jesus Christ in the Eucharist and to promote a better understanding of the liturgy and the Eucharist in the life of the Church. The congress is an occasion for regular prayer, eucharistic adoration, large eucharistic processions, and the celebration of Mass with Catholics from around the world. Events include spiritual talks, catechesis, and testimonies from Church leaders and Catholic speakers.

The 2024 congress’ theme is “Fraternity to heal the world. You are all brothers.”

The theme, drawn from Matthew 23:8, comes from the full phrase, “You have but one teacher, and you are all brothers.” Its context is Jesus’ warning to the disciples to avoid taking titles to show that one is superior. Instead, he commands them to humble themselves to serve others.

In March 2021 the Vatican announced that Pope Francis had designated the Archdiocese of Quito as the event’s host. The Eucharistic Congress will take place

during the 150th anniversary year of Ecuador’s consecration to the Sacred Heart of Jesus. Ecuador was the first country to make this consecration.

Quito, the capital of Ecuador, is in the foothills of the Andes Mountains at a lofty altitude of 9,350 feet. It is the most populous city in Ecuador with more than three million residents in its metro area.

According to 2020 statistics, there are more than 2.7 million Catholics in the Quito Archdiocese, making up 85% of the population.

Ecuador has not previously hosted an International Eucharistic Congress. Bogotá, Colombia, which hosted a Eucharistic Congress in 1968, was the event’s last South American locale.

The upcoming congress could be another opportunity for Pope Francis to visit South America. The pontiff previously visited Quito during his July 2015 apostolic visit to Ecuador, Bolivia, and Paraguay.

In 2021 Pope Francis visited Budapest, Hungary, to celebrate the closing Mass for the 52nd International Eucharistic Congress. That congress had been postponed a year due to the coronavirus pandemic. The congress is typically held every four years.

The first International Eucharistic Congress took place in France in 1881. It has continued to be held every few years in a different city. Previous congresses have taken place in Jerusalem; Nairobi, Kenya; Melbourne, Australia; Korea; the U.S.; and throughout Europe. 🇺🇸

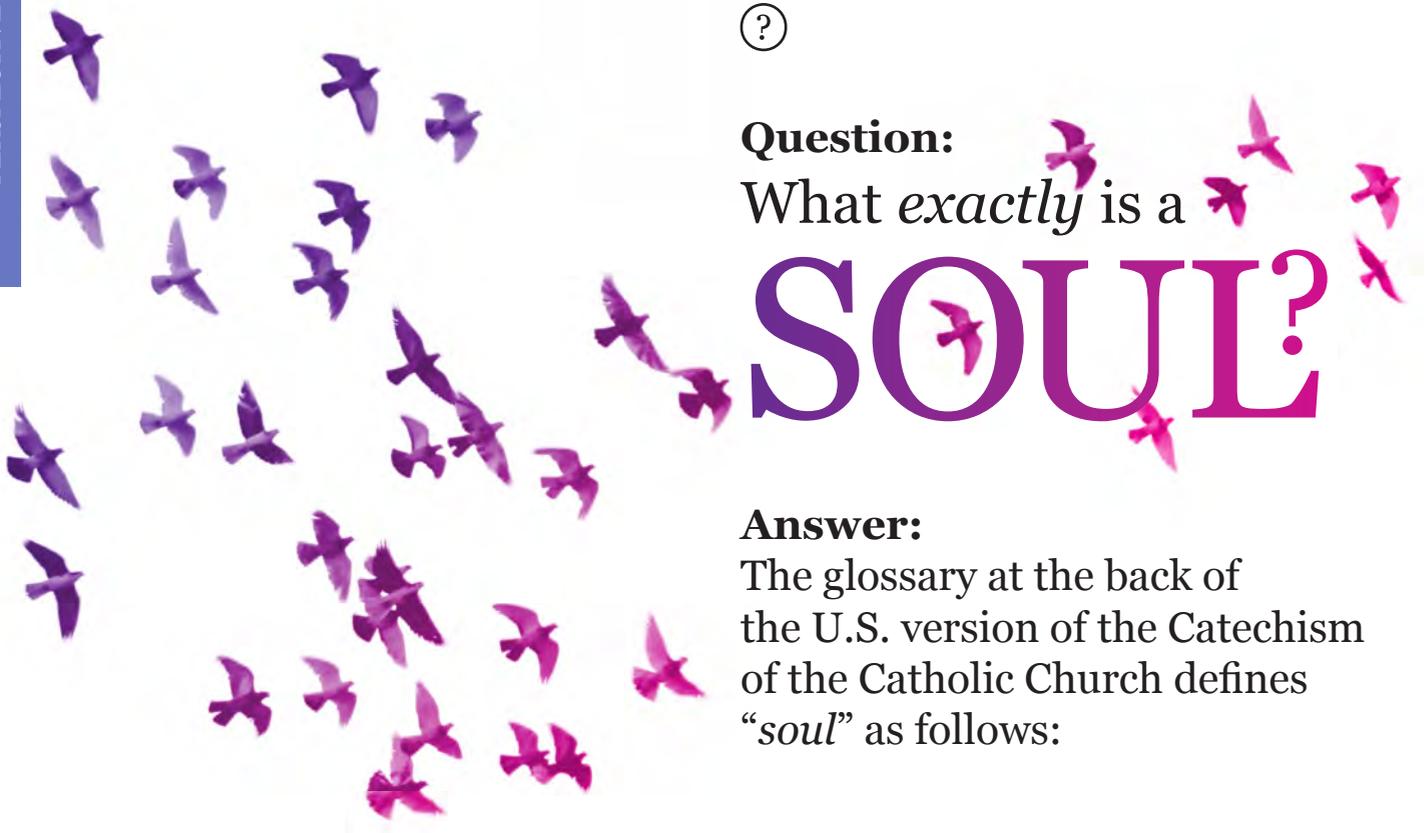
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Question:
 What *exactly* is a
SOUL?

