

NORTH COAST CATHOLIC

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ISSUE

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Blessed is the nation
whose God is the Lord
Psalm 33:12



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ECLIPSE?**



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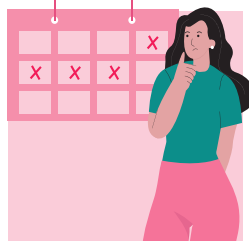
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Happy Fourth of July!



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St. Francis de Sales,
pray for us.





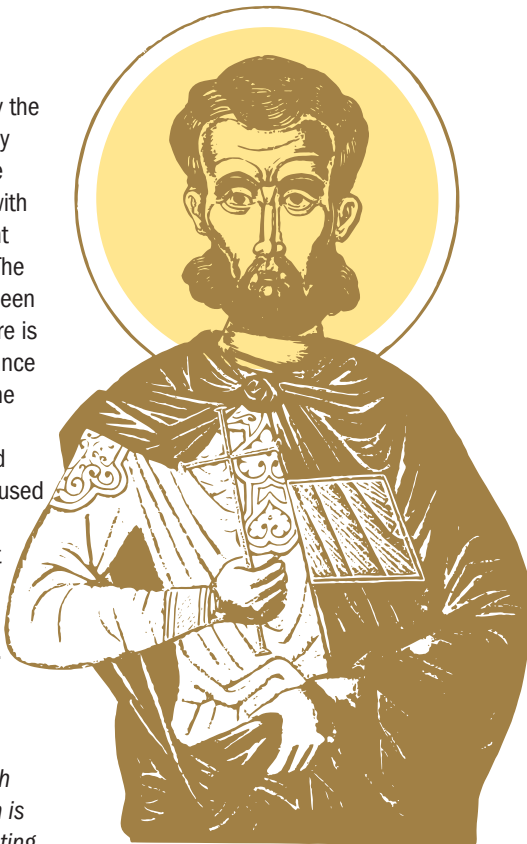
FROM *the* BISHOP

NATIONAL EUCHARISTIC REVIVAL X

The focus of my articles for nearly the past year has been on the Most Holy Eucharist. I have attempted to look at the Eucharist from a variety of perspectives with the hope that different perspectives might touch different people in different ways. The focus in the latest series of articles has been on the recipient of Holy Communion. There is a tendency to underestimate the importance of proper preparation and suitability of the recipient. The use of the phrase, "All are welcome" sounds wonderfully inviting and non-judgmental. No one wants to be accused of posting the sign that says, "All are not welcome!" Yet, being "welcome" does not necessarily mean being invited to share in the communion aspect of the Most Holy Eucharist. This is not a new concept. *Saint Justin the Martyr* (circa 100-165) wrote in his defense of Christians the following:

"No one may share the Eucharist with us unless he believes that what we teach is true, unless he is washed in the regenerating waters of baptism for the remission of his sins, and unless he lives in accordance with the principles given us by Christ." Three elements are minimally included: Belief in the teachings of the Church, Baptism and the leading of a life consistent with the principles and commandments given to us by Christ.

Almost as if he was already involved in the first Eucharistic Revival, he reminds his readers: *"We do not consume the eucharistic bread and wine as if it were ordinary food and drink, for we have been taught that as Jesus Christ our Savior became a man of flesh and blood by the power of the Word of God, so also the food that our flesh and blood assimilates for its nourishment becomes the flesh and*



blood of the incarnate Jesus by the power of his own words contained in the prayer of thanksgiving." The Bishops of the United States are not doing anything genuinely novel. We are simply reiterating the constant teaching of the Church.

Many may not have noticed but most missalette and liturgy participation aids include guidelines regarding the discipline of the Church for receiving Holy Communion. The guidance covers three categories: Catholics, fellow Christians, and non-Christians and includes an encouragement for all in these three groups who do not receive Holy Communion *"to express in their hearts a prayerful desire for unity with the Lord Jesus and with one another."*

The guidance for Catholics includes: *"In order to be properly disposed to receive Communion, participants should not be conscious of grave sin and normally should have fasted for one hour. A person who is conscious of grave sin is not to receive the Body and Blood of the Lord without prior sacramental confession except for a grave reason where there is no opportunity for confession. In this case, the person is to be mindful of the obligation to make an act of perfect contrition, including the intention of confessing as soon as possible (canon 916). A frequent reception of the Sacrament of Penance is encouraged for all."*

For our fellow Christians we find: *"We welcome our fellow Christians to this celebration of the Eucharist as our brothers and sisters. We pray that our common baptism and the action of the Holy Spirit in this Eucharist will draw us closer to one another and begin to dispel the sad divisions which separate us. We pray that these will lessen and finally disappear, in keeping with Christ's prayer for us "that they may all be one" (Jn 17:21)."*

That section continues: *"Because Catholics believe that the celebration of the Eucharist is a sign of the reality of the oneness of faith, life, and worship, members of those churches with whom we are not yet fully united are ordinarily not admitted to Holy Communion."*

Welcome is not the same as admission to Holy Communion. While not specifically mentioning the three requirements of *Saint Justin, Martyr*, the present guidelines include the necessity of oneness in *"faith, life and worship"*. Faith certainly includes, along with *Saint Justin*, belief *"that what we teach is true"* and life must include living *"in accordance with the principles given us by Christ."*

It is important not to confuse being *"welcome"* or *"welcoming"* with an invitation to receive Holy Communion.

Pray for me as I promise to pray for you.

Bishop Robert F. Vasa
Bishop of Santa Rosa



ECCLESIASTICAL ECLIPSE? (*not what you think*)



By Chris Lyford

Editor, North Coast Catholic

Avery good family friend told one of us that as a young man he worked maintenance for a large parish in Illinois for a few years. He recalled one day reaching to pick up a hymnal on the floor under a pew and noticed something colorful. It was gum stuck on the bottom of the pew. His instinct inspired by zeal for God's house led him to set about scraping it off, so he committed to fully lay down. There was more. The pew's underside was covered with wads of gum. All of them were.

So, our friend set about a campaign that lasted weeks he said "laying on my back scraping the dry gum off each pew in the church." He said, "this is God's house, of course I can't ignore this problem when I know the solution within my reach." This is also in the extra time between mowing lawns and cleaning the school after all the kids were gone.

He said he presented the volleyball sized secondhand gum collection to the pastor to encourage him to use it in an object lesson homily, but the priest passed.

There really is no defense for sticking gum on the bottom of a church pew. It could be understandable even if you completely forgot you had gum in your mouth as you entered church. But in that case, it's easy enough to walk to the back and find a garbage can.

It's a prophetic thing to do such a humble clean up task with devotion, especially when not many will even know. "*Your Father who sees in secret will repay you*" (Matt. 6:6). It must have been a fruitful time for prayerful meditation on the analogous spiritual meanings behind it all. On the lighter side, I know this humble friend has a great sense of humor, so I wonder if he had a grading system

as he went along on a scale from "days old" to "decades old" or "soft" to "rock hard", etc.


With pieces of gum falling in his face, I am sure the Lord must have blessed him with holy meditations as he reversed (as one man) the disrespect of the many.

But I can't help but think that as he was compiling a giant gumball of under-pew deposits that he may have mused on a few names like: Franciscan Fruit Stripe, Basilica Bubble Gum, Church lady Chicklets, Tridentine Trident, Dominican Dubble Bubble, Dalmatic Dentyne, Benediction Beamens, Orans Orbit, Benedictine Bazooka, Holy Hour Hubba Bubba, Jerusalem Juicy Fruit, Distraction Doublemint, Baldaquino Big League Chew, Breviary Bubble Yum, Baptistry Bubblicious, Ecclesiastical Eclipse, etc. As silly as those names are, it's more serious to think of how important it is that we realize the reality of whose house it is that we enter.

The point is that it IS disrespectful to stick gum under a church pew. But on an even more nuanced reflection in this year of Eucharistic revival; we all can work on personally preparing more consciously for our attendance at Mass and the reception of the Body and Blood of Our Lord Jesus Christ.

We really should start our preparation for reception of the Eucharist by preparing for the Sabbath itself on the day before. At least we can observe the 'one hour' fast from any food or drink. Even though canon law has changed over the past decades to make it easier and easier to live up to our faithful discipline, the progressive relaxation has seemed to have the opposite effect that it logically intended. Some baptized Catholics might even be thinking 'canon what'?

Our religious faith is the deepest and most profound conviction of our lives. We either believe, or we don't, and we say it with our actions.

Just as it is to disrespect the Eucharistic Lord by being so cavalier about preparing for mass, if we were invited to go back in time to stand next to *St. John* at the crucifixion we would prepare with every fiber of our being. As we prepare to enter into the Holy Sacrifice of the Mass this year, or any year, or even as we enter into the other worldly sanctuary where our Lord waits with unconditional love in his heart, let us eagerly prepare our hearts to humbly await the reception of the Bread of Life into our bodies. 



ETERNAL REST: The Art of Dying Well



**Carlin &
Deacon Dave Gould**

*Co-Directors of the
Marriage & Family*

One of the realities in life is that one day, after we pay our taxes of course, we will die. And for most of us, death is a bit of a mystery and we all have very real questions about death. What happens when we die? What does Scripture teach about death? How do we prepare for the life to come?

Recently the *Augustine Institute* released a new program entitled “*Eternal Rest – The Art of Dying Well.*” The program is a four-part video and study series available for use in parish groups. *Eternal Rest* examines the origin of death, the afterlife, and the powerful reality around the sacrament that ushers us into eternal life. *Eternal Rest* presents the Catholic Church’s teaching about death and God’s response to it with wisdom and truth, gentleness and compassion, so we can think about and prepare for death in the light of Jesus Christ, the Author of life.

The art of dying well is also the art of living well. By understanding who we are and what we are made for, we can order our lives and values according to God’s design for our true fulfillment. Knowing we will die someday allows us to live as prudent stewards of the time we’re given, and it grants us the ability to joyfully anticipate eternal life.

We here in the Marriage & Family Life Office have reviewed the *Eternal Life* program and feel it is something well worth considering to bring to your parish. If you are interested in exploring the mystery of death, dying, and everlasting life through the eyes of our Catholic faith, let your pastor know as we would be happy to bring *Eternal Rest, The Art of Dying Well* to your parish.

God’s grace gives us the strength and direction to navigate the pain and confusion of death. As we experienced in his Passion and Death during Holy Week, and then in His glorious Resurrection on Easter Sunday, Jesus conquered death once and for all. Christ grants us new hope and the ability to declare with St. Paul: “O death, where is your victory? O death, where is your sting?” (1 Corinthians 15:55).

Experiencing *Eternal Rest, The Art of Dying Well* can bring comfort and understanding to a subject most of us avoid discussing and thinking too much about. We would look forward to an opportunity to share this insightful and poignant program with you and your parish. 📺



FOR WOMEN ONLY

WHAT EVERY WOMAN SHOULD KNOW!



Pax Christi,

Carlin Gould

*Co-Director of the
Marriage & Family
Life Office*

Back in the February issue of the North Coast Catholic Deacon Dave wrote an article aimed for men only. Women, now it is our turn: this article is for you!

There comes a point in every young girl's life when she realizes that her body is changing from a girl into a woman. It's normal, it's healthy, it's something inherent to our very essence as a woman. And it is something to be celebrated! As a young girl, my mother taught me what would happen as my body matured into womanhood. But

I didn't get the full story. It wasn't until I was married and learned about Natural Family Planning (NFP) that I understood all that was happening within my body. And I was amazed at what I learned, but never taught as a young girl.

Learning the intricacies of the biology of a woman's body is information that every woman should know about herself. My husband, Deacon Dave, and I have given many, many talks on NFP over the years, especially for

engaged couples in the marriage formation process, and we hear frequently from women after explaining the science behind NFP, "I never knew that is how my body works."

