

# NORTH COAST CATHOLIC

A PUBLICATION OF THE DIOCESE OF SANTA ROSA, CALIFORNIA

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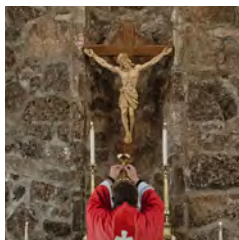
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## NORTH COAST CATHOLIC

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St. Francis de Sales,  
pray for us.







FROM *the* BISHOP

## NATIONAL EUCHARISTIC REVIVAL XI

**L**ast month I began to look at the notification which is carried in various liturgical aids regarding the reception of Holy Communion. The notification concerns those who are not properly disposed, due to lifestyle, for the reception of Holy Communion as well as those who do not share the same faith traditions as Catholics. In general, those who do not profess the Catholic faith are not to present themselves for the reception of Holy Communion. However, there are exceptions.

The section concerning non-Catholics 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." Here, we see the possibility of an exception which is covered in the next paragraph.

"Eucharistic sharing in exceptional circumstances by other Christians requires permission according to the directives of the diocesan bishop and the provisions of canon law (canon 844 §4). Members of the Orthodox Churches, the Assyrian Church of the East, and the Polish National Catholic Church are urged to respect the discipline of their own Churches. According to Roman Catholic discipline, the Code of Canon Law does not object to the reception of Communion by Christians of these Churches (canon 844 §3)." It is most important to note that this concerns those members of these other Churches and their approach to receive Holy Communion in the Catholic Church. It says nothing about Catholics who approach other churches (where the Eucharist is ostensibly valid). That is covered in a different Canon which will be discussed below.

Unfortunately, an intentional misinterpretation of this guidance, provided by a priest of the Diocese of Santa Rosa who was affiliated with the Polish National Catholic Church (PNCC) in Las Vegas, led many Catholics to believe that they could, in accord with their own desire, attend the PNCC and receive Holy Communion there. This misinterpretation was proclaimed on a number of occasions on various social media sites and has generated enormous confusion, especially in the (now) Archdiocese of Las Vegas.

The guidance regarding Catholics receiving Holy Communion in the Churches mentioned in the previous paragraph (Orthodox Churches, the Assyrian Church of the East, and the PNCC) is covered in canon 844 §2. There we read: "Whenever necessity requires it or true spiritual advantage suggests it, and provided that danger of error or of indifferentism is avoided, the Christian faithful for whom it is physically or morally impossible to approach a Catholic minister are permitted to receive the sacraments of penance, Eucharist, and anointing of the sick from non-Catholic ministers in whose Churches these sacraments are valid." Failing to read the entire Canon can lead to a misinterpretation or even an intentional misrepresentation of the law.

Thus, there are clearly conditions which need to be fulfilled before Catholics may legitimately avail themselves of the Sacraments, including Holy Communion, in these churches (including the PNCC). Necessity is the first of these conditions as well as "true spiritual advantage". However, both of these include the need to avoid both indifferentism and error. Such an error might be the conviction that these churches are 100% in full communion with



the Catholic Church, which they are not. The next condition is that it is either physically or morally impossible to approach a Catholic minister. This is clearly not the case in any city in the United States. This may explain why this portion of the Code of Canon Law is not included in the worship aids in our Churches.

The worship aid guidance concludes with an invitation to pray for unity: "All who are not receiving Holy Communion are encouraged to express in their hearts a prayerful desire for unity with the Lord Jesus and with one another." For those who are non-Christian a similar proposal is addressed: "We also welcome to this celebration those who do not share our faith in Jesus Christ. While we cannot admit them to Holy Communion, we ask them to offer their prayers for the peace and the unity of the human family."

Pray for me as I promise to pray for you.

**Bishop Robert F. Vasa**  
Bishop of Santa Rosa



# HAIL MARY, FULL OF GRACE....



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

## Welcome to September

**M**any may have a “wake me up when September ends” attitude about this time of year. For various reasons the change of season brings a remembrance of the past and its pain. We are called to help, and to ask for help as a sign of solidarity to those the Lord has put in our lives. We celebrate the Triumph of the Cross and Our Lady of Sorrows this month, as well as the Feast of St. Pio of Pietrelcina. Like him, may we always try to live out the motto: “Pray, Hope, Don’t Worry”.

In Northern California September means a serious review of our wildfire prevention preparation. Do you have a plan? Are you “fire-ready”? Also, it’s a good time to check on your neighbors, especially older ones (even if you are old). If all communication goes out meet at your local parish 9:00am every day to help those in need.

As we continue to pray for the residents of Maui, let’s pray with true empathy and solidarity.

Yes, it seems at times that in the Church, in society, in the political world, and in the economy, that a storm is brewing. The clouds have already covered the sky and the first raindrops are falling. The hay is in the barn, and if you feel like you don’t have enough hay to last the winter, embrace a hearty reliance on divine providence and “*trust in the Lord with all your heart and lean not on your own understanding* (Proverbs 3:5-6).

September is always a good time to connect with your children’s teachers. Just to let them know you are there for them as partners in faith, and partners in education. Our Catholic Schools are a true blessing,



be sure to see what's going on and find out how you can support your local school in this issue of the North Coast Catholic.

And yes, we are dealing with the bankruptcy reorganization. All information is on our website. Let's keep praying for all the needs of the Church in this diocese and in the whole world. Have you done something to support our wonderful priests lately? An email, a hand-written note, a smile, a wave, a handshake, a 'thumbs up' can go a long way.

The Synod Part I is coming up in October. Last month we had a great overview article about it, this month we have the list of the participants, and a reflection from Bishop Naumann of Kansas City.

### **MORE ON SUFFERING**

One of the best marketing strategies the Church has ever come up with; offer something that no other product can provide (even though they all promise it in one way or another) and that is the solution to all suffering; to see and understand the eternal value of suffering itself. That is, if it's simply given in solidarity to the Passion of Jesus. In this we are deeply respected by our Creator; that He strongly respects our free will in how we deal with suffering. We have an actual choice in how we deal with it. How about trying to anticipate the needs of others.

God is anticipating yours. Race ahead to "get the door" for whomever you can. It's the little things.

We are not promised to have the wind at our back and smooth sailing through this life. We are promised the Cross. But we are also promised the crown of glory if we place our trust in Jesus even through the pain and suffering.

### **WHEN THINGS GET REALLY URGENT: HAIL MARY!**

79 years ago, Major Julian Cook stepped into an impossible position. The 27 year old battalion commander of the 504th Regiment, was ordered to capture the north end of the Nijmegen Bridge which spanned the fast-flowing Waal River, a Rhine tributary 400 yards wide. It was a daring afternoon raid by canvas boats to the far shore, all the while under murderous shelling from the Nazi defenders on the opposite embankment. Cook is played by Robert Redford in the 1977 movie "A Bridge Too Far" and in the scene shows him chanting "Hail Mary... Full of Grace..." as a two-stroke paddling cadence all the way across the river while being nearly blasted out of the water by tank rounds. Other boats were getting hit, soldiers were dying all around, but Cook kept paddling, and praying. Major Cook, a devout Catholic, reported later that "The Lord is with Thee" was too long and the double-beat fitted the cadence of the desperate rowing more accurately.

Sometimes, all you can do is just say "Hail Mary.... Full of Grace...". When you suddenly remember that loved one you had lost recently; "Hail Mary.... Full of Grace...". When your spouse announces that divorce is going to happen; "Hail Mary.... Full of Grace...". When your boss tells you that you will be laid off: "Hail Mary.... Full of Grace...". When your child has stopped going to Mass; "Hail Mary.... Full of Grace...". When you don't have enough money to buy groceries for two weeks (or longer); "Hail Mary.... Full of Grace...". When you are wondering if the Almighty, Eternal God knows what you are going through; "Hail Mary.... Full of Grace...".

When you don't know if you are going to make it through the hail of mortars from the evil "tanks" shooting at you to take you out; "Hail Mary.... Full of Grace...".

### **OR JUST "HAIL MARY!"**

28 years ago, when my son was 2 years old he and his mother were having one of those joy filled moments as he was playfully picking flowers from his grandpa's garden and running to his Mother to bless her with his little gift. She was expecting his little brother anytime. And as these things go, in an instant she was running over to hug him, and he upon turning to see her, thought it was a chase.