Answer:
 The glossary at the back of the U.S. version of the Catechism of the Catholic Church defines “*soul*” as follows:

The spiritual principle of human beings. The soul is the subject of human consciousness and freedom; soul and body together form one unique human nature. Each human soul is individual and immortal, immediately created by God. The soul does not die with the body, from which it is separated by death, and with which it will be reunited in the final resurrection.

More from the Catechism itself:

The human person, created in the image of God, is a being at once corporeal and spiritual. The biblical account expresses this reality in symbolic language when it affirms that “then the Lord God formed man of dust from the ground and breathed into his nostrils the breath of life; and man became a living being.” Man, whole and entire, is therefore willed by God.

In Sacred Scripture the term “soul” often refers to human life or the entire human person. But “soul” also refers to the innermost aspect of man, that which is of greatest value in him, that by which he is most especially in God’s image: “Soul”

signifies the spiritual principle in man. The human body shares in the dignity of “the image of God”: it is a human body precisely because it is animated by a spiritual soul, and it is the whole human person that is intended to become, in the body of Christ, a temple of the Spirit.

Man, though made of body and soul, is a unity. Through his very bodily condition he sums up in himself the elements of the material world. Through him they are thus brought to their highest perfection and can raise their voice in praise freely given to the Creator. For this reason man may not despise his bodily life. Rather he is obliged to regard his body as good and to hold it in honor since God has created it and will raise it up on the last day.

The unity of soul and body is so profound that one has to consider the soul to be the “form” of the body: i.e., it is because of its spiritual soul that the body made of matter becomes a living, human body; spirit and matter, in man, are not two natures united, but rather their union forms a single nature.

The Church teaches that every spiritual soul is created immediately by God—it is not “produced” by the parents—and also that it is immortal: It does not perish when it separates from the body at death, and it will be reunited with the body at the final Resurrection.

Sometimes the soul is distinguished from the spirit: St. Paul for instance prays that God may sanctify his people “wholly,” with “spirit and soul and body” kept sound and blameless at the Lord’s coming. The Church teaches that this distinction does not introduce a duality into the soul. “Spirit” signifies that from creation man is ordered to a supernatural end and that his soul can gratuitously be raised beyond all it deserves to communion with God.

The spiritual tradition of the Church also emphasizes the heart, in the biblical sense of the depths of one’s being, where the person decides for or against God. (CCC 362-368)





Jesus is in the chapel – Really!

By Sr Constance Veit, lsp

“Prayer should be like this: spontaneous, like that of a child with his father, who says everything that comes out of his mouth because he knows his father understands him.” - Pope Francis



When I was a kid, I was fascinated by magnets. I loved to watch the little magnetic skaters glide across a mirror in our family’s Christmas village at the flip of a switch and I enjoyed doing science experiments with magnets and iron shavings in school.

I recall a comparison Pope Saint John Paul II made between the Eucharist and the force of a magnet’s pole.

“The presence of Jesus in the tabernacle must be a kind of magnetic pole attracting an ever greater number of souls enamored of him, ready to wait patiently to hear his voice and, as it were, to sense the beating of his heart,” he wrote just six months before he died.

These words of John Paul II came to mind when I heard about the National Eucharistic Revival launched by the U.S. bishops earlier this year. It is a beautiful, powerful image – the idea of Jesus acting as a magnet drawing people to himself in the Blessed Sacrament.

I have begun to ask myself, do I allow myself to be drawn to Jesus in the tabernacle? Do I cling to him the way iron shavings cling to a strong magnet? Or do I allow myself to be pulled away too easily by distractions and my lack of love?

The Eucharistic Revival will help us to renew our appreciation for many aspects of Jesus’ ultimate gift to us, beginning with the centrality of the Mass as the representation of Jesus’ saving sacrifice on the Cross.

But it seems to me that when all is said and done, our devotion to the Eucharist will

be proportionate to our faith in what we call “the real presence” – our unwavering conviction that Jesus is really and truly present on the altar during every eucharistic sacrifice and in every tabernacle around the world.

Our foundress, Saint Jeanne Jugan, was not a highly educated woman but she was a person of profound faith and committed action.

She often told the young Sisters to remember the presence of Jesus in the tabernacle, in the poor and in their own souls. And she gave them this very practical advice:

“Jesus is waiting for you in the chapel. Go and find him when your strength and patience are giving out, when you feel lonely and helpless. Say to him: ‘You know well what is happening, my dear Jesus. I have only you. Come to my aid ...!’ And then go your way. And don’t worry about knowing how you are going to manage. It is enough to have told our good Lord. He has an excellent memory.”