The biology of a woman's reproductive system is the beautiful way God designed her, so perfectly made to become mothers in cooperation with our husbands. Women: appreciate how wonderfully you are made! And one aspect of a couple learning and using NFP is that husbands, when they truly understand how their wife's body works, have a greater respect not only for their wives, but for women in general.

Using NFP involves learning to "chart" her monthly cycles, as a woman creates a pictorial representation of the overall health of her body. As women, our cycles are very sensitive to stress, illness, weight gain or loss, environmental factors, and other issues of daily living. Any one of these can cause changes in a woman's cycle. And charting can be a very useful tool when consulting with your doctor on a variety of health concerns. And in my experience, doctors have been amazed at my knowledge and vocabulary, as an NFP user, when discussing female health issues.



An increasing issue today is infertility which has become a big problem for many couples wishing to have children. By charting, a couple can recognize their fertility window and increase their ability to become pregnant. I was so amazed at what I learned in using NFP that years ago I became a certified “**Billings Ovulation Method**” teacher. One couple I worked with a while back had been unable to achieve a pregnancy after a year of working with doctors at a fertility clinic. I taught them how to chart and use NFP to maximize their opportunities in getting pregnant. Within a month they had achieved a pregnancy. The fertility clinic was not understanding her natural days of fertility and were advising her to use days of infertility to get pregnant! Infertility clinics have about a 30% success rate of achieving a live birth, NFP about 65%. (See: “*How Humanae vitae has advanced reproductive health*” by Derek M. Doroski)

When girls are taught about their natural monthly cycles and how their bodies actually work, they gain a better appreciation of being female and gain a healthy respect for themselves as a person. Additionally, this knowledge will help them to know when their period will begin and be more able to plan for that in their busy lives. Realizing where they are in their cycles can help them to understand their mood swings and cravings too. It helped me as a parent of two daughters!

July 23-29 is Natural Family Planning Awareness Week. Why not take this opportunity to learn more about you and your body! If you don't know the details of how NFP works, I want to encourage you to take the time to learn the truth about NFP. There are two websites I am recommending for you. First, check out our Diocese of Santa Rosa website (srdiocese.org), and click on “Ministries” on the menu bar, then click on the “Office of Marriage and Family Life” on drop down menu, then scan down and click on the “Natural Family Planning” page.

There is a whole page dedicated to all sorts of great resources to learn more about NFP.

I also want to encourage you to go to **canfp.org** - that stands for *California Association of Natural Family Planning*.

Explore around the site as they have Q&As from experts, videos and talks, and different articles on all things related to NFP and Theology of the Body. And both sites will give you access to certified NFP teachers if you choose to learn and use NFP. Most certified NFP teachers teach remotely.

I also encourage you to read St. Paul VI's encyclical letter, *Humanae Vitae* (July 25, 1968) which explains the Catholic Church's teaching on the beauty of respecting your body and fertility in marriage. It is not very long, only 31 short sections. Section 17 is particular enlightening as to St. Pope Paul VI's speculation as to the effects on our society that the use of contraception and sterilization denies the true nature of marriage and the dignity of a woman.



“What Every Woman Should Know” is how beautifully she is made and how much she is a beloved daughter of God – designed perfectly in His image. Embrace your femininity, your womanhood: learn Natural Family Planning. 📖

BILLINGS OVULATION METHOD





EXCLUSIVE:

WASHINGTON NATIONALS PITCHER TREVOR WILLIAMS SPEAKS OUT ON DODGERS CONTROVERSY

Peter Pinedo

Catholic News Agency | June 14

"It seems to be that it's okay to make fun of Christianity in general and Catholicism in particular,"



In an exclusive interview with EWTN's Colm Flynn, Washington Nationals pitcher Trevor Williams shared his faith journey and how his relationship with Christ prompted him to defend Catholicism against the Los Angeles Dodgers' decision to honor an anti-Catholic group.

"It had to be said," Williams said on EWTN News In Depth. "We cannot stand idly by while Our Lord gets mocked."

When asked what prompted him to stand up for his faith despite the potential backlash and repercussions, Williams explained that he felt defending his faith was his duty as a Catholic man.

"When I die," he said, "and St. Peter greets me at the gates, he's not going to ask what your win-loss record was in 2023. He's going to ask, 'How did you build the kingdom of heaven?'"

Williams made headlines on May 30 when he became the first MLB player to denounce the Dodgers' decision to honor an anti-Catholic group known as the "Sisters of Perpetual Indulgence."

The group is known for using Catholic religious imagery and themes in sexualized performances throughout the country. The performers call themselves nuns and regularly use the likenesses of Jesus, the Blessed Virgin Mary, and women religious in ways that the *United States Conference of Catholic Bishops* has called blasphemous.

Controversy erupted in May when the Dodgers announced they would be honoring the group with a "Community Hero Award" at their Pride night at Dodger Stadium on June 16.

When the rest of baseball was silent, it was Williams who first spoke up.

In a courageous public statement, he decried the Dodgers for honoring a group that, as he put it, makes *"a blatant and deeply offensive mockery of my religion, and the religion of over 4 million people in Los Angeles county alone."*

He encouraged Catholics to "reconsider their support of an organization that allows this type of mockery of its fans to occur."

The statement has since garnered 19.5 million views and thousands of retweets on Twitter.

You can watch the interview, visit EWTN on YouTube: <https://www.youtube.com/@EWTNcatholicTV>

WHY STAND UP?

Williams' stance was risky in today's social media-dominated world in which "cancellations" are an almost daily occurrence and LGBTQ+ ideology has become such a hot-button issue.

"Being a Major League Baseball player and my

religion being mocked in the realm of Major League Baseball, it only made sense to stick up for my [faith]," Williams said.

In response to the controversy, the group that calls itself the Sisters of Perpetual Indulgence has asserted that it is not anti-Catholic but rather an organization "based on love, acceptance, and celebrating human diversity."

Williams told EWTN: "Anyone with two eyes and a brain can see that they're mocking the religious habits of nuns, they're mocking what we hold most deeply and our core convictions."

"When you go out of your way to steal a consecrated eucharistic host to defile it that is not out of love; when you're desecrating a crucifix or dancing on what appears to be Jesus on a cross that isn't out of love," Williams said.

Before making his statement, Williams said he researched the Sisters of Perpetual Indulgence and as a Catholic found their performances "horrific" and "deeply offensive."

He was particularly struck by an online video of the Sisters pole dancing on a representation of Jesus on the cross.

"We look at the cross and the crucifixion and we see Jesus dying for us, and his blood soaking us and washing us of our sin," the pitcher said. "For someone to do that because they say it's 'art' and out of love and tolerance, it doesn't make sense."

After conducting his research, Williams concluded that the *Dodgers* were honoring a group that violates their own code of conduct.

"I looked at the *Dodgers*' fan code of conduct and it said you cannot wear anything or say anything that goes against anybody's age, gender, creed, religion," Williams said.

Despite this code, Williams was horrified when he realized the *Dodgers* were honoring a group that sends what he saw as "a blatant anti-Catholic message."

IS STANDING UP HATEFUL?

Though he's received overwhelming support since making his statement, Williams has taken some criticism from those accusing him of being hateful to the LGBTQ+ community.

To this, Williams responded that he "tried to be as charitable as possible" and that his issue was truly just with "the mockery of

it and the *Dodgers* not following their own rules."

"It seems to be that it's okay to make fun of Christianity in general and Catholicism in particular," he pointed out.

"Everyone should feel welcome," Williams said. "But there comes a point when, if certain groups are going to be openly mocked, then it's not a welcome spot anymore."



WILLIAMS' FAITH JOURNEY

Williams, who stands at 6 feet 3 inches tall, weighs 235 pounds, and has long hair and heavily tattooed arms and legs, may not appear like a deeply religious person at the surface level.

Yet, as is often the case, there is more to Williams than meets the eye.

Growing up in San Diego, Williams shared that it was in adoration as a teenager that he first felt called to make his Catholic faith the center of his life.

As a teenager, he was moved by the idea that "every decision you make is going to destroy the kingdom of heaven or build it up."

To this day, Williams believes that he can best hear the voice of God through silent prayer and adoration.

"[In adoration], you see and adore Our Creator and the King of the Universe right there on the altar," he said. "I think you need to hear the voice of God first, you need to spend as much time in silence as possible, you need to spend time in front of the Blessed Sacrament."

BUILDING UP THE 'DOMESTIC CHURCH'

Now, as a 31-year-old MLB pitcher, husband, and father of three boys and a girl, Williams continues to turn toward prayer, the sacraments, and his family for strength.

Building up God's kingdom in his own home, the "domestic church," has become his main priority, even above baseball.

"My wife and I have been extremely blessed; we have been given so much,"

Williams said.

"Now I'm trying to teach my children to love Jesus and his Church as best as they can," he said. "How do we do that in our domestic church with my wife and I? How do we show them this in the world?"

These questions, Williams said, factored into his decision to take a public stance in defense of his faith against the *Dodgers*.

"I want to be able to show my children that we have to stand and walk by our faith," Williams said. "If they ever get tested at some point in their life, I want them to know that it's OK to stand up for our faith."

SUPPORT FROM FELLOW PLAYERS

While being the first to stand up for the faith can seem daunting, Williams said that since he made his statement, he has received overwhelming support not only from the Christian community but also from the baseball community.

"I hit 'send tweet' and I threw my phone and logged out and I was like, 'We'll see how it does,'" Williams shared with a laugh. "But I've had a lot of people come out and reach out to me [in support]. Former teammates, current teammates, even stadium workers."

"Just walking through the tunnels getting to the clubhouse I had stadium workers come up to me and thank me," he said. "I've had really good conversations with teammates about this, people thanking me, teammates thanking me for what I did."

Many were grateful because, as he put it, "a lot of people feel like they either don't have a big enough voice to say something or they're afraid of the backlash."

Despite the hesitations and fears, Williams believes that "there is a longing for truth," even inside Major League Baseball stadiums.

"I've noticed it in locker rooms my entire life and clubhouses my entire life," Williams said. "There is a desire for truth and that desire comes from within, from someone who loves you immensely."

Williams hopes that his witness as a Catholic man of faith will help people to see "you are loved more than you can imagine or more than you know. And that inkling of truth that you want to go seek and find is out there and it's within Christ and his Church." ✚



Synod on Synodality Document Outlines Discussion Questions for October Assembly

By Courtney Mares, Hannah Brockhaus, Shannon Mullen

Catholic News Agency | Rome Newsroom, Jun 20



The opening day of the 15th Ordinary General Assembly of the Synod of Bishops in the Vatican Synod Hall on Oct. 3, 2018 Daniel Ibáñez/CNA.

In advance of a pivotal October Assembly on synodality, a new Vatican document released Tuesday outlines key questions for what now promises to be a wide-ranging discussion on Pope Francis' vision of a more inclusive, decentralized, and "listening" Church.

The highly anticipated text, referred to as the *Instrumentum Laboris* or "working tool" for the upcoming 16th Ordinary General Assembly of the Synod of Bishops, signals the beginning of a new phase of the Catholic Church's multiyear Synod on Synodality. Drawing on listening sessions already conducted worldwide at the diocesan, national, and continental level, it covers such hot-button topics as women deacons, priestly celibacy, LGBTQ outreach, and highlights a desire for new institutional bodies to allow for greater participation in decision-making by the "People of God."

At the same time, some of the questions it frames for discussion allude to possible major changes in how the Church operates around the world, through the embrace of an open-ended "synodal" process that entails ongoing dialogue and discernment. The approach is so different, in fact, the document states, that new formation programs will need to be developed "at all levels of ecclesial life and for all the baptized," adding that candidates for ordained ministry "must be trained in a synodal style and mentality."