He turned and ran towards the street. At that same time, a car was just settling into 3rd gear and accelerating to pass the driveway. She would have thrown herself in front of the car to save her son who, while he was being born, we were praying the rosary.

All she could get out of her mouth was "Hail Mary!!!"

The passenger in the car saw what was about to happen and alerted the driver who slammed on the brakes. And my son was three feet from the very front of the car. The "now" part of "now and at the hour of death" is really available to us now, and in every moment we have breath. ☩







# YEAH!

## SCHOOL IS BACK IN SESSION!

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**By Carlin &  
Deacon Dave Gould**

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

**T**here is always a sense of anticipation at the beginning of a new school year. Carlin, having been “retired” from being a classroom teacher for 12 years now, stills feels the excitement of the new school year every September. As wonderful and dedicated as school teachers can be, did you know that the most important teacher for our children is you, the parent?

The Catechism of the Catholic Church (CCC 2221) paragraph 2221 says:

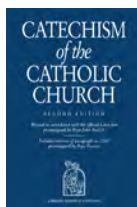
***“The role of parents in education is of such importance that it is almost impossible to provide an adequate substitute. The right and duty of parents to educate their children are primordial and inalienable.”***

This duty to educate our children extends to both moral education and spiritual formation. So, what are we as parents and grandparents doing to help our children know their Catholic faith and live ethically in our increasingly unfaithful and morally depraved society?

What we can do is go back to “school” ourselves to learn more about our wonderful Catholic faith. How can we do that? First, make a commitment to want to learn more about our faith. Henry Ford said “Anyone who keeps learning stays young.” Who doesn’t want to keep their mind sharp and young? Fortunately for us, there are many opportunities for adult learning.

One easy way is to get a copy of the **Catechism of the Catholic Church (the CCC)**. It was promulgated (promoted or made widely known) by **St. Pope John Paul II** in 1994 and the English translation came out in 1997. It is a book that explains what the Catholic Church teaches in all areas of faith and life. It is a book to read slowly and prayerfully as it is so rich in information. Or if that sounds a bit daunting you can try the **YouCat** (short for “youth catechism”).

The YouCat is written for youth in a very fun



Q&A format. There is also the **Catechism of the Catholic Church (the CCC)**. It falls in the middle ground between the CCC and the YouCat. Any one of these three catechism resources

are a good starting place if you want to learn more about the Catholic faith. So open one up and start reading! It’s amazing what you will learn to pass on to your children.

How about joining a Bible study group? Many of our parishes host Bible studies. Just make sure you are using a Catholic Bible.





And yes, there is a difference between Catholic and Protestant Bibles! There are many Catholic resources to help you understand the Bible more. Ignatius Press has a series of booklets on the different books of the Bible with commentary by Dr. Scott Hahn. Ascension Press publishes **The**



**Great Adventure** Bible study which is a series of videos and workbooks by Jeff Cavins. And the Augustine Institute has a streaming service called FORMED.org that offers a

Bible study called **Lectio**, as well as lots of other wonderful programming. This is just the beginning of Bible resources you can look into.

Another great way to learn about our faith is to join your parish OCIA program (*Order of Christian Initiation of Adults*, formerly known as RCIA – *Rite of Christian Initiation for Adults*). It is not only for those who want to enter the Catholic Church but for those of us who want a refresher course on the Catholic faith. Many of us did not receive a very formative catechetical foundation when we were growing up, so it's nice to learn what we should have been taught! This is a fun, personal, and interactive way to learn more about the Catholic Church. The OCIA team would love to have you in class.

Or you can do the media thing and listen to Catholic radio. Here on the north coast it is Relevant Radio, 1260 AM out of San Francisco, 1400 AM out of Eureka, or 1620 out of Sacramento. You can also get other Catholic stations through the internet. We like to listen to Catholic Answers Live podcasts and Ave Maria Radio. And many faithful people watch Catholic TV on EWTN (*Eternal Word Television Network*). They have a wonderful variety of programming. It is available for free on the internet.

Another fun way to learn is to use the website: [www.catholiccentral.com](http://www.catholiccentral.com). It features many short videos that do a great job explaining the Catholic faith in an “easy to understand” and fun way. It's great for older children (middle school and up) and adults. There are many wonderful YouTube channels and podcasts of course. Do some searching, but make sure you land on an authentically “Catholic” site. And ask around

- your friends might have a great resource for learning the faith that they just never thought to share with you.

Really there is no excuse why you can't learn more about our Catholic faith. One of the seven deadly sins is sloth: “a failure to do things that one should do.” We all should seek a closer relationship with God and understand the Church that he gave us through His son, Jesus Christ. So go back to “school” and choose a way to learn that best fits your personal style and time, with no homework! Then share what you learn and live what you learn! Blessings to you all. 🙏

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Answers



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EUREKA

1620 AM  
SACRAMENTO



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# Experts Speculate on Why Marriage Is Declining — And What To Do About It

By Daniel Payne

Jul 25 Washington, D.C. (EWTN Newsroom)

## SILENT GENERATION

*the group of Americans born roughly between the two World Wars*

**30%** Millennials Live With Spouse

**70%** Compared to Silent Generation

**85%** Feel It's Not Necessary

**40%** Outdated Tradition

**S**upport for marriage and marriage rates themselves have sharply declined among young people in recent years, leading experts to offer various explanations for the troubling trends as well as potential solutions to reverse them.

Data has long pointed toward a sustained drop in marriage rates for every age cohort following the “Silent Generation,” the group of Americans born roughly between the two World Wars. A recent Pew survey found that just 30% of marriage-age Millennials live with a spouse and a child, compared with 70% of those from the Silent Generation.

A survey in June from the Thriving Center of Psychology, meanwhile, found that about 40% of Millennials and GenZers believe marriage is an “outdated tradition,” with 85% responding that marriage “is [not] necessary to have a fulfilled and committed relationship.”

Speaking on the statistics, W. Bradford Wilcox, the director of the National Marriage Project at the University of Virginia, said bluntly: “It’s bad.”

Wilcox, who for years has been ringing alarm bells about the decline of marriage rates in the U.S., said collapsing marriage numbers are worrisome in no small part because of the economic fallout that can result.

“Marriage is a wealth-generating institution,” he told CNA. “Having kids

outside of marriage puts you at risk of family instability and accumulating kids with more than one partner. That starts you up for men, for child support; for women, single parenthood. Both of which are financially exceedingly difficult to navigate.”

“But I’m more concerned about the social and emotional side to all of this,” he continued. “And what we see in the data are that Americans today who are not married are markedly more likely to report that they’re lonely, adrift in terms of meaning, and about half as likely to be very happy with their lives compared [with] their fellow [married] citizens.”

Wilcox said when he began his research into marriage and family stability, his largest concern was for children affected by the changing family demographics. “As I see the marriage rate tick lower and lower and lower, I’ve become more concerned about adults,” he said. “A lot of adults, more than one-third of young adults today in their 20s, will never marry. This is record demographic territory we’re heading into.”

Mary-Rose Verret, who with her husband, Ryan, founded the marriage renewal and preparation initiative Witness to Love, told CNA that the problem is nearly as acute among Catholics as it is among non-Catholics.

“The number of sacramental marriages in the United States is in freefall and has

been in freefall since the 1970s,” she said. “It doesn’t seem to make a difference if they’re Catholic or not Catholic, they’re not getting married or staying married. The Catholic marriage at the five-year mark is only 2% different from the national average.”

Verret said Witness to Love has focused its efforts on a “catechumenal model of marriage formation” that offers a “full-circle” approach to promoting strong marriages in order to counteract the tidal wave of collapsing marriage numbers. “[We can’t] just be talking about marriage six months before the wedding date,” she said. “What are we doing starting from birth?”

Witness to Love is attempting to answer basic questions about U.S. marriage culture, she said, namely: “Why are people not getting married? Staying married? Going to church with their families?”

“It’s because they’re not seeing holy, healthy, happy marriages being lived out,” she said. “We need to talk more about marriage as a sacrament. What’s difficult about marriage? What’s amazing about marriage? You really need to give them the full picture.”

Wilcox said part of the decline could be attributed to the diminishing prospects of marriage-age men, many of whom are increasingly foregoing higher education and who are seeing fewer job opportunities and lower incomes.