Jeanne Jugan didn’t have an easy life.

As a young person and then the foundress of a religious congregation, she worked hard and shared everything she had with the poor.

Although she chosen to be superior by the young women who joined her and she even achieved a measure of public notoriety, she was treated unjustly by a priest who had been appointed to assist the nascent religious community and stripped of all authority in it, until, 27 years later, she died in total anonymity.

But Jeanne Jugan possessed something no one could take from her – a very real, strong and intimate relationship with Jesus, whom she knew was always waiting for her “in the chapel.” Jesus Christ was real to her – more real than anyone or anything else.

No doubt Saint Jeanne Jugan often told Jesus everything that was happening in her life, in both good times and bad.

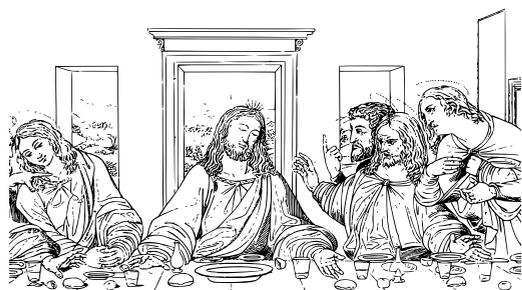
Pope Francis recently spoke to seniors about how they should pray. I think his words would resonate with our foundress.

The pope said, “If you have some wound in your heart, some pain, and you want to object, object even to God. God will listen to you. God is a Father. God is not afraid of our prayer of protest, no! God understands. ... Prayer should be like this: spontaneous, like that of a child with his father, who says everything that comes out of his mouth because he knows his father understands him.”

I believe that Saint Jeanne Jugan was like a child with her father. She shared with him from the depths of her heart because she knew that God heard and understood her.

May her example, and the words of Pope Francis, convince you that it’s okay to be honest with Jesus, truly present and waiting for us in every chapel or parish church!

Sister Constance Veit is the communications director for the Little Sisters of the Poor in the United States and an occupational therapist. ☩



DEL OBISPO

REAVIVAMIENTO EUCARISTICO NACIONAL - III -

El mes pasado comencé a explorar el Santo Sacrificio de la Misa como ese tiempo y lugar privilegiado donde el Preciosísimo Cuerpo y Sangre de nuestro Señor y Salvador Jesucristo se hace presente y se recibe. Hice referencia a la Carta Apostólica del Santo Padre y me gustaría seguir viendo un par de párrafos de esa Carta. El Santo Padre señaló que “hay diferentes ‘modelos’ de presidir”. En el párrafo 53 escribe: “Aquí hay una lista posible de enfoques, que aunque opuestos entre sí, caracterizan una forma de presidir en forma inadecuada: rigidez austera o creatividad exagerada; misticismo espiritualizador o funcionalismo práctico; prisa precipitada o lentitud acentuada; descuido desaliñado o refinamiento excesivo; afabilidad sobreabundante o impasibilidad sacerdotal. A pesar de la amplitud de este abanico, creo que la inadecuación de estos modelos tiene una raíz común: un exagerado personalismo en el estilo celebrativo que, en ocasiones, expresa una mal disimulada manía de protagonismo.”

Es claro que el Santo Padre no pretende darnos una lista exhaustiva, pero sí nos da algo significativo para reflexionar. Su breve lista nos brinda la oportunidad de descubrir nuestras propias preferencias y examinarlas mientras recordamos la meta de hacer que la Presencia Real del Señor sea más central. Sospecho que la mayoría de los estadounidenses toleran más la creatividad “exagerada” que la austeridad rígida. De hecho, muchas congregaciones insisten en tal “creatividad” debido a la falsa creencia de que mejora el bienestar de quienes se reúnen para orar y alabar a Dios. Por otro lado, una austeridad rígida y cualquier cosa que se acerque remotamente a ella, se considera

intolerable. El equilibrio, por supuesto, es una atención serena, cuidadosa, deliberada, clara, tranquila, a las palabras y acciones requeridas en la Sagrada Liturgia. Se podrían hacer comentarios similares en referencia a la siguiente categoría planteada por el Santo Padre: misticismo espiritualizador o funcionalismo práctico. Las congregaciones estadounidenses se sienten mucho más cómodas con un funcionalismo práctico, y a veces, acusan a los celebrantes de falta de amistad o de distanciamiento de la congregación si comienzan a manifestar alguna característica de misticismo. Incluso algo tan simple como celebrar la Misa hacia el tabernáculo, lo que significa que las personas ven la espalda del sacerdote en lugar de su rostro, durante la Plegaria Eucarística, se considera inconcebible. Esta postura, por cierto, no es contraria al Concilio Vaticano II y nunca ha sido prohibida por la Iglesia. A este respecto, llamo la atención sobre el final del párrafo donde nuestro Santo Padre señala: “Creo que la insuficiencia de estos modelos de presidir tienen una raíz común: un exagerado personalismo en el estilo celebrativo que, en ocasiones, expresa una mal disimulada manía de protagonismo”. Se podría argumentar que el deseo del sacerdote de estar de cara al pueblo durante la Plegaria Eucarística y el deseo del pueblo de que el sacerdote esté de cara a él podría expresar lo que el Santo Padre llama “mal disimulada manía de protagonismo”. El enfoque, más bien, debe estar en cómo las palabras, las acciones y la postura de todos los fieles, incluido el sacerdote, mejoran la conexión interior de las personas con el Misterio Sagrado que se re-crea en el altar.