The text also outlines a "synodal method" of spirituality focused on listening to the Holy

Spirit and "discerning the signs of the times."

The 50-page document was written by a committee of 22 people in April and May and approved by Pope Francis. The text itself stresses that it is "not a document of the Church's Magisterium, nor is it the report of a sociological survey" but instead presents the "priorities that emerged from listening to the People of God" in the global synod process thus far. The full text is available [here](#).

The *Instrumentum Laboris* will guide the discussions at the nearly monthlong synod assembly at the Vatican in October, which will bring together Catholic bishops, priests, religious, and laypeople from around the world to discuss and prepare another document.

The delegates for the October synod assembly have not yet been announced. For the first time, about 21% of the voting delegates in the Synod of Bishops will not be bishops, and 70 delegates will be chosen directly by the pope from among a list of 140 laypeople, priests, consecrated women, and deacons selected by the leadership of this year's continental synod meetings.

The main objective of the first session in October 2023, according to the *Instrumentum Laboris*, will be to design a plan of study in a "synodal style" and to indicate who will be involved in those discussions. Discernment will be "completed" in the 2024 session of the synod.

The advisory final document at the end of the process in 2024 will be voted on by synod assembly participants and

presented to Pope Francis. The pope can decide, if he wishes, to adopt the text as a papal document or to write his own at the conclusion of the synod.

Underscoring the possibly far-reaching scope of the assembly's discussions, the document emphasizes that the reappearance of questions already addressed in past synods "should not be hastily dismissed," noting that a synodal assembly is "a privileged forum" for discussing those issues again.

It also suggests that people who do not understand or agree with what has been proposed undertake a "synodal journey of effective reception."

New concerns that require "further reflection on the Deposit of Faith and the living Tradition of the Church" could also come up for discussion, it says.

THE ROLE OF WOMEN, INCLUSION, PRIESTLY CELIBACY

The *Instrumentum Laboris* is divided into two sections. The first summarizes insights from the continental assemblies and outlines what a synodal Church is and how it should proceed. The second section is a series of 15 worksheets with questions for discernment.

The worksheets will be used to guide the small-group discussions of the October assembly. The small groups, also called *Circuli Minores*, will alternate with plenary sessions where all synod participants are together.

The last part of the October gathering will focus on deciding the Church's next steps

and “the necessary in-depth theological and canonical studies in preparation” for a second assembly in October 2024.

“The Synodal Assembly of October 2023 will be asked to listen deeply to the situations in which the Church lives and carries out its mission,” the document states.

“What it means to walk together gains its missionary urgency when this question is asked in a particular context with real people and situations in mind,” it continues. “What is at stake is the ability to proclaim the Gospel by walking together with the men and women of our time, wherever they are, and practicing the catholicity that emerges from walking together with the Churches that live in conditions of particular suffering.”

Among the priorities outlined in the document is the role of women in the Church. One of the “worksheets” included with the text proposes the following question for discernment: “Most of the Continental Assemblies and the syntheses of several Episcopal Conferences call for the question of women’s inclusion in the diaconate to be considered. Is it possible to envisage this, and in what way?”

The synod document also proposes the following as suggestions for prayer and preparatory reflection: “How can we create spaces where those who feel hurt by the Church and unwelcomed by the community feel recognized, received, free to ask questions, and not judged? In the light of the Post-Synodal Apostolic Exhortation *Amoris Laetitia*, what concrete steps are needed to welcome those who feel excluded from the Church because of their status or sexuality (for example, remarried divorcees, people in polygamous marriages, LGBTQ+ people, etc.)?”

Another question recommended for prayer and reflection refers to the discipline of priestly celibacy. “As some continents propose, could a reflection be opened concerning the discipline on access to the priesthood for married men, at least in some areas?” the document asks.

The text makes repeated reference to “tensions” that have emerged through the synodal process, but it points to these as a positive and necessary part of discerning the Church’s path.

“We should not be frightened by them, nor attempt at any cost to resolve them,

but rather engage in ongoing synodal discernment,” the document says. “Only in this way can these tensions become sources of energy and not lapse into destructive polarizations.”

AUTHORITY IN THE CHURCH

The “exercise of authority in the Church” emerges as a major theme in the *Instrumentum Laboris* with the word “authority” appearing more than 50 times in the text.

“In every age, the exercise of authority and responsibility within the Church is influenced by the prevailing management models and imagery of power in society,” the text observes. “How can we become aware of this and exercise an evangelical discernment of the prevailing practices of exercising authority, in the Church and in society?”

One proposed question for discernment for the Synod of Bishops asks “what can we learn about the exercise of authority and responsibility from other Churches and ecclesial communities?”

Another question asks: “How can we deal constructively with cases in which those in authority feel they cannot confirm the conclusions reached by a community discernment process, taking a decision in a different direction? What kind of restitution should that authority offer to those who participated in the process?”

Still another question poses: “What stimuli from indigenous, minority, and oppressed cultures can help us to rethink our decision-making processes?”

The text also proposes discerning how the awareness that a synodal Church needs co-responsibility and transparency can “form the basis for the reform of institutions, structures, and procedures, so as to strengthen change over time.” In particular, it mentions an expressed desire for “more participatory selection procedures, especially with regard to the selection of bishops.”

‘CONVERSATION IN THE SPIRIT’

The document also devotes a significant amount of space, including a full-page illustration, to the concept of “conversation in the Spirit,” which it calls the “synodal method.”

Conversation in the Spirit, which appears 23 times, is described as a process of personal prayer, listening, sharing, making

space for others and the Holy Spirit, and group discernment in an atmosphere of prayer.

“It is not conversation in the Spirit,” the document says, “if there is not a step forward in a precise, often unexpected direction that points to concrete action.”

The *Instrumentum Laboris* calls for “formation in this method” for all the baptized and for the formation of “facilitators” who can accompany communities in its practice.

“Formation for conversation in the Spirit is formation to be a synodal Church,” it says.

One question asks if conversation in the Spirit can aid “the renewal of decision-making processes in the Church” and if canon law needs to change to facilitate that process.

The document calls for the renewal of the Church’s seminary curriculum to include a greater focus on “a synodal style and mentality,” as well as changes to the language used in liturgy, preaching, catechesis, sacred art, communication, and media.

It emphasizes formation for every Catholic as “the indispensable means to make the synodal way of proceeding a pastoral model for the Church’s life and action.”

“Formation for a more genuinely synodal spirituality is at the heart of the renewal of the Church,” the text says.

Cardinal Jean-Claude Hollerich, who holds one of the key positions in the Synod on Synodality, said in a Vatican News interview in April that discernment in the synod is a “spiritual process.”

“And that is why we have this spiritual conversation, or rather this conversation in the Spirit: It is a way of listening and entering into dialogue, not with an attitude of opposition, in order to reach a common conclusion.”

“It is clear,” Hollerich added, “that there is always a need for conversion in this process: Sometimes it is the bishop who must convert, sometimes it is the laity who must also convert.”

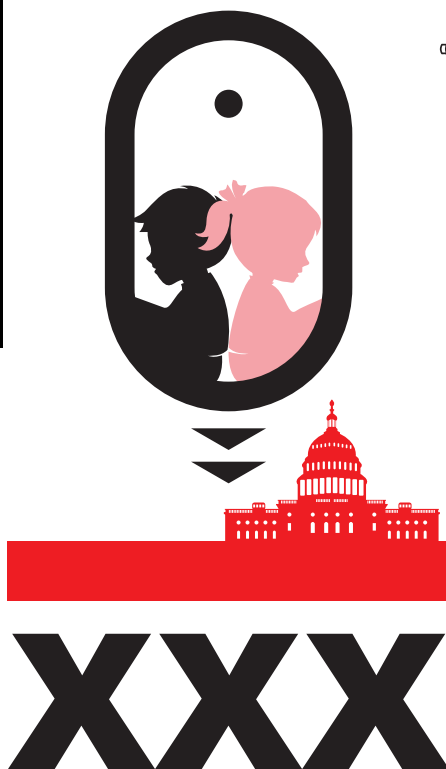
“Spiritual conversation,” which has been mentioned in other synod-related documents, comes from Ignatian spirituality and is tied to the Spiritual Exercises. 📖



CONGRESS MUST ACT AGAINST ONLINE CHILD EXPLOITATION, U.S. BISHOPS SAY

By Kevin J. Jones

June 8, 2023



Congress must act to help prevent the exposure of children to online pornography and to combat online exploitation and abuse of children and other vulnerable people, the U.S. Conference of Catholic Bishops (USCCB) said Wednesday.

"Online child exploitation threatens the safety and well-being of our young people and destroys families and communities," four leading bishops of the USCCB said in a June 7 letter to members of Congress. "The ability of a child to grow into adulthood in peace and security is both a human right and a demand of the common good: The dignity of the human person requires protections for our young people so that they may flourish as they mature."

Signers of the letter were Bishop James V. Johnston Jr. of Kansas City-St. Joseph, who chairs the USCCB's Committee on Protection of Children and Young People; Archbishop Borys Gudziak of the Ukrainian Archeparchy of Philadelphia, who chairs the bishops' Committee on Domestic Justice and Human Development; Auxiliary Bishop Robert P. Reed of Boston, who chairs the Committee on Communications; and Bishop Robert E. Barron of Winona-Rochester, chair of the bishops' Committee on Laity, Marriage, Family Life, and Youth.

The bishops' letter alluded to Catholic failures to protect children from sexual abuse by clergy in the U.S., failures that have only been brought to light in the last two decades.

"As pastors, we have seen the destructive effects of the reprehensible offenses of child exploitation firsthand," they said. "And as leaders of an institution that, for many years, failed to meet its responsibility to protect all children, we know all too well the consequences of a culture that fails to give adequate attention to the problem of child sexual exploitation."

The bishops voiced concern that research indicates social media use can negatively affect young people's mental health. They stressed the need for young people to have the opportunity to "mature to adulthood in safety and security" and to avoid pornography.

"Being exposed to pornography can be traumatic for children and youth," the bishops said. "Seeing it steals their innocence and gives them a distorted image of sexuality, relationships, and men and women, which may then affect their behavior, including addiction to pornography. Because children lack mature understanding of appropriate behavior, pornography makes them more susceptible to victimization by sexual abuse and maltreatment."

A majority of young people have viewed pornography, accidentally or intentionally, by the age of 13.

The bishops did not comment on any particular legislation. However, the REPORT Act passed the Senate Judicial Committee on June 1. The legislation would require websites and social media platforms to report crimes that violate federal trafficking and enticement of children laws. It would increase fines for

companies that knowingly and willfully fail to report child sexual abuse material (CSAM), according to a June 1 statement from the office of U.S. Sen. Jon Ossoff, D-Georgia.

The bishops' letter called for safeguards to ensure that pornography "causes minimum harm." Such safeguards include prosecution of those who coerce others to produce pornographic materials and giving victims the power to remove unlawfully created pornography from internet platforms.

The bishops lamented that children and young people are coerced into the production of pornography, which is *"illegal, abusive, and a form of human trafficking because of a child's inability to consent."*

Despite parents' efforts, the bishops said, the internet can be a dangerous place for children.

There is an *"immediate need for effective safeguards" to prevent children from accessing inappropriate content. Legislation should help parents protect their children online and ensure they have "the tools necessary to monitor their children's online activity."*

The bishops' letter noted the dangers of abuse, extortion, and blackmail online. This includes the coercion of sexual favors or money accompanied by threats to release sexual images or money.

"Legislation should ensure that social media platforms do not permit abuse by predators or undermine the rights of parents to protect their children from harm," they said.

Researchers have sought to determine whether and to what extent popular social media sites help spread illegal pornography and CSAM.