Marsha Garrison, a professor at Brooklyn



Law School who has been studying marriage and family structures for decades, offered a similar analysis. "In the United States, marriage and child-bearing behavior are strongly correlated with education," she told CNA, noting that "most young adults see stable employment as a precondition to marriage."

Garrison suggested lawmakers could play a role in reversing these declines. "Encouraging education and policies which create stable, well-paying blue collar jobs ... could have some impact on marriage rates," she said, though she argued that "we are unlikely to ever return to the old world in which marriage is near-universal." Wilcox also argued that the government could play a role in promoting marriage among working-class couples, including with child-care subsidies that could help ease the economic costs of child-rearing.

Wilcox said the Church could also make a more proactive effort in promoting marriage among faithful Catholics. "If you'd like to live a life that is meaningful, and reasonably happy, getting married, investing in your spouse and any kids that you have, it's incredibly important," he said. "That's a message that the Church could be much more forceful in bringing to people sitting in the pews."

Verret also argued that the Church is not doing enough to inculcate a marriage culture among Catholics. The "secular culture," she said, is broadcasting messages about marriage loudly and often, while the Church is delivering its own message "in such a quiet voice, or is making it so hard to find."

"If you're not super-volunteered, going to extra formation, you're just not going to get it," she said. Above all, she argued, the Church needs to be discussing marriage at every step of life in order to make it a normalized part of a Catholic upbringing. We're not going to have healthy families if we wait six months before the wedding date to talk about marriages," she said. 📧

**Daniel Payne is a senior editor at Catholic News Agency. He previously worked at the College Fix and Just the News. He lives in Virginia with his family.**



## Americans' Belief in God, Heaven, Hell Continues Prolonged Decline

By Daniel Payne

Jul 25 (Washington, D.C. EWTN Newsroom)

**A**mericans are increasingly rejecting the idea of God along with other religious and spiritual concepts, continuing a decades-long trend that shows an ongoing decline in belief in key religious tenets.

A July poll from Gallup shows a marked decrease in belief in "God, angels, heaven, hell, and the devil" among U.S. adults since the last time the survey question was asked in 2016.

Seven years ago, 79% of respondents said they believed in God; just 74% said the same thing in this month's survey, a decline of five percentage points.

Overall belief in God has declined by 16 percentage points since the survey has been conducted, with 90% of respondents affirming that faith in 2001.

Similar declines in belief have been recorded regarding the devil, heaven, hell, and angels, with each one seeing double-digit declines in professed believers over the 22 years in question.

Gallup in its analysis noted that Protestants "are more likely than Catholics to believe in each of the five entities," though "broad majorities of Catholics still believe in each."

Unsurprisingly, those who claimed more frequent attendance of religious services reported much higher beliefs in each religious entity or concept. Among those who attend church weekly, 98% said they believed in God, while 92% said they believed in heaven.

Republicans were significantly more likely than either Democrats or Independents to say they believed in all five categories. In total, "about half of Americans, 51%, believe in all five spiritual entities."

Gallup "has documented sharp declines in church attendance, confidence in organized religion, and religious identification in recent years," the polling service said, although a Gallup survey from last month saw a slight uptick in church attendance, with that number "the highest found by the pollsters since the start of the COVID-19 pandemic."

Other polls have shown notably low levels of belief among U.S. Catholics in particular. A RealClear Opinion Research poll last year showed that just half of likely Catholic voters believe in the real presence of Christ in the Eucharist, while over a third never go to confession. A Pew Research Center survey from 2019 found that just one-third of Catholics believe the body and blood of Christ are really and truly present in the bread and wine during Mass.

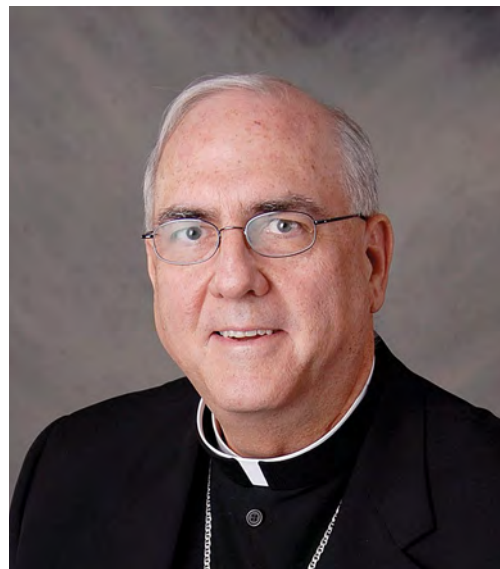
Nearly half of Catholic respondents in an EWTN poll last year, meanwhile, disagreed with the U.S. Supreme Court's decision to overturn Roe v. Wade's nationwide abortion-on-demand precedent, though a nearly similar number supported it. Another Pew poll from last year, meanwhile, found that over half of U.S. Catholics believe abortion should be legal "in all/most cases," though that number dropped to 30 percent among Catholics who attend Mass weekly. 📧



# RADICAL INCLUSION LEADS TO MORAL CONFUSION

**Archbishop Joseph F. Naumann**

*Archbishop of the Archdiocese of Kansas City  
(Catholic World Report) February 10, 2023*



“

*Cardinal McElroy appears to believe that the Church for 2,000 years has exaggerated the importance of her sexual moral teaching, and that radical inclusion supersedes doctrinal fidelity. In my opinion, this is a most serious and dangerous error.*

**I**came of age in the 1960s. It was an era of civil unrest, race riots, anti-war protests, and the sexual revolution. One of the popular bumper stickers at the time stated: Question Everything.

These societal events coincided with the sessions of the Second Vatican Council and its early implementation. The Council brought beautiful and much needed renewal to many aspects of Catholic life. Sadly, there was also a serious misinterpretation of the Council that fostered moral confusion. The poisonous ideas of the sexual revolution crept into the Church.

A great cultural myth was propagated that one could not be happy or fulfilled unless you were sexually active. The rate of divorce rose dramatically within the society and the Church. Traditional sexual morals were considered antiquated. The virtue of chastity was mocked. Influential voices within the Church sought to use the “Spirit of the Council” to change Catholic sexual moral teaching and practice.

With the availability and cultural embrace of oral contraceptives, Pope Paul VI warned

that sexual intimacy outside of the marriage covenant would become commonplace, and the harm inflicted on children, women, men, and society would be catastrophic. The Holy Father was prophetic. Out-of-wedlock births, abortion, and pornography became common. Sexually transmitted diseases reached epidemic levels. Contrary to the predictions of advocates for contraception and abortion, child abuse and child trafficking hit record levels.

The unparalleled happiness that proponents of so-called sexual freedom promised never materialized. Instead, we find among young adults alarmingly high levels of anxiety, depression, and loneliness. Pornography and other forms of sexual addiction have become rampant and enslave many at a young age.

The unravelling of sexual morals has continued for decades. Among the cultural fallacies is a prevalent notion that homosexual activity is healthy and normal, just another lifestyle choice.

In recent years, our cultural confusion has now spawned gender ideology,

asserting that human beings can deny their biological gender. Tragically, many young people have been pressured to undergo gender transitioning hormonal regimens and to mutilate their bodies by “gender re-assignment” surgeries.

Gratefully, Pope St. John Paul II, with his landmark teaching on the Theology of the Body, gave us new language to articulate the beauty of human sexuality and to help restore moral sanity. Pope Benedict also provided clear teaching in these important areas. Pope Francis has spoken plainly and strongly about the evil of abortion and the danger of gender theory.

I have been saddened that in the preparation for the Synod on Synodality there has been a renewed effort by some in Church leadership to resuscitate moral confusion on human sexuality. The German Synodal Way is a striking example. The leadership of the German Bishops’ Conference has rejected correction from Pope Francis.

Most troubling have been statements by Cardinal Jean-Claude Hollerich of Luxembourg, who asserts that Church

teaching related to homosexuality is false because he believes the sociological-scientific foundation of this teaching is no longer correct. Cardinal Hollerich's statements are particularly concerning because of the leadership role that he has been assigned as Relator General for the Synod on Synodality.