El Santo Padre también menciona el contraste entre “afabilidad sobreabundante o impasibilidad sacerdotal”. Una vez más, el valor predeterminado para la mayoría de las congregaciones estadounidenses es una preferencia por la amistad superabundante y esto es comprensible. Sin embargo, si el sacerdote se da cuenta de lo sagrado e inmensidad de lo que hace en el Santo Sacrificio de la Misa, no sería posible entretenerse en nada que se acerque a la frivolidad. Ciertamente, una “impasibilidad sacerdotal” no es una interacción personal atractiva, pero una simpatía sobreabundante puede degenerar en una especie de frivolidad o despreocupación excesiva, o incluso despreocupación por los elementos sagrados. Se podría argumentar que una estricta atención a las palabras y acciones de la Misa, incluso si se percibe como impasibilidad sacerdotal, es más adecuada que cualquier grado de indiferencia.

Estadísticamente, muchos estadounidenses no creen, así como enseña la Iglesia, en la Presencia Real de Nuestro Señor en la Santísima Eucaristía. La forma en que abordamos la Misa, cómo se celebra, cómo actúan los diversos ministros en el altar y cómo los músicos ‘se desempeñan’ puede realzar o disminuir la centralidad y la verdad de esta enseñanza. Así como cuando alguien hace una genuflexión al entrar y salir de la Iglesia nos revela mucho.

Reverendísimo Robert F. Vasa
Obispo de Santa Rosa



En nueva carta, Benedicto XVI asegura que el Concilio Vaticano II fue “necesario”

October 21, 2022



“Mientras tanto, se hace cada vez más evidente la necesidad de reformular la cuestión de la naturaleza y la misión de la Iglesia”

- Benedicto XVI

Difundida este jueves 20 de octubre, la carta está dirigida al P. Dave Pivonka, Tercera Orden Franciscana Regular y presidente de la Universidad Franciscana de Steubenville, en Ohio (Estados Unidos), que este viernes culmina una conferencia de dos días centrada en la teología de Benedicto XVI / Joseph Ratzinger.

La carta, de casi tres páginas y media, presenta observaciones frescas de uno de los pocos teólogos vivos en la Iglesia Católica que participaron en el Concilio Vaticano II, que comenzó un mes como este hace 60 años.

“Cuando comencé a estudiar teología en enero de 1946, nadie pensó en un Concilio Ecuménico”, recordó el Papa Emérito, de 95 años, en su carta.

“Cuando el Papa Juan XXIII lo anunció, para sorpresa de todos, hubo muchas dudas sobre si sería significativo, y si de hecho sería posible organizar las ideas y las preguntas en la totalidad de una declaración conciliar, y así dar a la Iglesia una dirección para su camino posterior”, dijo Benedicto XVI.

“En realidad, un nuevo concilio probó ser no solo significativo, sino necesario. Por

primera vez, la cuestión de una teología de las religiones se había mostrado en su radicalidad”, continuó.

“Lo mismo es cierto para la relación entre la fe y el mundo de la mera razón. Ambos temas no habían sido previstos de esta manera antes. Esto explica por qué el Vaticano II al principio amenazó con perturbar y sacudir a la Iglesia más que con darle una nueva claridad a su misión”, escribió el Papa Emérito.

“Mientras tanto, se ha hecho cada vez más evidente la necesidad de reformular la cuestión de la naturaleza y la misión de la Iglesia”, añadió.

“De esta manera, el poder positivo del Concilio también está emergiendo lentamente”, dijo.

La eclesiología, el estudio teológico de la naturaleza y estructura de la Iglesia, había evolucionado después de la Primera Guerra Mundial, escribió Benedicto XVI. “Si hasta ahora la eclesiología había sido tratada esencialmente en términos institucionales”, dijo, “la dimensión espiritual más amplia del concepto de Iglesia ahora se percibía con alegría”.

Al mismo tiempo, escribió, el concepto de la Iglesia como el Cuerpo Místico de Cristo estaba siendo reconsiderado críticamente.

Era en esta situación, dijo, que él escribió su disertación doctoral sobre el tema de “Pueblo y casa de Dios en la Doctrina de la Iglesia de Agustín”.

Benedicto XVI señaló que “la completa espiritualización del concepto de Iglesia, por su parte, pierde el realismo de la fe y de sus instituciones en el mundo”, y añadió que “en el Concilio Vaticano II, la cuestión de la Iglesia en el mundo se convirtió finalmente en el verdadero problema central.”

El Papa Emérito, que renunció al pontificado en 2013, concluyó su carta resumiendo su propósito para escribirla.

“Con estas consideraciones sólo quería señalar la dirección en la que me ha llevado mi trabajo”, escribió.