Instagram, owned by Facebook's parent company **Meta**, has many user accounts that seek to purchase sexual content depicting underage persons. Investigators and researchers with the *Wall Street Journal*, *Stanford University*, and the *University of Massachusetts-Amherst* analyzed these accounts and how Instagram treats them.

They found sexually explicit hashtags and pornographic accounts purporting to be run by children or minors themselves. Some Instagram accounts appear to allow other users to commission custom works of illegal pornography or to meet children in person. The social media platform algorithm appears to promote the accounts through recommendation systems that identify shared interests among users, researchers and investigators found.

"Child exploitation is a horrific crime," the company said, according to the *Wall Street Journal*. "We're continuously investigating ways to actively defend against this behavior."

Promoting underage sexual content violates both Meta policy and federal law.

Meta said it has an internal task force dedicated to policing this content. In the past two years, it said, it has removed 27 networks for distributors of pedophilic material and has blocked thousands of hashtags that sexualize children. The company is also seeking to prevent algorithms and recommendation systems from helping to connect adults with possible interests in CSAM.

Alex Stamos, who was chief security officer at **Meta** through 2018 and is now head of the *Stanford Internet Observatory*, told the *Wall Street Journal* that a sustained effort is needed to combat the material.

"That a team of three academics with limited access could find such a huge network should set off alarms at Meta," he said, voicing hope that the company reinvests in human investigators.

Other researchers at the *Stanford Internet Observatory*, based on their analysis of 100,000 Twitter posts from March to May, have reported that the social media platform appears to have failed to block dozens of known images of child pornography, despite the availability of screening software, databases, and other best practices to combat CSAM. 📌



'WE HAVE MUCH TO CELEBRATE': USCCB Pro-life Chair Releases Dobbs Anniversary Statement

Tina Dennelly

Catholic News Agency | June 6



Bishop Michael Burbidge of Arlington, Virginia, at the United States Conference of Catholic Bishops' fall plenary assembly in Baltimore, Nov. 16, 2022.
Katie Yoder/CNA

Bishop Michael Burbidge of Arlington, Virginia, chairman of the USCCB Committee on Pro-Life Activities, released a statement June 6 ahead of the one-year anniversary of the Supreme Court's June 24, 2022, decision in *Dobbs v. Jackson Women's Health Organization*, which overturned *Roe v. Wade*.

"We have much to celebrate," Burbidge wrote. **"By the grace of God, the nearly 50-year reign of national abortion on demand has been put to an end. *Roe v. Wade* – a seemingly insurmountable blight on our nation – is no more!"**

Amid the time for celebration, however, "we are reminded that this is not the end, but the beginning of a critical new phase in our efforts to protect human life," Burbidge said in the statement. "Despite this momentous legal victory, sobering and varied challenges lie ahead of us."

Burbidge pointed out that in the last year, several states have passed legislation to protect unborn life while other states enacted "extreme abortion policies that

leave children vulnerable to abortion, even until the moment of birth."

"In this shifting political landscape, we persist confidently in our efforts to defend life," he continued. "The work that lies ahead continues to be not just changing laws but also helping to change hearts, with steadfast faith in the power of God to do so."

Burbidge called for "radical solidarity" with women facing unexpected or challenging pregnancies as well as compassion for those who suffer due to their participation in abortion. He also called for prayer.

"May all people of faith and good will work together to proclaim that human life is a precious gift from God; that each person who receives this gift has responsibilities toward God, self and others; and that society, through its laws and social institutions, must protect and nurture human life at every stage of its existence," he concluded. 📌



Vatican Releases Pastoral Reflection on Christian Engagement With Social Media

By Courtney Mares

Catholic News Service | Vatican City, May 29



Pope Francis during his general audience in Paul VI Hall on January 26, 2022. | Daniel Ibanez/CNA

Attention #CatholicTwitter and keyboard warriors: The Vatican has released recommendations for how to better “love your neighbor” on social media.

The 20-page text, **“Towards Full Presence: A Pastoral Reflection on Engagement with Social Media,”** published on May 29, addresses the challenges Christians face in using social media.

Topics covered in the pastoral reflection include information overload, constant scrolling, not giving others one’s full attention, being an “influencer,” witnessing to Christ, “digital detox,” the need for silence, intentional listening, and building community in a fragmented world.

“One significant cognitive challenge of digital culture is the loss of our ability to think deeply and purposefully,” it warns. “We scan the surface and remain in the shallows, instead of deeply pondering realities.”

The Vatican Dicastery for Communication published the document, which was signed by its lay prefect Paolo Ruffini and its Argentine secretary Monsignor Lucio A. Ruiz, who cite many of Pope Francis’ speeches from past World Communications Days.

The text is “not meant to be precise ‘guidelines’ for pastoral ministry,” the dicastery

clarified, but seeks to promote a common reflection on how to foster meaningful and caring relationships on social media.

ROBBING OUR ATTENTION

The Vatican’s pastoral reflection posits that social media’s constant demand for people’s attention “is similar to the process through which any temptation enters into the human heart and draws our attention away from the only word that is really meaningful and life-giving, the Word of God.”

“Different websites, applications, and platforms are programmed to prey on our human desire for acknowledgment, and they are constantly fighting for people’s attention. Attention itself has become the most valuable asset and commodity,” it says.

“Instead of focusing on one issue at a time, our continuous partial attention rapidly passes from one topic to the other. In our ‘always on’ condition, we face the temptation to post instantly since we are physiologically hooked on digital stimulation, always wanting more content in endless scrolling and frustrated by any lack of updates.”

The text highlights the need for silence and for schools, families, and communities to carve out times for people to detach from digital devices.

It warns that space for “deliberate listening, attentiveness, and discernment of the truth is becoming rare.”

“Without silence and the space to think slowly, deeply, and purposefully, we risk losing not only cognitive capacities but also the depth of our interactions, both human and divine.”

SOCIAL MEDIA PITFALLS

The document raises red flags about “pitfalls to avoid” with social media, such as aggressive and negative speech shared under the “cloak of pseudonymity.”

“Along the ‘digital highways’ many people are hurt by division and hatred. We cannot ignore it. We cannot be just silent passersby. In order to humanize digital environments, we must not forget those who are ‘left behind.’ We can only see what is going on if we look from the perspective of the wounded man in the parable of the Good Samaritan,” it says.

The text notes how algorithms’ content personalization can reinforce people’s own opinions without exposure to other ideas, which at times can lead to “encouraging extreme behaviors.” 🚫



PAPAL ENVOY TO UKRAINE Meets With President Zelenskyy, Concludes ‘Intense’ Visit

Kevin J. Jones

Catholic News Agency | June 6

Pope Francis’ envoy to Ukraine Cardinal Matteo Zuppi on Tuesday finished a “brief but intense” two-day visit to Kyiv, which included a meeting with President Volodymyr Zelenskyy.

“The results of these talks, such as those with religious representatives, as well as the direct experience of the atrocious suffering of the Ukrainian people as a result of the ongoing war, will be brought to the Holy Father’s attention,” the Holy See Press Office said in a bulletin Tuesday.

Zuppi’s conversations “will undoubtedly be useful in assessing the steps to be taken both on the humanitarian level and in the search for paths to a just and lasting peace,” the bulletin said.

On Tuesday morning, Zuppi stopped to pray at Kyiv’s *St. Sophia Cathedral*, a historic center of Christianity.

He then met with Zelenskyy and other political leaders. The meeting with the president was “very cordial” according to *Avvenire*, the newspaper published by the Italian Episcopal Conference.

Zelenskyy, writing on the messaging internet service Telegram, said he and Zuppi discussed the situation in Ukraine and humanitarian cooperation.

“Only joint efforts, diplomatic isolation, and pressure on Russia can bring a just peace on Ukrainian soil,” the president said. *“I ask the Holy See to help implement the Ukrainian peace plan. Ukraine welcomes the willingness of other states and partners to find ways to peace, but since the war is on our territory the solution for achieving peace can only be Ukrainian.”*



Pope Francis’ envoy to Ukraine Cardinal Matteo Zuppi on June 6, 2023, finished a “brief but intense” two-day visit to Kyiv, which included a meeting with President Volodymyr Zelenskyy. Credit: Vatican News/YouTube

The cardinal thanked Ukraine’s civil authorities for the meetings, especially for the meeting with Ukraine’s president, the Holy See Press Office said.

Last month Pope Francis asked Zuppi, who is archbishop of Bologna and president of the Italian Bishops’ Conference, to serve as a papal envoy to “initiate paths of peace” between Russia and Ukraine.

The cardinal has strong ties to the influential peace-building community Sant’Egidio, a lay Catholic association. Sant’Egidio has taken part in peace negotiations in many countries including Mozambique, South Sudan, Congo, Burundi, and the Central African Republic.

On Monday, the first day of his visit, Zuppi visited the town of Bucha about 16 miles west of Kyiv, Vatican News reported. He prayed

at the graves of dozens of civilians massacred by Russian troops in March 2022. Many of the victims were tortured and buried in mass graves.

He met with Dmytro Lubinets, the Ukrainian Parliament’s human rights commissioner. Topics of discussion included the treatment of Ukrainian children in Russian-occupied territories and the treatment of prisoners, including civilians.

Also on Monday, the cardinal met with representatives of the Council of Churches and Religious Organizations.

Vatican Secretary of State Cardinal Pietro Parolin on May 26 said that Zuppi’s mission does not have mediation as its immediate goal. Rather, his role aims to create a climate for mediation and “help move toward a peaceful solution.” 🇺🇦



DEL OBISPO

REAVIVAMIENTO EUCARISTICO NACIONAL X

Mis artículos durante el año pasado, se han enfocado en la Santísima Eucaristía. Tratando de ver la Eucaristía desde diferentes perspectivas con la esperanza de que la variedad de estas, puedan tocar a diferentes personas de diferentes maneras. El enfoque de los últimos artículos han sido en la recepción de la Sagrada Comunión. Hay una tendencia a subestimar la importancia de la preparación e idoneidad adecuada del que la recibe. El uso de la frase «todos sean bienvenidos»



suenan maravillosamente acogedor y fuera de prejuicios. Nadie quiere ser el malo que publica el poster que dice: «no todos son bienvenidos». Sin embargo, «bienvenidos» no significa necesariamente ser invitados a participar en la comunión de la Santísima Eucaristía. Esto no es un concepto nuevo. *El Martir San Justino* (Circa 100-165) escribió en defensa de los cristianos lo siguiente:

«Nadie puede compartir la Eucaristía con nosotros a menos que crea que lo que enseñamos es verdadero, a menos que sea lavado en las aguas regeneradoras del bautismo para la remisión de sus pecados, y que viva de acuerdo con los principios que nos ha dado Cristo». Mínimamente tres elementos son incluidos: La creencia en las enseñanzas de la Iglesia, el Bautismo y el llevar una vida coherente con los principios y mandamientos que nos fueron dados por Cristo.

Pareciera que él ya hubiera estado involucrado en el primer Reavivamiento Eucarístico, recordando a sus lectores: «No consumamos el pan y el vino eucarístico como si fuera comida y bebida ordinaria, por que, se nos ha enseñado que Jesucristo nuestro Salvador se hizo verdadero hombre de carne y sangre por el poder de la Palabra de Dios, así por igual el alimento que nuestro cuerpo y nuestra sangre asimila para su sustento se convierte en el cuerpo y la sangre de Jesús Sacramentado por el poder de sus propias palabras en la oración de acción de gracias». Los obispos de los Estados Unidos no están haciendo nada genuinamente novedoso. Simplemente estamos constantemente reiterando la enseñanza de la Iglesia.

Es posible que muchos no lo hayan notado, pero la mayoría de los misales y liturgias incluyen guías para la participación en relación a la disciplina de la Iglesia para recibir la Sagrada Comunión. La guía cubre tres categorías: católicos, hermanos cristianos y no cristianos, incluyendo una motivadora esperanza para estos grupos que no reciben la Sagrada Comunión «de expresar en sus corazones un deseo piadoso en unidad con nuestro Señor Jesucristo y entre uno y otro».