Most recently, Cardinal Robert McElroy's article in the *Jesuit Journal, America Magazine*, has charged that the Catholic Church "contains structures and cultures of exclusion that alienate all too many from the Church or make their journey in the Catholic faith tremendously burdensome." Cardinal McElroy champions what he terms radical inclusion that embraces everyone into full communion with the Church on their terms. The mandate of Jesus given to the Apostles to make disciples of all nations is construed to mean to enlarge the tent of the Church by accommodating behaviors contrary to Our Lord's own teaching.

Cardinal McElroy appears to believe that the Church for 2,000 years has exaggerated the importance of her sexual moral teaching, and that radical inclusion supersedes doctrinal fidelity, especially in the area of the Church's moral teaching regarding human sexuality.

In my opinion, this is a most serious and dangerous error. Our understanding of sexual morals significantly impacts marriage and family life. The importance of marriage and family to society, culture, the nation and the Church cannot be overestimated.

Proponents of radical inclusion cite Our Lord's association with sinners. In the face of harsh criticism of religious leaders, it is true that Jesus manifested great concern, compassion, and mercy to sinners. In every instance, Jesus also calls those who wish to become His disciples to repentance and conversion.

Are we to understand Our Lord's call for repentance to be fostering a culture of exclusion? Was the clear and challenging teaching of Jesus regarding marriage or the consequences of lust intended to alienate, or was it an invitation to liberation and freedom? Was radical inclusion Our Lord's highest priority when many disciples walked away after His Bread of Life discourse?

Should any of us be surprised that when

we listen to those on the peripheries—those not in our Churches, those who are not Catholic and even those who do not believe in Jesus—that many will disagree with our counter-cultural moral teaching? Does this mean that we should repent for creating structures of exclusion and embrace the spirit of the secular culture? Pope Francis has said clearly that synodality is not voting on doctrine and moral teaching. The Holy Father has also reminded us that synodality is an effort to listen to the Holy Spirit, not the spirit of the age.

If we are striving to be true disciples of Jesus, does this not require us to be counter-cultural? At the Church's beginning, what



drew people to Christianity? Was it radical inclusion? Certainly, the Gospel of Jesus was offered to everyone, male and female, Jew and Gentile. However, included in Our Lord's invitation was always a call to repentance, not that all are welcome on their own terms. Were Paul's epistles or Peter's sermon on Pentecost about radical inclusion, or were they a call to conversion?

What evangelized the culture at the beginning of Christianity, in part, was the radical love that characterized Christian marriages and families. What drew many to Christianity was the witness of the virgin martyrs! Women particularly found attractive the Christian teaching that husbands should be willing to lay down their lives for their spouses as Jesus laid down His life for His Bride, the Church.

In February, the Archdiocese of Kansas City will host a **Life-Giving Wounds Retreat**

for Adult Children of Divorce or Separation. Adult children of divorce represent a massive group of casualties of the sexual revolution.

In listening to those on the peripheries, we should include hearing the pain suffered by adult children of divorce, young people raised without the presence of a loving father, those addicted at a tender age to pornography, and those emotionally scarred by the hook-up culture.

The Gospel compels us to look at each human being as one made in the Divine image. We gaze upon each person with the expectation that God is attempting to reveal Himself to us through them. We revere every human being to be of such immense worth that Jesus gave His life on Calvary for each one of us. For this reason, we treat every human being with the highest reverence and respect, no matter age, race, ethnicity, gender, physical strength, intellectual capabilities, or sexual orientation. This is not to say that we respect and reverence every choice made.

We acknowledge ourselves as sinners in need of God's mercy, and thus we seek to receive warmly fellow sinners. We respect others enough to invite them to become free from enslavements to sin. Living the virtue of chastity in this over-sexualized culture is a challenge for all of us. We are prepared and eager to walk with others in striving for virtue and accompanying each other along the pathway of on-going conversion.

I pray that the Synod on Synodality will not unintentionally resurrect and breathe new life into moral confusion. If we truly listen to the Holy Spirit, I am confident that it will not lead us to abandon our moral teaching in order to embrace the toxic spirit of an age oppressed by the dictatorship of relativism. ✚

**Editor's note:** This column was written originally for the February 10, 2023 edition of *The Leaven*, the official newspaper of the Archdiocese of Kansas City in Kansas, and is posted here with kind permission of Archbishop Naumann.





# 10

## FREQUENTLY ASKED QUESTIONS ABOUT THE RESERVATION OF PRIESTLY ORDINATION TO MEN

**A Pastoral Response by the Committee on Doctrine of the National Conference of Catholic Bishops 1998**

### INTRODUCTION

Once, when Christ looked over the crowd following him and noted the abundance of the harvest but the small number of laborers, he instructed his disciples to pray to God to send workers into the harvest (Matt. 9:37-38; Luke 10:2). In this way, he showed us that, despite the great and immediate need, no one could take up the task of being a laborer in the harvest without being sent by the Lord of the harvest to do so. The twelve apostles were chosen by a free decision of Jesus himself following upon his own prayer (*Mk 3:13; Lk 6:12-13; cf. Jn 15:16*). The Church has always understood that the prayer for workers has in part been answered in Christ's sending of the Apostles and their successors as laborers to continue his work in the harvest of salvation. In the sacrament of Holy Orders, by which bishops and priests are ordained for service in the Church, we see an essential part of God's splendid answer to our prayers for workers in this harvest. Giving praise and thanks to God, the Church confesses that the ministerial priesthood is nothing less than Christ's gift to us, his priestly people.

This faith provides the context for understanding and accepting the teaching that the Church has no authority to ordain women to the ministerial priesthood and why this teaching does not deny the equality or God-given rights of human persons. Partly in order to foster this understanding and acceptance, the *National Conference of Catholic Bishops* in 1994 offered a pastoral reflection on women and society, *Strengthening the Bonds of Peace*, which considered "ways in which women can exercise leadership in the Church." The pastoral concern of the bishops' Committee on Doctrine now moves us to present answers to frequently asked questions about women and priestly ordination. The purpose of these questions and answers is not to "prove" the truth of the Church's teaching, which must be accepted in faith, but to offer some background to assist the faithful in their acceptance of what the Church teaches.

### 1 What is the Catholic Church's teaching on priestly ordination concerning women?

In the apostolic letter, *Ordinatio Sacerdotalis*, Pope John Paul II reaffirmed that the Catholic Church has no authority to confer priestly ordination on women. This teaching is to be held definitively by all the faithful as belonging to the deposit of faith. The Congregation for the Doctrine of the Faith clarified the authority of this teaching by

stating that it is founded on the written Word of God, has been constantly preserved and applied in the Tradition of the Church, and has been set forth infallibly by the universal ordinary magisterium.

### 2 What does it mean to say that a teaching "belongs to the deposit of the faith"?

To say that a teaching belongs to the deposit of faith is to affirm that it belongs to, or is

necessarily connected with, what the Church has received from Christ. The Church believes that the sacraments are entirely the gift of Christ to the Church. The Catechism of the Catholic Church says: "As she has done for the canon of Sacred Scripture and for the doctrine of the faith, the Church, by the power of the Spirit who guides her 'into all truth,' has gradually recognized this treasure, [i.e., the saving power of the sacraments] received from Christ and, as the faithful steward of God's mysteries, has determined its 'dispensation.' Thus, the Church has discerned over the centuries that among liturgical celebrations there are seven that are, in the strict sense of the term, sacraments instituted by the Lord" (1117). In other words, the essentials of the celebration of these sacraments are matters which—like the canon of Sacred Scripture and the doctrines of the faith—the Church has discerned and explained but not invented or generated on her own authority. The Church has called these essential elements the "deposit" or treasury of the faith, which is Christ's legacy to his people and from which they continually draw. Scripture, doctrines, and sacraments are gifts which the Church has received and must guard because they express the divine wisdom that is constantly at work in leading us to the communion of life and love that is the Blessed Trinity.

### **3 What are some of the Church's reasons for this teaching?**

Ordination to the ministerial priesthood is reserved to men because the Church is bound to follow the example of the Lord, who chose only men as his Apostles. The sacrament of Holy Orders—which hands on their office of teaching, sanctifying, and governing—has always been reserved to men, in fidelity to Christ's example and to apostolic practice. The Church considers this constant and universal tradition to be in accordance with God's plan and to constitute a permanent norm.