“Espero sinceramente que el Simposio Internacional de la Universidad Franciscana de Steubenville sea útil en la lucha por una comprensión correcta de la Iglesia y el mundo en nuestro tiempo”, concluyó.

Traducido y adaptado por David Ramos. Publicado originalmente en CNA. 

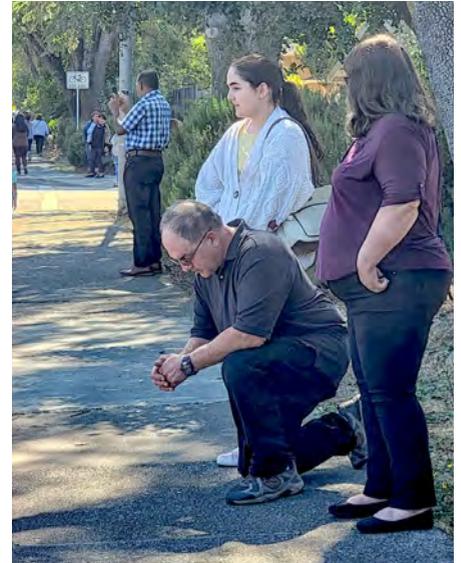


DIOS CON NOSOTROS

By Fr. Mario Valencia

*El Señor es mi pastor, nada me falta, en verdes pastos me hace
reposar, me conduce a fuentes tranquilas, allí reparo mis fuerzas.
Sal. 23:1-3*



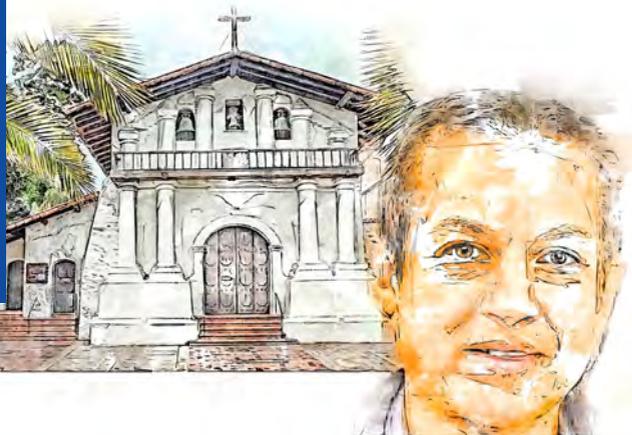


“**E**l Señor es mi pastor, nada me falta, en verdes pastos me hace reposar, me conduce a fuentes tranquilas, allí reparo mis fuerzas.” (Sal. 23:1-3) Quien no ha escuchado, leído o repetido este salmo, uno de los más conocidos de las Sagradas Escrituras, proclamado especialmente en los funerales o incluso en las bodas. Que profunda y acertada imagen de Dios con nosotros; “Yo soy el Buen Pastor y el Buen Pastor da su vida por las ovejas.” (Jn. 10:14) Si pudiéramos alejar el zoom de nuestro tiempo, de nuestra historia personal, a un espacio mayor que nos permitiera visualizar mejor el espectro de nuestra vida; como si en nuestro celular alejáramos el zoom para ver con mayor claridad un punto en el mapa para ubicarnos mejor y encontrar ese lugar al cual queremos llegar, pudiésemos contemplar cómo, en nuestro recorrer histórico y personal, Dios nuestro Padre jamás ha dejado de guiarnos, nutrirnos, acompañarnos, fortalecernos e incluso hasta alimentarnos con su presencia. Claro está que, en nuestro camino, hay muchos peligros, desavenencias, crisis, y no todo es paz ni claro, más sin embargo es allí, donde sabemos y podemos confirmar que Dios camina con nosotros, en el ordinario de la vida, en el color verde litúrgico que nos recuerda que Dios, es un Dios Emmanuel (Dios con nosotros) que nos guía, fortalece, y provee para nosotros el sustento que repara nuestras fuerzas.

Recientemente alrededor del mundo y por supuesto en nuestra diócesis de Santa Rosa hemos sido testigos de esta realidad. En la celebración del Corpus Christi, cientos de feligreses hemos salido a las calles a dar testimonio de esto. Jesús nuestro Buen Pastor: *real, verdadera y substancialmente presente* (cf. CIC #1374) en el Santísimo Sacramento del Altar, camina con nosotros. En nuestra parroquia de San Sebastián este Corpus Christi vivimos una mañana llena de fe y júbilo, los diferentes grupos parroquiales y oración: “Solo faltas tú, Familias Unidas en el Espíritu Santo, catequistas, San Vicente de Paul, Life Pregnancy Services, Young Ladies Institute, Young Men Institute, Miembros de los Coros Shaddai y Baraka, The portuguese Community, la Escuela de Evangelización San Andrés, ministros lectores, ministros de Eucaristía, Italian Catholic Federation y feligreses,” se vistieron de color para expresar nuestro amor hacia Dios; estandartes, banderas, cantos, música, pero sobre todo fe confirmaron simplemente lo que por siglos nuestro Señor Jesucristo prometió a su Iglesia: “Y yo estaré con ustedes todos los días hasta el fin del mundo.” (Mt. 28:20) ¡Esta es nuestra realidad! Dios camina con nosotros, nos conduce hacia fuentes tranquilas y repara nuestras fuerzas con el alimento celestial: “Porque Yo les aseguro que el que come mi cuerpo y bebe mi sangre, permanece en mí y yo en él, vivirá por mí y tiene vida