La guía para los Católicos incluye: «Para estar adecuadamente dispuestos a recibir la Comunión, los participantes deben estar

conscientes de estar limpios de pecado mortal y normalmente deben haber ayunado una hora antes. Una persona que está consciente de estar en pecado mortal no debe recibir el Cuerpo y la Sangre del Señor sin previa confesión sacramental, excepto por una fuerza mayor en la que no haya oportunidad para recibir el sacramento de la confesión. En este caso, la persona debe de ser consciente de la obligación de hacer un acto de perfecta contrición, incluida la intención de confesarse en cuanto le sea posible (canon 916). Frecuentemente se les recomienda a todos a recibir el Sacramento de la Penitencia.»

Para nuestros hermanos cristianos: «Demos la bienvenida a nuestros prójimos cristianos a esta celebración de la Eucaristía como nuestros hermanos y hermanas. Oremos para que nuestro bautismo y la acción del Espíritu Santo en esta Eucaristía nos acerque unos a otros y comencemos a disipar las divisiones que nos separan. Oremos para que esto disminuya y finalmente desaparezca, uniéndonos en oración con Cristo «para que todos seamos uno» (Jn 17,21).

Esta sección continúa: «Porque los católicos creen que la celebración de la Eucaristía es un signo de la realidad de la unidad de fe, vida y adoración, miembros de iglesias con quienes todavía no estamos completamente unidos, ordinariamente no son admitidos a la Sagrada Comunión».

La bienvenida no es una invitación a la Sagrada Comunión. Aunque específicamente no sean mencionados en los tres requerimientos del Mártir San Justino, las guías presentes incluyen la necesidad de unidad en «fe, vida y adoración». Fe ciertamente incluye, junto con la creencia de San Justino, «que lo que enseñamos es verdadero» y la vida debe incluir vivir «de acuerdo con los principios dados por Cristo.» Es importante no confundir el ser «bienvenido» o «sean bienvenidos» con una invitación a recibir la Sagrada Comunión.

Reverendísimo Robert F. Vasa
Obispo de Santa Rosa



ECONOMÍA DE SALVACIÓN

By Fr. Mario Valencia



Platicando con algunos

hermanos sacerdotes, coincidimos que, cada año, al terminar el ciclo de la catequesis y habiendo recibido su primera comunión y confirmación, la asistencia a la sagrada Eucaristía se ve desatendida incluso hasta en un cincuenta por ciento menos durante los meses de vacaciones, como si se tomara vacaciones también de Dios, o como si el haber recibido los sacramentos fueran la graduación de nuestra Fe.

Tristemente, también está comprobado que muchos de los que asisten a su preparación sacramental no los volveremos a ver hasta que necesiten otro sacramento o porque serán padrinos, etc., convirtiéndose en una estadística que cada vez más crece en nuestra Iglesia: Se convierten en católicos de tamal, es decir solo cuando hay fiesta o pachanga; o en católicos embarazados, es decir, solo cuando les nace y si no les nace pues quedan embarazados. Solo un pequeño porcentaje verdaderamente crecerá en su

relación con Dios, viviendo sus sacramentos y creciendo en su Gracia.

Creo, que esto, no es el resultado de falta de fe, sino falta de conocimiento de la misma. En el catecismo de la Iglesia Católica No. 1066 se nos recuerda que: “Tal es el Misterio de Cristo (cf. Ef. 3,4), revelado y realizado en la historia según un plan, una “disposición” sabiamente ordenada que san Pablo llama “la Economía del Misterio” (Ef. 3,9) y que la tradición patristica llamara “la Economía del Verbo encarnado” o “la Economía de la salvación”.

Lo pudiésemos comprender mejor diciendo: Dios, en su Divina Providencia e infinita sabiduría ha dispuesto los medios y los elementos por los cuales dispensará y proveerá su salvación a los hombres de todos los tiempos, de todas las lenguas y estratos sociales. Es decir, el Misterio de la salvación de Cristo que se perpetua en nuestro tiempo. Así como la Economía de un país, comprende y contabiliza sus recursos, para la

creación de riqueza mediante su producción y distribución para satisfacer las necesidades humanas, así también la Economía de Salvación, distribuye y produce la riqueza de la salvación = Cristo, en nuestras almas, a través de los medios establecidos por El, a saber los signos visibles instituidos por nuestro Señor Jesucristo que nos dan la vida Divina (cf. CIC #1113-1134).

Al comprender esto, entonces sabemos que si en la vida ordinaria no trabajamos, simplemente no producimos y si no producimos, no satisfacemos nuestras necesidades básicas y tendremos carencias y dificultades para sostener la vida, lo que produce momentos de ansiedad y desesperación. Es precisamente en estos momentos, cuando se pueden tomar decisiones que empobrezcan y pongan en riesgo nuestra libertad o paz, viviendo en el

sufrimiento y no gozando la vida misma. Y como resultado, produciendo una pobreza mayor con consecuencias graves, no tan solo económicamente hablando, sino también en situaciones psicológicas que modifican nuestro ser en el mundo.

Creo que esta de más, puntualizar como en la actualidad podemos ser testigos de esta realidad al caminar por nuestras calles y escuchar o mirar las noticias, pues cada vez hay más hombres y mujeres sin hogar, sin asistencia médica, el diario sustento, o sujetos a drogas, vicios y enfermedades psicológicas, etc. Preocupante cierto? Imaginemos entonces las consecuencias de no vivir la economía de salvación en nuestras vidas y familias. El no participar de los medios y procesos por los cuales Dios, el autor de nuestra vida, nos confiere su presencia y salvación.

Sabemos que, como seres humanos, no tan solo somos cuerpo y sangre, sino que, lo que nos da la vida es el espíritu, el aliento de vida que nos hace ser quienes somos y sin el cual no existimos. Esta verdad es intensa! y Jesucristo nos la vino a revelar, la vida espiritual es una realidad y es la que fundamenta incluso nuestra vida en este mundo material. Por lo tanto, el no participar de esta economía de salvación, es también generar una pobreza muchísimo mayor que la material. Pues se puede carecer de bienes materiales y económicos, pero con riqueza espiritual, al poseer al autor mismo de la vida, todo se ubica, se valora, se disfruta y le da sentido a nuestra existencia: “bienaventurados los pobres de espíritu pues de ellos es el reino de los cielos”(Mt.5:3-11). Y quien no quiere vivir en el cielo, incluso en esta tierra.

Actualmente, ya no se trata solamente de nuestra pobreza o riqueza espiritual como adultos, sino también como familia humana. Nosotros los adultos sabemos lo que es bueno y lo que es malo. Muchas veces les digo a los papas de mi Iglesia, si como adultos, y Dios que respeta nuestra libertad, nos queremos ir al infierno, yo mismo les coopero para la gasolina, pero no te lleves a tus hijos contigo. Mas que nunca hoy, es imperativo que proveamos de esta economía de salvación = vida divina, a las nuevas generaciones para ayudarlas a crecer más humanas, más espirituales y mejores ciudadanos de este mundo.



En otras palabras, Dios nos conoce desde que nos levantamos hasta que nos volvemos a levantar, y a lo largo del día, tenemos momentos y situaciones que demandan decisiones que nos enriquecen o empobrecen en todos los sentidos, pero especialmente en el sentido profundo de la vida y ahí es donde la promesa de Dios se cumple: “Y yo estaré con ustedes todos los días hasta el fin del mundo” (Mt. 28:18) y si Dios está conmigo quien contra mí (cf. Rm. 8:31-39), pero primero hay que tener a Dios en nuestras vidas. El refrán popular dice: “la ociosidad es la madre de todos los vicios,” y ordinariamente en estos momentos es cuando las vidas de muchos cambian para siempre. Por juego, por presión, por exploración, por necesidades no resueltas y carencias, etc., las personas deciden probar drogas, delinquir, probar sus límites o seguir retos que producen consecuencias, cambiando el rumbo de su futuro. En esos momentos de ociosidad o vacación es donde la presencia de Dios tiene que ser mayor.

Donde la luz y la guía de Su Espíritu debe de ser escuchada para prevenir situaciones que después puedan producir arrepentimiento. Tú, como papa o padrino, tienes la obligación de seguir nutriendo la vida espiritual de tu familia y propia. Una fogata para que siga encendida tiene que ser alimentada con leña constantemente, de lo contrario se apaga y deja de dar calor y luz. Así también es la economía en lo material, pero también en lo Espiritual. Dios quiera que también en las vacaciones, invitemos a Dios en nuestros planes y con ello sigamos haciendo uso de los medios que Dios ha dispuesto para nuestra salvación, produciendo riqueza que nos mejore como personas, familia y sobre todo ciudadanos de un mundo cada vez más necesitado de verdad y vida. Felices vacaciones en el Señor! ✚

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St. Aloysius	\$1,106	\$1,880	17	\$1,880	\$774	170%
St. James	\$36,104	\$67,689	190	\$54,834	\$18,730	152%
St. Francis Solano	\$22,991	\$43,644	139	\$32,124	\$9,133	140%
St. Joan of Arc	\$17,207	\$27,888	80	\$18,843	\$1,636	110%
Cathedral of St. Eugene	\$51,994	\$67,261	145	\$56,056	\$4,062	108%
Holy Spirit Church	\$33,268	\$39,583	110	\$34,786	\$1,518	105%
St. Anthony, Willits	\$4,675	\$6,830	28	\$4,880	\$205	104%
Resurrection	\$38,981	\$54,928	276	\$39,579	\$598	102%
St. Sebastian	\$22,851	\$28,737	51	\$22,392		98%
St. Mary, Lakeport	\$9,808	\$11,672	50	\$9,302		95%
St. Joseph, Cotati	\$22,494	\$31,718	185	\$21,295		95%
St. Helena Church	\$21,489	\$21,488	27	\$19,708		92%
Church of the Assumption	\$10,570	\$10,690	32	\$9,685		92%
St. Joseph, Middletown	\$12,480	\$13,484	53	\$11,424		92%
Our Lady of Perpetual Help	\$4,400	\$5,759	31	\$3,869		88%
St. Thomas Aquinas	\$15,516	\$16,317	61	\$13,397		86%
St. Joseph, Fortuna	\$13,667	\$18,227	71	\$11,607		85%
Sacred Heart	\$18,558	\$18,484	37	\$15,744		85%
St. John, Napa	\$45,042	\$79,528	397	\$37,868		84%
St. Rose	\$42,318	\$44,589	104	\$35,071		83%
Our Lady of Guadalupe	\$34,032	\$41,602	207	\$26,772		79%
Christ the King Church	\$6,067	\$5,984	22	\$4,694		77%
St. Apollinaris	\$74,268	\$66,351	148	\$54,964		74%
Star of the Valley	\$28,352	\$22,816	79	\$20,396		72%
Our Lady of Good Counsel	\$11,002	\$8,020	22	\$7,149		65%
St. Bernard	\$28,097	\$21,881	74	\$17,721		63%
St. John, Healdsburg	\$23,176	\$15,363	36	\$12,448		54%
St. Mary, Ukiah	\$17,799	\$9,808	24	\$8,623		48%
St. Peter	\$9,682	\$5,180	18	\$4,460		46%
St. Mary, Arcata	\$22,586	\$13,337	34	\$10,322		46%
St. Philip the Apostle	\$14,569	\$7,030	20	\$6,253		43%
Our Lady of the Redwoods	\$1,954	\$1,045	4	\$745		38%
St. Vincent de Paul	\$49,871	\$21,625	81	\$17,020		34%
St. Anthony, Mendocino	\$5,148	\$2,175	7	\$1,675		33%
St. Joseph, Crescent City	\$11,504	\$5,820	16	\$3,310		29%
St. Elizabeth Seton Philo	\$3,838	\$1,750	3	\$1,050		27%
Our Lady Queen of Peace	\$14,325	\$4,545	20	\$3,850		27%
Holy Family Church	\$26,960	\$6,461	16	\$6,031		22%
St. Elizabeth, Guerneville	\$10,167	\$1,725	9	\$1,325		13%
St. Leo the Great	\$28,752	\$2,285	13	\$2,125		7%
Vietnamese Martyrs	\$8,158	\$500	2	\$320		4%
No Parish Affiliation		\$479	10	\$479		
Totals*	\$894,570	\$922,991	3095	\$700,463	\$52,299	
Total received for Ministries:		\$648,164				

* Numbers as of June 15, 2023



EUCCHARISTIC PROCESSION IN SANTA ROSA

Stephen Morris, the Director of Youth and Young Adult Ministry for the Diocese of Santa Rosa organized another beautiful and powerful prayer event on June 8th. **350** people walked peacefully and prayerfully through the Santa Rosa downtown area following a path from *St. Rose Church* to *St. Eugene Cathedral*. The prayerful pilgrims departed after Mass at *St. Rose* and stopped first at Prince Gateway Park, before progressing down Sonoma Avenue Eastward toward the Santa Rosa Police and Fire Departments where they stopped at the second “*Prayer Station*”. Arriving at *St. Eugene Cathedral* were **15 acolytes, 2 deacons, 5 seminarians, 10 priests**, nearly ALL the Marian Sisters of Santa Rosa, and **Bishop Robert Vasa!**





79
CONFIRMANDI

11
PARISHES

PENTECOST SUNDAY
MAY 28, 2023,
ST. EUGENE'S CATHEDRAL.