### **4 Is it arbitrary for the Church to limit ordination to men?**

The basis for this teaching is the authority of Christ himself. There is a parallel in the theology of the Eucharist. Bread and wine are essential to the celebration of the Eucharist. It could be argued that other foods

or beverages would be more appropriate for cultural or other reasons and that the restriction of the Eucharist to just these foodstuffs is merely conventional or arbitrary. Just as the only Eucharist is the one Christ instituted, so the elements he employed cannot be considered optional. The Church must accept the fundamental structure of sacramental order as inherited from Christ. Sacramental signs reflect the deep symbolism of actions and things and also link Christians of every age to the constitutive events of Christianity and to Christ himself. Just as the Church cannot alter the elements of the Eucharist, so the Church cannot determine the recipients of priestly ordination in a manner that contradicts the actions of Christ.

### **5 What is the scriptural authority supporting this teaching?**

The Church claims biblical authority for this teaching because Scripture attests to the fact that Jesus chose only men as members of the Twelve, and that this example was followed in the apostolic community. Nevertheless, it is by means of a tradition of practice that the Church acquires certainty about the normative character of the biblical example. Biblical research and scholarship contribute to, but cannot fully determine, what the Church should teach. In faith, the Church reads, interprets, and proclaims Scripture as a coherent, inspired whole which communicates God's revelation. The Church's confidence that Scripture bears witness to Christ's word and will is a matter of faith. The Church takes account of the results of modern scholarly study of the Bible, but does so in the light of a long tradition of reading, pondering, proclaiming, celebrating and praying the Scriptures down through the ages by her countless saints and doctors, popes and councils. Above all else, the Church is guided by the Holy Spirit in the authentic interpretation of the meaning of Scripture in the matter of priestly ordination and in many other matters as well. There is, in fact, considerable biblical evidence that indicates that the pastoral leadership of the Church from the beginning was male. This evidence supports the Church's judgment about the proper recipient of priestly ordination.

### **6 Did Christ's decision to choose only men as Apostles depend on the cultural circumstances of the time?**

Christ's election only of men for apostolic office and ministerial priesthood represented not an accommodation to the cultural circumstances of Palestine in antiquity but a deliberate choice bearing on the very nature of these orders. He often demonstrated freedom from the cultural and religious conventions of the day; and when he did observe them, it was by way of bringing them to fulfillment, not by way of accommodation. The greatly altered cultural circumstances of our own day have prompted the expansion of ministerial roles for women in the Church within the framework of God's plan for a sacramental order in which priestly ordination is reserved to men. Christ continues to be present to the Church, and through the sacrament of Holy Orders he exercises his headship over the Church.

### **7 What theological discussion and debate has led the Church to make a definitive statement on this issue?**

It is misleading to suggest that this is an entirely new topic. The issue of the possibility of ordaining women was first raised in the second century, and has been raised and addressed by theologians down to the present day. The Church's recent statement of the definitive character of the teaching about ordination must be seen in the light of a long-standing tradition. Moreover, given the contemporary questioning of the Church's teaching and practice, it seemed pastorally opportune for the Holy Father to speak on the matter at this time. The Church now invites theologians to deepen their understanding of the gift of the priesthood. For example, one promising line for further theological study might be the theme of the fittingness of Christ's selection of men for apostolic and priestly office because they can represent him as bridegroom and head of the Church.

### **8 Since the Church teaches that men and women are equal in dignity, is it just to exclude women from priestly ordination?**

The Catechism defines justice as "the moral virtue that consists in the constant and firm will to give their due to God and neighbor" (1807). In society, giving the neighbor his

*Continued Page 14*



## SYNOD ON SYNODALITY: Vatican publishes full list of participants

**By Courtney Mares**

*(EWTN Rome Newsroom) Jul 7*

**T**he Vatican published Friday the full list of participants who will take part in the upcoming Synod on Synodality assembly in October.

Nearly a third of the 364 voting delegates in the 16th Ordinary General Assembly of the Synod of Bishops were chosen directly by Pope Francis, including the American Jesuit Father James Martin, a frequent commentator on LGBTQ outreach; former prefect of the Congregation of the Doctrine of the Faith Cardinal Gerhard Ludwig Müller, and Cardinal Blase Cupich of Chicago.

For the first time, laypeople will not only participate in the Synod of Bishops assembly, they also will be full members, with the ability to vote on a final document at the end of the process in October 2024.

Pope Francis chose 120 delegates including Americans Cardinal Wilton Gregory of Washington, D.C., Archbishop Paul Etienne of Seattle, Cardinal Sean O'Malley of Boston, and Cardinal Robert McElroy of San Diego. You can read the Vatican's full list of participants here.

In addition to the American prelates chosen by Pope Francis, the U.S. bishops' conference has elected five members to attend the synod assembly: Cardinal Timothy Michael Dolan of New York; Bishop Daniel Flores of Brownsville, Texas; Bishop Robert

Barron of Winona-Rochester, Minnesota; Bishop Kevin Rhoades of Fort Wayne-South Bend, Indiana, and Archbishop Timothy Broglio, president of the U.S. bishops' conference.

During the nearly month long Vatican assembly, the delegates will discuss questions posed in the recently released *Instrumentum laboris*, which 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."

The 50-page text also outlines a "synodal method" of spirituality focused on listening to the Holy Spirit and "discerning the signs of the times" and calls for new formation programs to train candidates for ordained ministry "in a synodal style and mentality."

German bishops participating in the assembly include German Bishops Conference (DBK) president Bishop Georg Bätzing of Limburg, Bishop Franz-Joseph Overbeck of Essen, and Bishop Bertram Johannes Meier of Augsburg, who were selected as DBK representatives, and papal picks Bishop Felix Genn of Münster and Bishop Stefan Oster of Passau, as well as Cardinal Mueller. Oster is one of four German bishops who recently voted to block funding

the next stage of the controversial German synodal reform process.

More than 50 women will be participating as voting members in the synod assembly scheduled for Oct. 4-29 at the Vatican. Among them is Nicaraguan Sister Xiskya Valladares, known as the tweeting nun, who is a professor and journalist based in Spain and is a cofounder of iMision, an organization seeking to support the presence of the Church in the digital world.

Among the lay delegates selected by the pope are Americans Cynthia Bailey Manns, the director of adult learning at St. Joan of Arc Catholic Community in Minneapolis, Minnesota, and Wyatt Olivas, a young adult musician from Cheyenne, Wyoming. The lay delegates from Europe include Enrique Alarcón Garcia, president of the Spain-based Christian Fraternity of Persons with Disabilities.

Cardinal Marc Ouellet, Cardinal Luis Ladaria Ferrer, SJ, and Cardinal Óscar Rodríguez Maradiaga will be among the cardinals nominated by the pope to attend the synod assembly. Cardinal Charles Muang Bo of Yangon, Bishop Stephen Chow of Hong Kong, Archbishop Anthony Fisher of Sydney will also participate.

Irish-American Cardinal Kevin Farrell will participate as a delegate from the Roman



Curia and Cardinal Joseph Tobin of Newark is automatically a delegate as an ordinary member of the synod council.

Jesuit Superior General Arturo Sosa and Sister Elizabeth Mary Davis, R.S.M. are among the delegates representing religious orders.

Father Timothy Radcliffe, OP, a prominent British theologian who has drawn criticism by some for his statements on homosexuality, is listed as a spiritual assistant, a non-voting position in the Synod on Synodality. Radcliffe, who served as master of the Order of Preachers from 1992 to 2001, will also lead a three-day retreat for all of the synod participants ahead of the assembly.

In a change from recent synods, Pope Francis has broken the general assembly into two sessions, one to be held in October 2023 and the second in October 2024. According to Cardinal Mario Grech, the head of the Vatican's synod office, conclusions will be reached only after the second session in 2024. At the end of the first session this year, the synod leadership will propose to participants some ideas for what to do in between the two sessions.

The Catholic Church's Synod on Synodality has been underway since October 2021. At the end of the process in 2024, synod assembly participants will vote on an advisory final document that will be presented to the pope, who can decide, if he wishes, to adopt the text as a papal document or to write his own at the conclusion of the synod.