eterna.” (Cf. Jn.6:52-58) Recientemente en junio del 2022 nuestro papa Francisco en su carta apostólica *Desiderio Desideravi* nos exhorta encarecidamente a profundizar a través de una formación más consciente y por medio de una catequesis sistematizada este misterio, esta verdad revelada, porque la Eucaristía litúrgicamente es el “*hoy de la historia de salvación y el lugar del encuentro con Cristo.*” ¡Que dichosos, que felices, los invitados a la cena del Señor! Dios permita que en nuestro peregrinar por este mundo recordemos que no estamos solos y que Dios camina con nosotros, conduciéndonos hacia verdes praderas para restaurar nuestras fuerzas. Bendiciones y a vivir la Eucaristía con el corazón lleno de amor y agradecimiento hacia nuestro buen Pastor. 🇺🇸





¿Qué consecuencias tienen los Pecados de Omisión?

Preguntas al
DIÁCONO MARIO ZÚNIGA

Pregunta Elijah
Iglesia Misión Dolores

¿Qué consecuencias tienen los Pecados de Omisión?

Lo primero que podemos decir es que las consecuencias de los Pecados de Omisión, pueden ser fatales. Todos al final de nuestras vidas vamos a ser juzgados tanto por lo malo que hicimos, como también por lo bueno que dejamos de hacer.

Una ilustración clara de esto, la podemos ver en la Parábola del Hombre Rico y Lázaro, y el destino de estos 2 personajes cuando se mueren.

Nos cuenta esta Parábola: “De un hombre Rico, que vivía con toda clase de lujos: Se vestía, de púrpura, con telas de lino muy finas, seguro con aroma de perfumes muy costosos, y con joyas extravagantes; rumbo a los Banquetes esplendidos que se daba, no una vez al año, no una vez cada 6 meses, no una vez al mes sino, que Todos los días! Nos dice esta Parábola, que, en la entrada de la casa de aquel Rico, Yacía, un pobre mendigo, llamado Lázaro: Que su “Vestimenta” que lo cubría, no eran telas finas, sino, que estaba Vestido, de las llagas que cubrían su cuerpo; que su aroma, no de era de Perfumes caros y exquisitos, sino un aroma, que atraía a los perros, para que se acercaran a lamerle, sus heridas.

Que su alimento, no eran Banquetes esplendidos, sino, que eran las SOBRAS, que caían de la mesa del rico. En esos tiempos, No había Servilletas, cuchillos, tenedores; la gente comía con las manos, y los Ricos para limpiarse las manos, se las frotaban con pan y las migajas que caían al suelo, eran el alimento de sobrevivencia de Lázaro.

Cuando El Rico y Lázaro murieron: Sucedió, que murió Lázaro, el pordiosero, Y los Angeles de Dios, vinieron a la tierra, para llevarse al Cielo-al seno de Abraham.

El Rico, también murió y de seguro lo han de haber enterrado con toda clase de lujos, y rodeado de personajes de la Alta Sociedad. Pero, su Alma fue llevada a un lugar de castigo, a un lugar de Tormentos llamado el Infierno! Cuando el Rico, vio a los lejos a Abraham y junto a él, a Lázaro, grito y le rogo: “Padre Abraham, ten piedad de mi”

A continuación, Abraham le dice al Rico unas palabras, que hay que ponerles Mucha Atención porque, son un mensaje, una advertencia-bien clara valida también para cada uno de nosotros. Dice; “Recuerda, que en tu vida recibiste bienes, en cambio Lázaro males, Entre ti y nosotros, se abre un abismo Inmenso, que nadie puede cruzar, Ni de aquí, para allá, Ni de allá, para acá!

¡LOS PECADOS DE OMISIÓN, PUEDEN SER FATALES!

Por el hecho, de No hacer nada, podemos perder mucho!

Podemos perder: Un amigo o amiga, Puede ser, perder tu Esposa/esposo, Puede ser perder tu Alma!

Que quiero decir con esto?

1 Tu puedes perder una Amigo o Amiga, por el hecho de No hacer Nada---- Simplemente Ignorándola.

Por ejemplo: Nunca contestas sus llamadas, Nunca le escribes, Nunca la visitas. El punto, es que, aunque No hayas maltratado a tu amigo o amiga, o hayas sido ruda con él o ella por el solo

hecho de No hacer Nada----e Ignorarla puedes perder esa Amistad!

2 Tu puede ser, perder tu Esposa/esposo. Tu puedes perder tu Pareja sin hacer Nada.

Por ejemplo:

Nunca le das las gracias, por todo lo que hace por ti.

Nunca le dices, palabras bonitas de elogios. Nunca le muestras tu Amor, por medio de gestos, palabras y acciones y así el amor se va muriendo.

El punto es que, aunque No le des mala vida a tu pareja, ni la trates con violencia todavía, la puedes perder por el hecho, de No hacer Nada simplemente: Ignorándola!