A VERY HAPPY AND BLESSED
10-YEAR ANNIVERSARY
OF ORDINATION THE PRIESTHOOD TO
REV. KRZYSZTOF LEWANDOWSKI
ON JUNE 15, 2023

PRIESTLY ORDINATION ANNIVERSARIES

JULY

Rev. Raul Lemus
Rev. Abel Mena
Rev. Ismael Mora
Rev. Christopher La Rocca, OCD
Rev. Valentine Ibeh

Rev. Lawrence Mutiso
Rev. Frederick K. A. Kutubebi

AUGUST

Rev. Ramon Pons
Rev. Fabian Nwokorie
Rev. Gary Sumpter



DEPARTMENT OF
CATHOLIC SCHOOLS
DIOCESE OF SANTA ROSA

2023 Excellence in Catholic Education Award Winner from Santa Rosa Diocese



We present the 2023 Excellence in Catholic Education Award to Mrs. Francine Chouinard with great pleasure and utmost respect. We celebrate and honor an exceptional individual who has dedicated over 26 years of her life to the Saint Apollinaris community.

As an instructional aide and a vital member of the extended care program, she has selflessly dedicated her time, energy, and expertise to the betterment of the students.

Mrs. Chouinard's willingness to go above and beyond her responsibilities has set her apart. With a perpetual smile, she wholeheartedly embraces every opportunity to assist and support others within the Saint A's community. Whether helping in the classroom, offering guidance and care during extended care hours, or simply spreading joy and kindness wherever she goes, Mrs. Chouinard's impact is immeasurable.

We also pay tribute to the countless individuals who selflessly serve our Catholic community. Their dedication and passion embody the heart and soul of our educational institutions, nurturing our students' minds, hearts, and souls.

Thank you, Mrs. Francine Chouinard, for your exceptional service and for exemplifying the true essence of Excellence in Catholic Education.

Congratulations!

U.S. AND CALIFORNIA CATHOLIC SCHOOL DATA

175 CATHOLIC DIOCESES WITH CATHOLIC SCHOOLS

NATIONAL LEVEL



SCHOOLS

5,920

Elementary/Middle

4,746

Secondary

1,174



STUDENTS

1,693,493

Elementary/Middle

1,171,744

Secondary

521,749



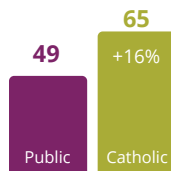
PROFESSIONAL STAFF

147,849

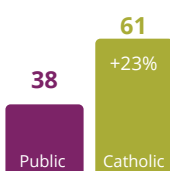
The student/teacher ratio is **11.5:1**.

2021-2022 RENAISSANCE DATA

Mean Spring Percentile Rank Performance in Math

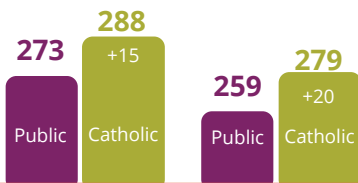


Mean Spring Percentile Rank Performance in Reading



Public Catholic/Private

2022 8TH GRADE NAEP SCALE SCORES



Math

Reading

STATE LEVEL



SCHOOLS

615

Elementary/Middle

509

Secondary

106



STUDENTS

187,101

Elementary/Middle

122,942

Secondary

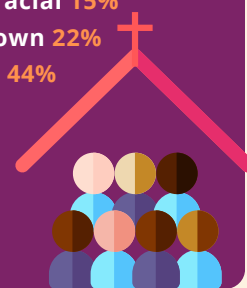
64,159



PROFESSIONAL STAFF

17,605

American Indian 1%
Native Hawaiian 1%
Asian 13%
Black 4%
Multiracial 15%
Unknown 22%
White 44%



Non-Catholic 22%
Hispanic 38%

Students Receiving Title I Services 6%
Students Receiving Free/Reduced Lunch 6%



Sources: U.S. Catholic Elementary and Secondary Schools 2022-2023: The Annual Statistical Report on Schools, Enrollment and Staffing (NCEA), 2023; How Kids Are Performing, Renaissance Learning, 2022; National Assessment of Educational Progress, National Center for Education Statistics, 2022.



POPE FRANCIS: St. Mary MacKillop Evangelized Through Catholic Education

By Hannah Brockhaus

Vatican City, Jun 28, 2023



At his first general audience in three weeks, Pope Francis praised the evangelization efforts of St. Mary MacKillop, a religious sister who devoted her life to providing Catholic education to the poor in rural Australia.

"Mary MacKillop was convinced that the purpose of education is the integral development of the person both as an individual and as a member of the community; and that this requires wisdom, patience and charity on the part of every teacher," the pope said in a hot St. Peter's Square on June 28.

Commenting on the late June weather, Francis asked pilgrims at the start of the event "to be a little patient today in this heat."

"Thank you for coming in this heat, with this sunshine, thank you so much for your visit," he added.

Pope Francis held his usual weekly audience for the first time since June 7, the morning of the day he underwent a three-hour abdominal surgery under anesthesia to correct an incisional hernia.

Last week's public audience was canceled to allow the pope more time to recover from surgery. In July the weekly audience is canceled for a summer break. It will resume on Aug. 9, after Pope Francis returns from a visit to Portugal for World Youth Day 2023 in Lisbon.

Continuing a series of lessons on apostolic zeal, Pope Francis on Wednesday highlighted Australia's first and only Catholic saint: Mary MacKillop.

MacKillop was the first of eight children born to Scottish immigrants in 1842, in what is now known as Melbourne. At the time, the

European settlement in Australia had been established for a little over 50 years.

MacKillop, whose family had its own economic problems, dreamed of offering free education to Australia's Catholic rural poor.

With the help of her spiritual director and mentor, she developed a plan for a congregation of sisters to aid those in need in Australia's vast countryside. She took the religious name St. Mary of the Cross, and founded what would go on to be the *Congregation of the Sisters of St. Joseph of the Sacred Heart*.

MacKillop's sisters established many schools and orphanages across Australia, including in the "bush."

Pope Francis said MacKillop believed Catholic education was also "a great form of evangelization."

"Indeed, education does not consist of filling the head with ideas, just this no," he said. "In what does education consist? In accompanying and encouraging students on the path of human and spiritual growth, showing them how friendship with the Risen Jesus expands the heart and makes life more human."

"To educate is to help to think well; to feel well — the language of the heart; and to do well — the language of the hands," Francis continued. "This vision is fully relevant today..."

The pope noted that MacKillop did not, however, have an easy path to fulfilling her mission of sharing the Good News with those in need.

"You see: all the saints have found opposition, even within the Church," he explained.

MacKillop "had to pay bills, negotiate with local bishops and priests, manage the schools and look after the professional and spiritual formation of her sisters; and, later, she suffered health problems. Yet, through it all, she remained calm, patiently carrying the cross that is an integral part of the mission," he said.

"Mary," Pope Francis emphasized, "had great faith in God's Providence: she was always confident that in any situation God provides."

The pope also underlined the saint's great care for the poor and marginalized, which pushed her "to go where others would not or could not go."

"This is very important," he said. "On the road to holiness, which is the Christian road, the poor and the marginalized are protagonists, and a person cannot move forward in holiness unless he also devotes himself to them in one way or another. They, who need the Lord's help, carry the presence of the Lord."

Francis recalled being struck once by a line he read that said: "the protagonist of the story is the beggar: beggars are those who draw attention to injustice, which is the great poverty in the world."

He also lamented that money is spent on making weapons instead of on producing food.

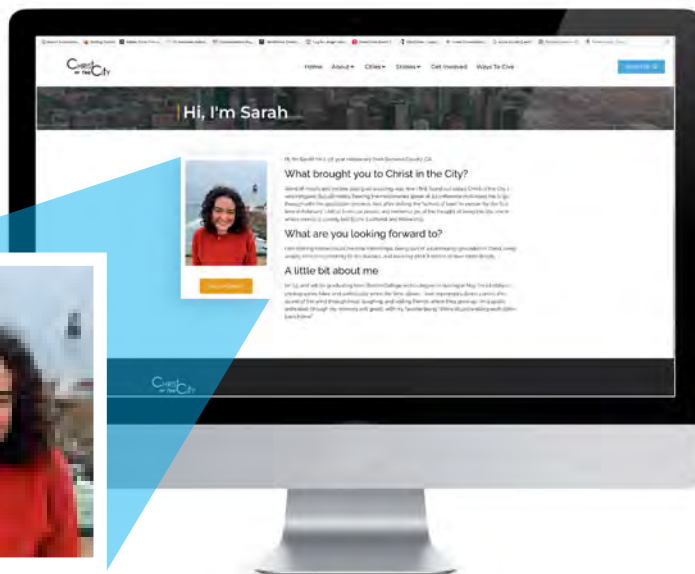
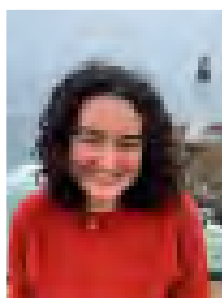
"Don't forget: there is no holiness if, in one way or another, there is no care for the poor, for the needy, for those who are somewhat on the margins of society," he said. **✚**

SARA WEST

Christ in the City



By Stephen Morris
Director of Youth and
Young Adult Ministry



Sarah West experienced two contradictory feelings at *Boston College*: out of her element and completely at home. After growing up at *St. Joseph's* in Cotati, attending *St. Eugene's School*, and then *Cardinal Newman High School*, she ventured across the country and found a thriving Catholic community among the students at BC.

Her early formation in the Catholic faith provided a tremendous foundation to understand doxology and doctrine. Further, while involved in *Cardinal Newman's* acclaimed **CBSL** program (Christian Based Service Learning) Sarah appreciated the tangibility of her faith at work.

Sarah never wanted to "go through the motions in a system of beliefs", and she found pursuing a relationship with Christ first and foremost gave relevancy to Catholicism in her life: a faith tradition that cultivates this relationship in a deep and vibrant way.