Pope Francis has said that he sees the Holy Spirit as "the heart of synodality." "The synod now taking place is — and should be — a journey in accordance with the Spirit, not a parliament for demanding rights and claiming needs in accordance with the agenda of the world, nor an occasion for following wherever the wind is blowing, but the opportunity to be docile to the breath of the Holy Spirit," the pope said. ☩

Jonathan Liedl of the National Catholic Register, Andrea Gagliarducci of CNA, AC Wimmer of CNA Deutsch, EWTN Rome correspondent Rudolf Gehrig, and freelance writer Rachel Thomas contributed to this story.

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or her due is often understood in terms of equality: equal rights, equal protection under the law, because every human person, as a person, has equal dignity, and certain rights flow from that (see CCC 1935). In the Church, which, by grace and the Holy Spirit, is a supernatural society, we may likewise speak of equality: the equal dignity of the baptized and the equal call to holiness that comes from that.

The question of justice as it concerns ordination is whether withholding ordination from women constitutes an obstacle to their response to the call to holiness. In response to this, it must be noted that ordination is essential for no one: "*Holy Orders and Matrimony are directed towards the salvation of others; if they contribute as well to personal salvation, it is through service to others that they do so*" (CCC 1534). No one has a right by baptism to ordination, for this sacrament is not essential for any person in his response to the call to holiness. The Church has clearly affirmed the equal dignity of women and men, and the equality of baptized women with baptized men. Ordination to the ministerial priesthood, however, is a distinct gift. It is not essential for salvation, and is given not for one's own salvation but for the service of God and of the Church. In accepting and handing on this gift, the Church is bound by fidelity to the example of Christ to reserve ordination to males who have experienced this call and who are in other respects suitable candidates.

## 9 What about women who feel called to ordination to priesthood?

The only calling that is universal—embracing all women and men—is the call to holiness. Every claim to the possession of an authentic call to priestly ordination must be tested and validated by the Church, chiefly by the successors of the Apostles who also consult the community as they determine the worthiness and suitability of a candidate for the ministerial priesthood. The Church cannot consider the claim of a woman that God has called her to ordained ministry because the very possibility of priestly ordination arises only within the framework of a divine plan and order in

which participation in Christ's role as head of the Church is reserved to men. The Church must follow the example of Christ who called women to discipleship but not to membership in the Twelve. The holy women who form such an important part of the gospel story, beginning with the Blessed Virgin Mary, clearly had a different role to play, and in that they have been followed by other women down through the ages in ways appropriate to the time and place. Pastors have a duty to welcome and provide for women's active participation in the Church's life and mission as members of the common priesthood.

## 10 Does this teaching create a challenge in the Church's relationships with other Christians?

The Church's teaching that only men can be ordained to the ministerial priesthood arises from fidelity to the example of the Lord as witnessed by the New Testament and to the constant tradition of the Eastern and Western Churches. Differences between churches and ecclesial communities on this matter are derived from different understandings of the Church's authority with regard to the sacraments. We are painfully aware that these differences present obstacles along the way toward unity among us. "We should neither be surprised nor held back by the difficulties involved...Only a theological vision inspired by prayerful, contemplative faith will ensure openness to the Spirit's sure guidance as we continue our pilgrimage towards full communion. In the face of these and other difficulties where does our ecumenical hope lie? It is grounded in the very strength of the things which unite us in spite of our differences."

**Pope John Paul II**, November 7, 1994, *Reception of a joint pilgrimage of Episcopal and Catholic Bishops from the United States*. ☩



DEL OBISPO

## REAVIVAMIENTO EUCARISTICO NACIONAL XI

**E**n el ultimo capitulo, contemple algunas notas acerca de las explicaciones litúrgicas con respecto al recibimiento de la Sagrada Comunión, especialmente referente a quienes no están debidamente preparados para recibir la Sagrada Comunión, ya por su estilo de vida, o aquellos que no comparten la misma fe católica. En general, los que no profesan la fe católica no deben recibir la Sagrada Comunión. Sin embargo, hay excepciones.

La sección que se refiere a los no católicos establece que: "Debido a que los católicos creen que la celebración de la Eucaristía es un signo de la realidad en la unidad de fe, vida y culto, los miembros de aquellas iglesias con las que aún no estamos plenamente en comunión, por lo general no son admitidos para recibir la Sagrada Comunión". Sin embargo, a continuación, cubriremos la posibilidad de algunas excepciones:

"El Compartir la Eucaristía en circunstancias excepcionales por parte de otros cristianos, requiere de un permiso especial, de acuerdo con las directivas del obispo diocesano y las disposiciones del derecho canónico (canon 844 §4). Los miembros de las Iglesias Ortodoxas, la Iglesia de Asiria de Oriente y la Iglesia Católica Nacional Polaca, se les insiste respetar la disciplina de sus propias Iglesias. De acuerdo con la disciplina católica romana, el Código de Derecho Canónico no se opone a la participación de la Comunión por parte de los cristianos de estas Iglesias (canon 844 §3)". Sin embargo, es muy importante señalar que las directivas competen a los miembros de estas otras Iglesias y

su acercamiento para recibir la Sagrada comunión en la Iglesia católica, no obstante, no dice nada sobre los católicos que se acercan a otras iglesias (donde la Eucaristía es aparentemente válida). Eso está cubierto en un Canon diferente que se discutirá a continuación. Desafortunadamente, una mala interpretación que fue intencionalmente mal explicada y guiada, proporcionada por un sacerdote de la Diócesis de Santa Rosa afiliado a la Iglesia Católica Nacional Polaca (PNCC) en Las Vegas, llevó a muchos católicos a creer que podían hacerlo, si así era su propio deseo de asistir al PNCC y recibir allí la Sagrada Comunión. Esta mala interpretación fue proclamada en varias ocasiones en diferentes sitios de las redes sociales y ha generado una enorme confusión, especialmente en la que (ahora) es la Arquidiócesis de Las Vegas.

La orientación con respecto a los católicos que reciben la Sagrada Comunión en las Iglesias mencionadas en el párrafo anterior (Iglesias Ortodoxas, la Iglesia Asiria de Oriente y la PNCC) está cubierta en el canon 844 §2 que indica: "Siempre que la necesidad lo exija o un verdadero deseo espiritual lo sugiera, y siempre que se evite el peligro de caer en el error del indiferentismo, los fieles cristianos para quienes es física o moralmente imposible acercarse a un sacerdote católico pueden recibir los sacramentos de penitencia, Eucaristía y unción de los enfermos de ministros no católicos en cuyas Iglesias estos sacramentos son válidos". No leer todo el Canon puede conducir a una mala interpretación e incluso a una mal intencionada explicación de la ley canónica.

Por lo tanto, claramente hay condiciones que deben cumplirse antes de que los católicos puedan legítimamente hacer uso de los Sacramentos, incluida la Sagrada Comunión, en estas iglesias (incluida la PNCC). La necesidad es la primera de estas condiciones, así como el "verdadero deseo espiritual". Sin embargo, ambos incluyen la necesidad de evitar tanto el indiferentismo como error. Tal error, podría ser la convicción de que estas iglesias están 100% en plena comunión con la Iglesia Católica, lo cual no es así. La siguiente condición es que sea física o moralmente imposible acercarse a un sacerdote católico. Claramente, en ninguna ciudad de los Estados Unidos tenemos estos casos. Por lo tanto, esta es la razón por la cual esta parte del Código de Derecho Canónico no está incluida en las enseñanzas de culto en nuestras Iglesias.

Las guías de culto concluyen con una invitación a orar por la unidad: "Se invita a todos los que no reciben la Sagrada Comunión a tener en sus corazones el deseo de oración en unión con el Señor Jesús y en sí mismo". Para aquellos que no son cristianos, se pide una propuesta similar: "También damos la bienvenida a esta celebración a aquellos que no comparten la misma fe en Jesucristo. Si bien no podemos unirlos a la Sagrada Comunión, les pedimos que ofrezcan sus oraciones por la paz y unidad de las familias".