3 Sin hacer nada, puedes hasta perder tu Alma!

El hombre Rico, de la Parábola, mando a desalojar a Lázaro de la entrada de su casa? No! --El hombre Rico Insulto a Lázaro? No! El hombre Rico pateo a Lázaro? No! --El hombre Rico fue cruel con Lázaro? No! De la parábola, es fácil ver, que el pecado del hombre Rico fue el Pecado de **Omisión:** El hombre Rico, No hizo nada, por ayudar a Lázaro. Aunque cenaba suntuosamente todos los días, No compartía comida con Lázaro. Ni atendió las llagas de Lázaro, ni le dio techo. Para él, Lázaro simplemente: ¡No existía!

El hombre rico de la parábola, se fue al infierno, No por ser rico, No por ser una persona Inmoral, sino, por el pecado de Omisión—de la Indiferencia—el No hizo Nada por ayudar a Lázaro. No debemos ser conformistas y pensar, que, porque vamos a

misa todos los domingos, ya somos buenos cristianos. Más que eso, necesitamos un corazón lleno de Preocupación Activa, por las necesidades, y desgracias de nuestro prójimo.

Porque, cuando comparecemos ante el tribunal de Dios, lo que importa, No es cuánto dinero ganamos, sino, lo que hicimos a los necesitados. No basta, No es suficiente, abstenernos de No hacer mal a otras personas, sino, que Tenemos que interceder—hacer algo por ellos, ante sus sufrimientos.

Nadie, incluso los pobres tienen excusa de fallar en ayudar al necesitado, No solamente con cosas materiales se pueden ayudar a los más necesitados, también puede ser: Donando nuestro tiempo, sirviendo como Voluntario en un centro de ayuda, una palabra amable, una

sonrisa, unas palabras de apoyo y ánimo, de consolación, una mano amiga, un oído que escucha, un corazón compasivo, una oración; todo esto puede contribuir en gran medida, a aliviar un espíritu quebrantado, agobiado y abatido.

De una forma u otra, tenemos que ayudar a los necesitados. Las Sagradas Escrituras nos dicen: Que aquel o aquella, que pueden hacer el bien y No lo hacen cometen pecado de Omisión! Este es el pecado, del cual el hombre Rico del Evangelio, es culpable y que lo llevo a la condenación eterna!

En conclusión: Tu No tienes que hacer algo malo para hacer lo malo-lo único que tienen que hacer es: No hacer, Nada. Como alguien dijo: “No fue lo que hizo el hombre Rico, lo que lo llevó a la eterna condenación. Fue, lo que No hizo lo que lo llevó al infierno”

Para Todo católico el ser Compasivo, No es una Opción! Debe ser parte de la persona que Tu eres, en tus Acciones. Tus acciones de Compasión por el Prójimo, deben de fluir y venir a ser, una extensión de la Persona que Tu eres!

Pidámosle a Dios que nos dé un corazón sensitivo ante las necesidades de los más necesitados, y que, cuando nos llegue nuestro turno de partir de esta vida, Los ángeles, vengan a traernos, para llevarnos al cielo, Para estar juntos con Moisés, Abraham, lázaro y todos los santos y ángeles, en cielo, por toda la eternidad!

Amen! ✚

Mario es Diacono en la Iglesia de Misión Dolores.

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93. “The reports do not fail to point out the main shortcomings of the actual celebratory praxis, which obscure its synodal effectiveness. In particular, the following are emphasized: the liturgical protagonism of the priest and the risk of the passivity of the wider liturgical community; poor preaching, including the distance between the content of the sermon, the beauty of faith and the concreteness of life; and the separation between the liturgical life of the assembly and the family network of the community. The quality of homilies is almost unanimously reported as a problem.”

38. “Longing for a home also characterizes those who, following the liturgical developments of the Second Vatican Council, do not feel at ease.”

SYNODAL GOVERNANCE

71. “The synodal journey has brought out a number of tensions ... We should not be afraid of them, but articulate them in a process of constant communal discernment, so as to harness them as a source of energy without them becoming destructive: only in

this way will it be possible to continue walking together, rather than each going their own way. This is why the Church also needs to give a synodal form and way of proceeding to its own institutions and structures, particularly with regard to governance. Canon law will need to accompany this process of structural renewal creating the necessary changes to the arrangements currently in place.”

In particular, the document recommends: “Economic, diocesan and parish councils should then be added, taking note also of the episcopal and presbyteral councils around the bishop. Many reports show the need for these bodies to be not only consultative, but places where decisions are made on the basis of processes of communal discernment rather than on the majority principle used in democratic regimes.”

82. “The overwhelming majority of reports indicate the need to provide for formation in synodality. Structures alone are not enough: there is a need for ongoing formation to support a widespread synodal culture.” 🇺🇸



NOVEMBER

PRIESTLY ORDINATION ANNIVERSARIES

Rev. Angelito Peries
Rev. Rowell Gumalay
Rev. Chinh Nguyen
Rev. Andrés Querijero



Retirement Fund for Religious

Please give to those who have given a lifetime.

Visit retiredreligious.org/2022photos to meet the religious pictured.

Elderly religious need your help.