Sarah is counter-cultural. These days we're plagued with the "spiritual not religious," but Sarah desired every bit of 'religious' that *Boston College's* community could offer. 'Spiritual' for her meant connecting with the spirit of the human soul; practiced weekly with a women's prayer group, hikes led by the Jesuits, and attended 10pm candlelight Mass daily. These were instrumental practices of

a thriving relationship with Christ, far from a mere following of rules.

Over her undergraduate time while pursuing a degree in nursing, Sarah eventually attended a **SEEK** conference which is hosted annually by one of the largest Young Adult ministry organizations in the country: **FOCUS** aka *Fellowship of Catholic University Students*. For more info: www.focus.org

She was overcome with a renewed sense of "Awe and Wonder" when looking around the convention and finding thousands of other 20-somethings who celebrated their zeal for the Catholic faith. It was there that she was introduced to a homeless ministry called **Christ in the City**, this spoke to Sarah's heart. She loved that the relationship with Christ she enjoyed was then put into action by serving the poor. The mission of Christ in the City is rooted in drawing its participants into an intimate relationship with Jesus, touching what it means to be human.

Sarah wants to be the salt and light Christ called us to: joyful witnesses of the healing Gospel. Therefore when she recalled her visit to Colorado to see *Christ in the City* missionaries in action, "it was affirming to see the volunteers truly walk in friendships with the homelessness; friendship entails being with people in the midst of hardship, but also in the midst of great joy, and the joy was quite

evident amid the missionaries and those they served."

From there, she was hooked and excited TO BE Christ to others and not just TELL people about him. Sarah claims, "*this was THE aspect of my faith that my soul needed.*"

If you would like to help Sarah's ministry please donate at christinthecity.org/missionary/sarah-2/

A final important note to Sarah's story:
SHE'S NOT ALONE!

We often consider, where is the next generation in our churches? Trust me, THEY ARE OUT THERE! For example, *St. John's* Healdsburg and *Cardinal Newman's* Steven Zichichi is evangelizing in Ecuador with **Rostro de Cristo**. In addition, our newest Deacons Mauricio and Christopher are from Sonoma County and in less than a year will be Ordained as Priests!

The next generation of Catholics are out there enforce, living witnesses, out there two-by-two, making disciples of all nations!

If you have a story of other local missionaries from our area please contact me:
dsryouth@srdiocese.org

150th

ANNIVERSARY

HOLY TRINITY

CHURCH HISTORY

TRINIDAD, CALIFORNIA

JUNE 3, 2023

THANK YOU FOR YOUR SUPPORT!

**FR. MICHAEL
W. CLONEY**
Pastor
2008-2015

**FR. FRANCIS
GAYAM**
Pastor

- 1542** — **Joao R. Cabrillo** of Portugal sailed up to Navidad, Mexico and to San Diego, CA, **1542**.
- 1543** — His chief pilot, **Bertolome Ferrelo**, sailed to the Oregon coast with a 2000-ton galleon.
- 1595** — **Captain Sebastian Cermeno** of Portugal entered Trinidad Bay but did not anchor.
- 1769** — **July 16, Friar Junipero Serra** will set up the Spanish San Diego Mission.
- 1775** — **June, 9th** - 180 years later, two Spanish ships sailed into Trinidad Bay under the flag of **King Carlos III** of Spain.
 - The captain of the Santiago was **Don Bruno de Hezeta**.
 - The captain of the Sonora was Don Juan Francisco Bodega y Quadra.
 - The chaplain of the Santiago was **Friar Miguel de la Campa**.
- 1775** — **June 11th** – **Friar Campa** placed a cross on Trinidad Head and celebrated Mass. Ten days later the two ships sailed away. Europeans will not settle in Trinidad until **1850**. The three pieces of the cross are in the Trinidad Museum on display (**2016**).
- 1793** — **Captain George Vancouver**, *British Navy*, and **Don Francisco de Eliza**, arrived in Trinidad Bay to read the insignia on the wooden cross.
- 1817** — Chief officer of the British schooner, *Columbia*, spotted the wooden cross still standing.
- 1849** — The Gold Rush begins in California. Trinidad is a port of mining supplies for the rivers of the *Smith, Klamath* and *Trinity* and the Gold Bluff coastal area.
- 1850** — Frontiersmen, **Josiah Gregg** and his Surveyors Party, arrived from Sacramento to the coast and named the Trinity River. They found out the river did not empty into Trinidad Bay.
- 1850** — **April 8th** - Trinidad was declared a township. The population was **3,000** mining pioneers by **1852**. Trinidad was declared the county seat of *Klamath County*, **1851-1854**.
- 1860** — In the 1860s the local Native Americans were rounded up to the Hoopa Reservation.
- 1867** — A 26-year-old, **Fr. Maurice Hickey**, was assigned to cover a mission pastorate from Eureka to Crescent City. He traveled by mule and he said Mass in Trinidad.
- 1870** — **November 7** - Trinidad was declared an Incorporated City.
(*Sacramento was incorporated, 1850*)



Photo from Madriverunion.com
Photo via Patti Fleschner



Friar Campa placed a cross on Trinidad Head and celebrated Mass. The three pieces of the cross are in the Trinidad Museum on display (2016)



Holy Trinity Church celebrates the 150th anniversary with **Bishop Robert Vasa** and a reception at the Trinidad Museum

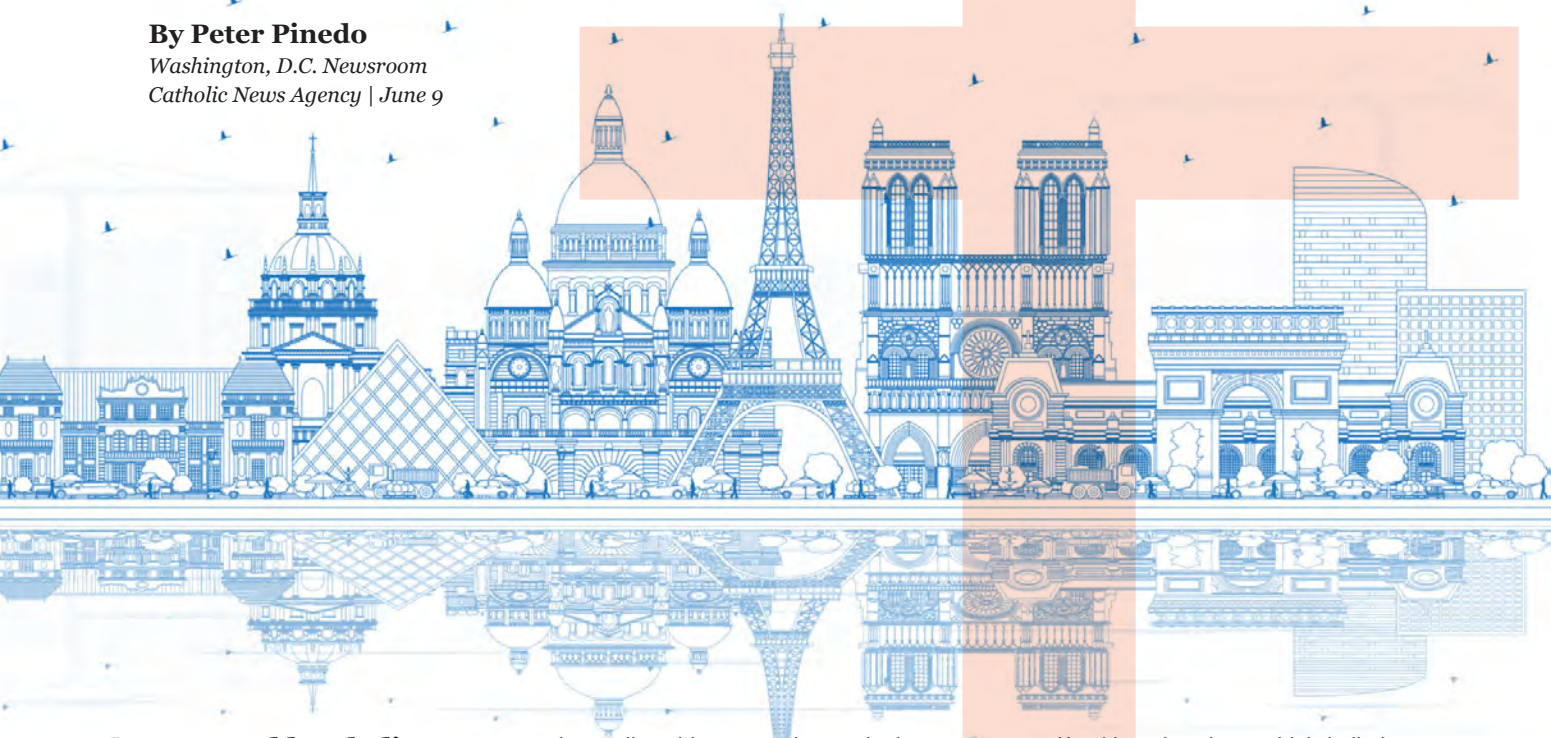
- 1873** — **Fr. Michael Walrath**, a Prussian, got *Hooper & Co* to donate land, and *Cooper Lumber Co.* and the people to collect \$1,400 dollars to pay the builders, *Purcell & Griffith*, for a new church. He traveled down from Crescent City as the pastor on a mule.
- 1873** — The first Catholic Mass in Holy Trinity Church was said on Trinity Sunday, **June 11, 1873**.
- 1913** — A new 15-foot granite Cross was erected on Trinidad Head by the *Women's Club of Humboldt County*. They collected and stored three pieces of the original cross. The wooden cross had remained for 138 years as a sacred symbol to the local people.
- 1951** — **Glenn Saunders**, mayor of Trinidad, asked **Fr. Corelius O'Connor**, Pastor of *St. Mary's*, Arcata, to restore the abandoned church or burn it down. **Janis Saunders** convinced Fr. O'Connor.
- 1955** — The little Gothic church was restored to its original state. **Bishop Robert Armstrong** rededicated the church. A loan to the *Holy Trinity Guild* from the Diocese was repaid by generous donations from the Trinidad community—Catholic and non-Catholic. The Guild also sponsored dances and dinners.
- 1973** — **June 17 - Bishop Mark Hurly** celebrated the 100th Centennial Mass out-doors.
- 1981** — **June 14th - Holy Trinity Church was declared a National Historic Landmark.**
- 1983** — **April 17th - Bishop Mark Hurly** blessed the new stained-glass windows. **Irene Schulz** commissioned the artist in remembrance of her husband, Fred. The stained-glass artist was **Maureen Wirthman**. **Michael Baggett** constructed the window frames. Windows were funded by donations from many church members and the *Trinidad Lions Club*.
- 1998** — **June 11th - Holy Trinity Church** celebrated the **125th anniversary** with many priests and a large townhall reception.
- 2008** — September, the *Holy Trinity Guild* membership listed: **Nancy Sheen, Margie Adams, Cindy Johnson, Loretta Marshall, Sharon Malm Read, Shirley Degnan** and **Janis Saunders**. **The Saunder's family** will set up an endowment fund.
- 2013** — *Catholic Extension Society* rewarded *Holy Trinity Church* with a sizeable grant for restoration.
- 2016** — A photograph shows the three pieces of the cross in the Trinidad Museum (to the left).
- 2023** — **June 3rd - Holy Trinity Church** celebrates the **150th anniversary** with **Bishop Robert Vasa** and a reception at the *Trinidad Museum*. Many improvements have been made by **Tom Sheen**, master carpenter. He built the church furniture – altar, candle bench, entry tables, flower room cabinets, new indoor lights, and new inside painting. There are new porches, new front doors, new indoor flooring, and much exterior painting and roof repairs.



Catholic Pilgrim Goes Viral as 'Backpack Hero' After Stopping Mass Stabbing in France

By Peter Pinedo

Washington, D.C. Newsroom
Catholic News Agency | June 9



A 24-year-old Catholic Frenchman named Henri went viral on June 8th as the “backpack hero” after he stopped a potentially deadly knife attack at a playground in southeastern France by chasing away the attacker with a backpack.