**Reverendísimo Robert F. Vasa**  
Obispo de Santa Rosa



LA DIÓCESIS DE SANTA ROSA  
DEPARTAMENTO DE EDUCACIÓN RELIGIOSA  
PRESENTA

## CONGRESO DE EDUCACIÓN RELIGIOSA

### LITURGIA, DEVOCIÓN Y SANTÍSIMA EUCARISTÍA

**Sábado, 23 de septiembre de 2023**

**8:30 am - 4:00 pm**

Tendrá lugar en La escuela

Cardinal Newman,,

4320 Old Redwood Hwy., Santa Rosa

**Presentamos una jornada de oración y  
compañerismo para todos los adultos de la Diócesis.**

La variedad de charlas disponibles a lo largo del día son excelentes recursos de formación y enriquecimiento para usted y la fe de su comunidad. La oportunidad de escuchar y renovarse por la sabiduría ofrecida verdaderamente un regalo y una bendición.

#### NUESTROS ORADORES:

- RUBÉN QUEZADA
- REV. DANIEL ROA
- ABRAHAM SOLAR
- DIÁCONO SERGIO VELAZQUEZ
- MARK BRUMLEY
- REV. MOTHER TERESA CHRISTI
- DEACON DANCE FARRELL
- DEACON DAVE & CARLIN GOULD
- REV. JEFFREY KEYES
- ROSARIO PONCE

#### REGISTRO GRATIS:

**Confirme su asistencia anticipada antes  
del 14 de septiembre para un asiento  
garantizado**

*Las primeras 20 inscripciones reciben  
un almuerzo gratis.*

- Debido al cupo limitado, regístrese temprano, los talleres se llenan rápidamente. Se requieren boletos.
- Regístrese enviando su formulario de registro o envíe su nombre, dirección postal y la cantidad de boletos que solicita a nuestra dirección de correo electrónico **dre@srdiocese.org** y la cantidad de boletos.
- Folleto con información adicional con descripciones de talleres
- Habrá Ministerios y Expositores exhibiendo libros y regalos.
- Se proporcionará café y donas.
- Habrá agua embotellada disponible.

*Inscripciones recibidas fuera de plazo corren el riesgo de no ser procesados.*

#### HORARIO:

8:00-8:45am.....Registro en el sitio y  
Recogida del libro del programa.  
9:00am.....Santa Misa (gimnasio)  
10:10am-11:20am.....Discurso principal

**11:30-12:30am .....SESIÓN 1**  
12:30pm-1:30pm.....Almuerzo/Visita Exposiciones  
**13:30-14:30pm .....SESIÓN 2**  
14:40-15:40pm.....Orador Plenario  
3:45pm.....Oración final y Rifa (gimnasio)

#### OPCIONES DE ALMUERZO:

Traiga su propio almuerzo. | Habrá un camión de comida disponible y estacionado en el campus.  
Restaurantes de comida rápida cercanos.

#### CONTACTO

**Contact: Carmen Perez Aanenson**, Diocese of Santa Rosa, Department of Religious Education  
**dre@srdiocese.org** (707) 566-3366 New Fax (707) 791-7495 [www.srdiocese.org](http://www.srdiocese.org)





DIOCESE OF SANTA ROSA  
DEPARTMENT OF RELIGIOUS EDUCATION  
PRESENTS

## ANNUAL RELIGIOUS EDUCATION CONGRESS:

### LITURGY, DEVOTION, AND THE MOST HOLY EUCHARIST

**Saturday, September 23, 2023**

**8:30 am - 4:00 pm**

**Location:** Cardinal Newman School,  
4320 Old Redwood Hwy., Santa Rosa

**We present a day of prayer and fellowship  
for all adults in the Diocese.**

The variety of talks available throughout the day are excellent resources for formation and enrichment for you and for your communities faith. The opportunity to listen and be renewed by the wisdom offered truly a gift and a blessing.

#### OUR SPEAKERS:

- |                                 |                              |
|---------------------------------|------------------------------|
| • MARK BRUMLEY                  | • REV. JEFFREY KEYES         |
| • REV. MOTHER TERESA<br>CHRISTI | • RUBÉN QUEZADA              |
| • DEACON DANCE FARRELL          | • REV. DANIEL ROA            |
| • DEACON DAVE &<br>CARLIN GOULD | • ABRAHAM SOLAR              |
|                                 | • DEACON SERGIO<br>VELAZQUEZ |
|                                 | • ROSARIO PONCE              |

#### FREE REGISTRATION:

**Early bird RSVP by Sept. 14th  
for a guaranteed seat**

*First 20 registrations receive a free lunch.*

- Due to limited seating please register early, workshops fill up quickly. **TICKETS REQUIRED.**
- Register by sending in your registration form or forward your name, mailing address, and the number of tickets you request to our email address **dre@srdiocese.org** with you choice of workshops.
- Brochure with additional information with workshop descriptions
- There will be Ministries & Exhibitors showcasing Books & Gifts.
- Coffee, & doughnuts will be provided.
- Bottled water will be available.

*Registrations received after the deadline  
are at risk of not being processed.*

#### SCHEDULE:

8:00-8:45am.....On site Registration &  
Program book pickup  
9:00am.....Holy Mass (gym)  
10:10am-11:20am.....Keynote Address

**11:30am-12:30pm .....SESSION 1**  
12:30pm-1:30pm.....Lunch/Visit Exhibits  
**1:30pm-2:30pm .....SESSION 2**  
2:40pm-3:40pm.....Plenary Speaker  
3:45pm.....Closing Prayer and Raffle (gym)

**LUNCH OPTIONS:** Bring your own lunch. | A food truck will be available and parked on campus. | Nearby fast food restaurants.

#### CONTACT

**Contact:** Carmen Perez Aanenson, Diocese of Santa Rosa, Department of Religious Education  
**dre@srdiocese.org** (707) 566-3366 New Fax (707) 791-7495 [www.srdiocese.org](http://www.srdiocese.org)



## Congress Registration Form Forma de Inscripción para el Congreso

Please Print clearly/Por favor usar letra de molde.

- Registration **Fee FREE**. Deadline 9/14. After 9/14 register on day of event.
- Registrations received at our office after 9/14 will not be processed.
- **Registrant name & contact information:** The ticket(s) will be mailed to address below.
- We accept requests via Fax or email. Don't forget your mailing address and amount of tickets and workshop choices.

- Registro la cuota es **Gratis**. Antes del 14 de septiembre.
- Después de 14 de septiembre registración en el congreso
- Las inscripciones recibidas en nuestra oficina después del 14 de septiembre no serán procesadas.
- El nombre de registrante y la información de contacto—donde los billetes deben ser enviados
- Aceptamos solicitudes por fax o correo electrónico. No olvide su dirección postal y la cantidad de boletos.

Registrant name & contact information: The tickets will be mailed to address below.

El nombre de registrante y la información de contacto—donde los billetes deben ser enviados

Name Nombre/Apellido			
Address/City/State/Zip Code Domicilio/Estado/Zona Postal			
Phone/Cell Teléfono/Cell		Email	
Parish/Parroquia			

Confirmation of registration will be sent through email.

Tickets will be mailed until 9/15 after that tickets will be kept at the **will call** Table.

La confirmación de la inscripción se enviara por correo electrónico. Los boletos serán enviados hasta el 9/15, después de esta fecha los boletos estarán en el congreso en la mesa de "pre-registro". Por el nombre del registrante.

### Lunch: You have the following choices

- Bring your own lunch
- A food truck will be available and parked on campus
- Nearby fast food restaurants

### Almuerzo: Tienes las siguientes opciones

- Puede traer comida
- Habrá una Lonchera en el lugar vendiendo comida.
- Pueden salir a comprar afuera, porque hay lugares cercanos de comida rápida.

**English Key Speaker: Ruben Quezada**

**English Plenary Speaker: Deacon Dance Farrell**

Please choose your workshop from the names below.

<b>1st Session</b> 11:30 am - 12:30 pm	Mark Brumley 1 - 11	Mother Teresa Christe, MSSR 1- 12	Dn. Dave & Carlin Gould 1-13	Rev. Jeffrey Keyes 1 - 14
<b>2nd Session</b> 1:30 - 2:30 pm	Mark Brumley 2-11	Mother Teresa Christe, MSSR 2-12	Dn. Dave & Carlin Gould 2-13	Rev. Jeffrey Keyes 2-14

**La Conferencia Principal: Diacono Sergio Velázquez**

**Palabras de Clausura: Rubén Quezada**

Por favor escoge su taller de los nombres abajo.