Like those pictured, nearly 25,000 senior sisters, brothers, and religious order priests have devoted their lives to prayer and ministry—educating the young, tending the sick, aiding the needy, and more. Yet years of serving for little or no pay have left a profound shortage in retirement savings. Your support of the Retirement Fund for Religious helps furnish care, medicine, and other necessities. Please give generously.

**Please donate at your local parish
December 10–11 or by mail at:**

National Religious Retirement Office/SRO
3211 Fourth Street NE
Washington DC 20017-1194

*Make check payable to
Retirement Fund for Religious.*

retiredreligious.org

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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:

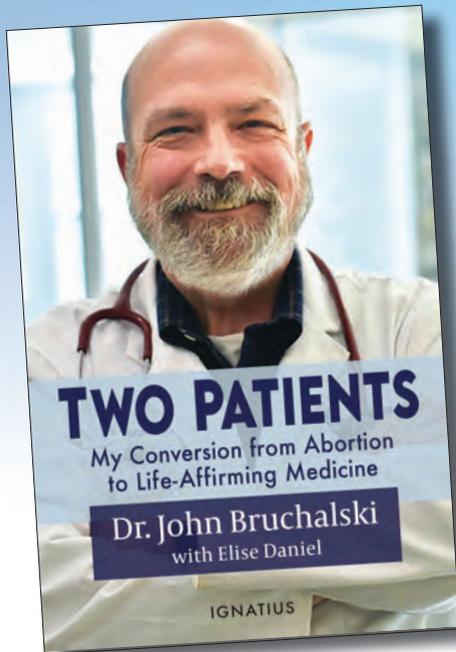
- How to start and direct a conversation towards faith in Jesus and the Church
- How to share what God has done in your life
- How to share the Gospel message
- How to pray out loud with someone
- How to invite someone to a deeper relationship with Jesus Christ

WHERE:



- Go to **Stretevangalization.com** click on store
- click on events
- click on virtual street evangelization workshop **\$19⁹⁹** 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**

DISCOVERING THE BEAUTY AND POWER OF MERCY



◆ **TWO PATIENTS:** My Conversion from Abortion to Life-Affirming Medicine

After a terrible misjudgment in the delivery room, **Dr. John Bruchalski** realized that with every pregnant woman he attends, there are two patients—the mother and her unborn child. This discovery, plus two remarkable spiritual experiences, deepened his understanding of the kind of man he had become, and the one he was called to be.

Two Patients is the powerful story of how a physician who practiced abortion came to question the medical status quo, and to pioneer an approach to reproductive medicine that respects female fertility, honors the dignity of unborn children, and offers care to patients regardless of their financial situation. Such health care, says Dr. Bruchalski, is *merciful medicine*, and his memoir shows just how merciful the relationship between a doctor and his two patients—mother and child—can be. **TPP** . . . Sewn Softcover, \$17.95

“An inspiring story of love and redemption that speaks to the mind and the heart — with concrete proof that where faith and science meet, wisdom is born. A must-read for all doctors, nurses, and expectant parents!” —**Sue Browder**, Author, *Subverted: How I Helped the Sexual Revolution Hijack the Women’s Movement*

“Reveals how a relativistic worldview can confuse a young person’s moral compass — persuading a man who wanted to help women and children to perpetrate evil against them. His story and zeal for life are inspiring.”

—**Abby Johnson**, Author, *Unplanned* and *The Walls Are Talking*

◆ **FIERCE MERCY** — Abby Johnson

When she ushered desperate women toward abortion as the director of a Planned Parenthood facility, Abby Johnson thought she was being merciful. She was wrong. It wasn’t until she understood the blood on her hands that she experienced the power of God’s fierce yet tender mercy to transform her life.

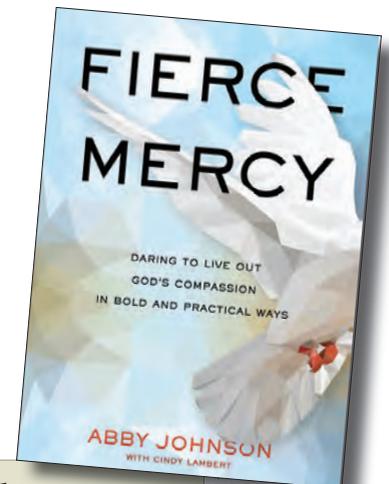
In *Fierce Mercy*, Abby calls you to experience a transformation of your own. Against the backdrop of her first decade in the pro-life movement, Abby helps you discover God’s unrestrained mercy at work in your own life and how to become a channel of that life-changing mercy in the world. She shows you how to model God’s mercy, freely offer mercy to those who seem undeserving, and respond with mercy when others err or offend. **FMP** . . . Sewn Softcover, \$16.95

“Abby’s story of redemption will give hope to anyone who feels that God’s mercy is out of reach in their life.”

—**Kristan Hawkins**, President, Students for Life of America

“Far from giving permission for evil, mercy fiercely destroys it and frees us from its grasp. Abby puts a spotlight on mercy, how it transformed her, and how it’s a road map for our movement.”

—**Fr. Frank Pavone**, National Director, Priests for Life



Also by Abby Johnson:

◆ **UNPLANNED**

UNPP . . . Sewn Softcover, \$16.95

◆ **THE WALLS ARE TALKING**

WTP . . . Sewn Softcover, \$15.95



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