French newspaper 20 Minutes reported on Henri’s heroic response to the shocking attack.

The perpetrator, only partially identified by French authorities as Abdalmasih H., is a 31-year-old Syrian refugee. On June 8 he unleashed a sudden stabbing attack on children and adults at a playground in the town of Annecy.

Two adults, men over 70, and four children, all 3 years old and younger, were seriously injured and later hospitalized due to the attack.

Henri, who did not give his last name to

the media, told reporters he was in the town of Annecy as part of a nine-month pilgrimage to visit France’s cathedrals on foot.

When he saw the attack begin to unfold, Henri sprung into action.

“That’s when your brain turns off and you act like an animal, by instinct,” Henri told reporters. “I didn’t even think.”

Video taken by bystanders during the attack shows Henri repeatedly swinging his backpack and running after Abdalmasih, which prompts the attacker to flee the scene.

“You try to act as you can, with what you have available to you,” Henri said.

According to the New York Times, Henri told reporters that a city employee with a shovel joined his efforts and assisted him in drawing the attacker away from the children.

Abdalmasih was subsequently arrested by French authorities.

Henri has since been widely hailed as a hero for disregarding his own safety in his attempt to stop the attacker. French media believes he most likely prevented the injury or even deaths of many more children and adults at the park.

French President Emmanuel Macron, who visited the victims in the hospital, called the attack on the children “the most barbaric act possible” and expressed his “gratitude and pride” to those who responded, including Henri.

A tweet by French journalist Hugo Clement praises Henri for risking his life to protect the children, concluding: “You are a hero and the whole of France says to you: THANK YOU.” 🇫🇷

CHARITY UNITY FRATERNITY PATRIOTISM



Memorial Day Flag Raising



SERVE YOUR FAITH & COMMUNITY
HELP THOSE IN NEED • ENJOY FELLOWSHIP

EVENTS CALENDAR

ST. JAMES WORLD FAMOUS ANNUAL RUMMAGE SALE

THE KNIGHTS OF COLUMBUS COUNCIL 1586

Saturday July 15, 2023 | 9:00 am to 1:00 pm

Location: St. James Parish
125 Sonoma Mountain Parkway
Petaluma, CA

HAWAIIAN KNIGHTS DINNER DANCE

THE KNIGHTS OF COLUMBUS COUNCIL 11981

Friday July 21, 2023

Time 5:00 PM-6:00 PM Social Hour

6:00 PM to 7:00 PM Dinner

7:00 PM to 12:00 MN Dancing, raffles etc

Location: Filipino Community Center
611 Amador St. Vallejo, CA

Contact: Deputy Grand Knight SK Romeo Blanquera
or Lady Tessie Blanquera 707-290-5047

JOB FAIR 2023 FOR EMPLOYERS

Date: August 30, 2023

THE KNIGHTS OF COLUMBUS COUNCIL 1324

Time: 2:00 PM - 5:00 PM

Location: Fr. Denis O'Sullivan Parish Center/Hall
320 10th Street, Santa Rosa, CA

4th Degree Honor Guard Present at a Brother Knights Funeral



Holy Family Knights of Columbus Council
#15750 1st-3rd Degree Exemplification



Rummage Sale Charity Event

Pentcost Sunday Mass/Bike Blessing/Run over Mt. Diablo
Brothers from Sacramento, Benicia & Petaluma



* You can see 4th Degree Honor Guard assisting the
Eucharistic Procession with the Bishop on page 19.

Join your local parish council or find one near you at our website: www.kofc.org



2023 2024 ADULT FAITH FORMATION & CERTIFICATION

SCHEDULE	
<p>St. Rose of Lima Church 398 Tenth Street Rooms TBA Santa Rosa</p> <p>1 - 2 Mondays per month 6:30 - 9:00 pm</p>	
Orientation & Introduction	Monday, June 26, 2023
Intro to the Creed & Christology	July 10 & Aug. 28
SR Congress	Sept. 22 and Sept 23
Ecclesiology and Mary & Saints	Oct. 23 & Nov. 13
Liturgical Principles & Sacraments of Initiation	Dec. 11 & Jan. 8, 2024
Sacraments of Healing & Services	Jan. 22 & Feb. 26
Principles & Methods/Intro to Ecclesial Method	Mar 11
Moral Life in Christ: Foundations & Conscience Formation	Apr. 8 & 22
Moral Life in Christ: Ten Commandments	May 13 & Jun 10
Catholic Social Doctrine	Jun 24
Christian Prayer	Jul 8
Teaching Observations (for Certifications)	TBA

- Adult Formation \$150.00/person for the entire program, including some books.
Those who wish to attend and are not interested in receiving a California Certificate are welcome, but must register.
- California Basic Catechist Certification (BC) \$150.00/person for the entire program, including some books.
- California Master Catechist Certification (MC) \$175.00/person for entire program, includes some books.
(In-depth study, advance seminar & teaching practicum. (Prerequisite: Basic Catechist Certification))
- For those interested in dropping in, \$20 person/class, not including books.
- There will be various books available to purchase. The Class fee does not include all books.
- Class can be used as credit towards Catechist Recertification.
- Complete an Application to register in the Adult formation or California Catechist Process.



SPONSORED BY THE DIOCESAN DEPARTMENT OF RELIGIOUS EDUCATION

For Registration & an Application contact Carmen Aanenson:
dre@srdioocese.org (707) 566-3366 www.srdioocese.org

4/3/2023

Save the Date

BBQ with the Marian Sisters



SUNDAY, JULY 16, 2023
NAPA, CA

Family Fun Event
Tri-Tip, Chicken, & Chili
Instant Wine Cellar
Raffle
Kid's Area

www.mariansisters.com/bbq

NCC



ADVERTISING OPPORTUNITIES

SPECIAL RATES AVAILABLE

CONTACT
e: media@srdiocese.org



SAVE THE DATE GUARDE ESTE FECHA

**SANTA ROSA RELIGIOUS
EDUCATION CONGRESS
CONGRESO DE EDUCACIÓN
RELIGIOSA DE SANTA ROSA**

**SATURDAY, SEPTEMBER 22, 2023
SÁBADO, 22 DE SEPTIEMBRE DE 2023**

**CARDINAL NEWMAN HIGH SCHOOL
SANTA ROSA**

- | | |
|---|---|
| ■ Registrations begins August 2023 | ■ El registro comienza agosto de 2023 |
| ■ Mailings go out in August. | ■ Folletos salen en agosto |
| ■ If you wish to receive the brochure, please send us your name, email & mailing address. | ■ Si desea recibir el folleto, por favor envíe-nos su nombre, dirección de correo electrónico y dirección postal. |

SANTA ROSA RELIGIOUS EDUCATION CONFERENCE CONFERENCIA DE EDUCACIÓN RELIGIOSA DE SANTA ROSA

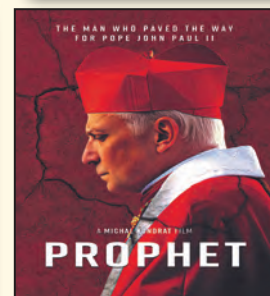
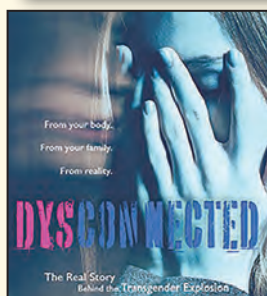
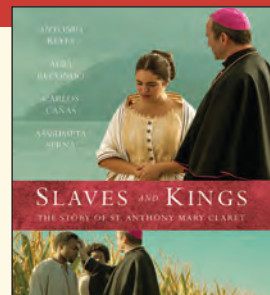
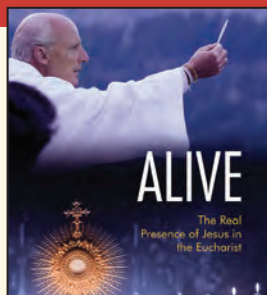
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Filmed on 5 continents and with unprecedented access, this deeply moving film reveals not just who St. Teresa was, but how her singular vision to serve Christ through the poor continues to be realized today through the Missionaries of Charity. Interviews include **Bishop Robert Barron, Fr. Donald Haggerty, and Fr. Brian Kolodiejchuk**, postulator of Mother Teresa's cause of canonization.

DVD VIDEO MTNGLM • 110 min, \$19.95

ALIVE: The Real Presence of Jesus in the Eucharist

This inspiring and acclaimed film presents the compelling testimonies of five men and women with unique stories of how their lives were completely transformed by experiencing the True Presence of Jesus Christ in the Eucharist. DVD includes "A Conversation About the Power of the Eucharist," featuring **Bishop Andrew Cozzens, Sister Nancy Usselmann, FSP, Fr. Julian Harris**.

In Spanish with English subtitles. **DVD VIDEO** ALIVEM • 81 min, \$17.95

THE SIEGE OF VIENNA— This epic film tells the powerful true story of one of the most important military battles in history, recounting the Ottoman Turks massive invasion of Vienna, the gateway to the West, on September 11, 1683, a moment when Christendom and Western civilization truly hung in the balance. Inspiring performances by an outstanding cast with **F. Murray Abraham, Claire Bloom, Piotr Adamczyk, Enrico Lo Verso**. **DVD VIDEO** SOVM • 190 min, \$19.95

SLAVES AND KINGS — Set in Spain and Cuba in the 1800s, this dramatic film tells the story of **St. Anthony Mary Claret**, an Archbishop, writer, publisher, social reformer, missionary, and confessor to the Queen of Spain. Claret, founder of the Missionary Sons of the Immaculate Heart of Mary, was called the "spiritual father of Cuba" due to his zealous missionary work amidst many enemies, surviving 14 attempts of assassination. He was canonized a saint in 1950.

DVD VIDEO SAKM • 120 min., \$19.95

LIBERATOR OF ASIA — Award-winning documentary on the true story of **Ngo Dinh Diem**, the assassinated President of Vietnam. Cast as a despot to justify the actions of self-serving policymakers, Diem receives a stunning new appraisal in this film that masterfully weaves together interviews with leading contemporaries and relatives of Diem, military historians, rare archival footage, and groundbreaking new evidence to present an altogether different portrait of a leader greatly esteemed by the Vietnamese, even considered a martyr and saint by many. **DVD VIDEO** LOAM • 61 min, \$16.95

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— In recent years a transgender tsunami has swept the nation, completely overtaking the medical, educational, and counseling industries, and forever altering many thousands of young girls' lives. How did it come to this? And who is behind it? Filmmaker Don Johnson traveled the country to find out, interviewing many key people involved with the issue, and the evidence he presents is stunning. **DVD VIDEO** DISM • 86 min., \$19.95

CHIARA LUBICH: Love Conquers All— Portraying the life of the founder of the Focolare Movement, this powerful movie tells the story of a young teacher in Italy, who, amidst the devastation of World War II, was called to build a better, more united world. Directed by the acclaimed filmmaker **Giacomo Campiotti** (Mary of Nazareth; St. Philip Neri), it reveals a courageous, charismatic figure who chose love as the compass of life. Her cause for sainthood is opened in Rome. *In Italian or English.* **DVD VIDEO** CLUM • 107 min, \$16.95

PROPHET— A powerful film on Blessed **Cardinal Stefan Wyszyński**, the Primate of Poland, who, after three years of imprisonment by the Communist regime, was restored as the head of the Church in Poland. His unwavering faith and great courage kept the Polish Church strong through brutal persecution by the atheist regime, and helped prepare the way for the papacy of his fellow Polish Cardinal, **Karol Wojtyła**. **DVD VIDEO** PROPOM • 126 min, \$19.95



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