<b>Sesion 1</b> 11:30 am -12:30pm	Rev. Daniel Roa 1-51	Abraham Solar 1-52	Rosario Ponce 1-53
<b>Sesion 2</b> 1:30-2:30pm	Rev. Daniel Roa 2-51	Abraham Solar 2-52	Rosario Ponce 2-53

**How many people are attending?  
Cuántas personas están asistiendo?**

--

### Department of Religious Education

P.O. Box 1297, Santa Rosa, CA 95402  
(707) 566-3366 Fax (707) 791-7495 dre@srdiocese.org  
www.srdiocese.org

Mail this form to:  
Envíe esta forma a:

**D.R.E.**

P.O. Box 1297, Santa Rosa, CA 95402  
Attention/atención: Carmen Perez Aanenson

or Fax to: (707) 791-7495  
or send to: dre@srdiocese.org



# First Meeting of High School Leader's THINK TANK



Dr. Adrian Peterson said **“As the superintendent of the Diocese of Santa Rosa, I have taken the initiative to organize an enlightening event called “Think Tank.”** This year, on August 2nd, high school presidents and principals from Sacramento, Santa Rosa, Oakland, and San Francisco engaged in meaningful discussions about the challenges and rewards of being a Catholic school leader. The primary goal of this event in fostering collaboration and the exchange of ideas was met with flying colors.

Our focus was on four topics: partnering with parents, creativity in education, formation, and financial responsibility.

**Jason Curtis** of *Saint Francis, Mountain View*, has graciously agreed to share a quick overview of his presentation from NCEA on parent engagement. Overall, the “Think Tank” event was an invigorating platform for high school presidents and principals to connect, collaborate, and learn from one another. Our collective aim is to empower administrators with fresh perspectives and practical ideas that will enhance the educational landscape in our region.

## From one of the participants:

*“Thank you for your vision of connecting us. I hope that we stay connected... and I certainly plan to lean on the wonderful leaders that I met today as I move forward with hope into the new year ahead.”*





# AQUINAS FUND



*Fr. Gabriel Sanchez is the  
new principal at St. Eugeenes*

## THE AQUINAS FOUNDATION TO AWARD **\$91,000.00**

**From Adrian Peterson**  
**Superintendent of Catholic Schools:**

*"We awarded **186** Catholic elementary students  
**\$500** toward their tuition. We are grateful for this program  
and say thank you to all who made it possible.  
Please spread the word!"*

The Aquinas Fund was created to provide a need-based scholarship for Catholic students attending a Catholic elementary school within the Diocese of Santa Rosa. Over the years, hundreds of people who know the value and many blessings that come with a Catholic education have generously donated to this fund. Each spring, Catholic families may apply for scholarships to be awarded in the upcoming school year. Scholarships are awarded based on a number of factors, including financial need, school endorsements, number of applicants, and monies available in the Aquinas Fund. We are grateful to support our school families.

## PLEASE MAKE A DONATION LARGE OR SMALL TO THE AQUINAS FUND TODAY!



(Open your cell phone camera, focus on the image and click when you see the yellow frames)

### **MANY GIFTS, ONE NATION: A Day of Giving to Catholic Schools November 14<sup>th</sup>**

**FACTS Partners with NCEA  
for 6th Annual Day of Giving  
The 2023 Day of Giving to  
Catholic Schools starts November 14**

Lincoln, NE - The National Catholic Educational Association (**NCEA**) and FACTS, a division of Nelnet, Inc. (**NYSE: NNI**) are proud to announce that they are partnering for a sixth consecutive year to sponsor *Many*

*Gifts, One Nation: A Day of Giving to Catholic Schools.*

**Starting at noon ET on November 14**, this 24-hour online fundraising event encourages people from across the country that have been positively impacted by Catholic education to pay it forward by making a donation to their local Catholic schools. Day of Giving to Catholic Schools provides a turnkey solution not only for donors looking to directly contribute to Catholic schools, but also for schools looking for support for new technologies, facilities upgrades, financial aid, and more.

"All across the nation, Catholic schools are positively impacting the students, families, and communities they serve. We're excited to work with NCEA once again to help these schools raise much needed funds to continue doing great work and offering children new

opportunities," said Tim Tewes, president of Nelnet.

Giving is simple with FACTS and NCEA's partnership. The FACTS Giving platform allows for easy online donations, with donors giving directly to their chosen school. Schools can then use the platform to make connections and grow their donor base. Participating schools will also receive a free marketing toolkit to help them best engage with their communities and make the most of this special 24-hour fundraising window.

"We are constantly thinking of new ways to support and serve Catholic schools, and the Day of Giving to Catholic Schools is one of our best methods for doing so. Partnering with FACTS makes it even easier for donors to give and helps schools build strong donor bases that can help them for years to come," said **Lincoln Snyder**, NCEA President/CEO. For more information about this event, visit [ncea.org/ManyGifts](https://ncea.org/ManyGifts).



# PRIESTLY ORDINATION ANNIVERSARIES

SEPTEMBER  Rev. Thomas Kyallo

## KNIGHTS CORNER



Volunteers helping the Annual St. James Rummage Sale raising money for their community.

### EVENTS CALENDAR

THE KNIGHTS OF COLUMBUS  
COUNCIL 1586

#### BLOOD DRIVE

Sunday Sept. 17, 2023  
Starts 8:30am

#### OCTOBERFEST

Saturday Oct. 14, 2023  
Starts 6:15pm

#### LOCATION:

St. James Parish  
125 Sonoma Mountain Parkway  
Petaluma, CA

THE KNIGHTS OF COLUMBUS  
COUNCIL 4930

#### BBQ FUNDRAISER

Date TBD

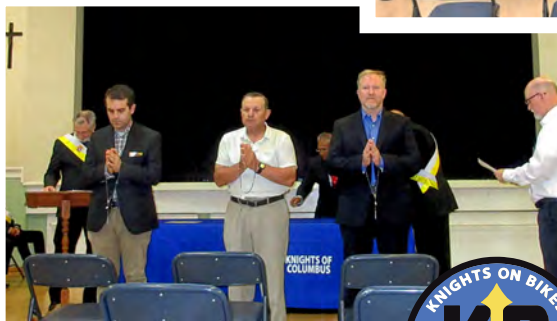
#### LOCATION:

St. Eugene's Cathedral  
2323 Montgomery Dr.  
Santa Rosa, CA

St. Vincent's  
KOC Stained Glass



Exemplification  
St. Vincent's Petaluma  
Council 11431



St. James Petaluma Mass attendance with Sacramento and Benicia brothers bikes blessed by Rev. Gerry Gormley

Join your local parish council or find one near you at our website: [www.kofc.org](http://www.kofc.org)

**U.S. BANKRUPTCY COURT  
FOR THE NORTHERN DISTRICT OF CALIFORNIA**

**In re: The Roman Catholic Bishop of Santa Rosa, Case No. 23-10113**

**Notice of Deadline for Filing Claims: October 20, 2023**

**YOU MAY HAVE A SEXUAL ABUSE CLAIM OR OTHER  
CLAIM AGAINST THE DIOCESE OF SANTA ROSA**

On March 13, 2023, The Roman Catholic Bishop of Santa Rosa aka Diocese of Santa Rosa,  
("Debtor") filed for protection under Chapter 11 of Bankruptcy Code.

**If you were sexually abused by any person connected with the Debtor, you must file a claim so as to be received  
by October 20, 2023, or otherwise you will be forever barred, estopped, and enjoined from asserting such claim  
against the Debtor.**

**Claims based on acts or omissions of the Debtor that occurred before March 13, 2023, must be filed on or before  
the applicable bar date, even if such claims are not now fixed, liquidated, or certain or did not mature or  
become fixed, liquidated, or certain before March 13, 2023.**

For more information on how to obtain and file a proof of claim form and associated documents,  
please visit [www.donlinrecano.com/rcbsr](http://www.donlinrecano.com/rcbsr), or contact Donlin, Recano & Company, Inc., the Debtor's claims agent via e-mail  
at [rebsantarosainfo@drcequiniti.com](mailto:rebsantarosainfo@drcequiniti.com) or toll free at 1-800-236-1551, between the hours of 9:00 a.m. and 5:00 p.m.  
(prevailing Eastern Time), Monday through Friday.

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**TRIBUNAL DE BANCARROTA DE LOS ESTADOS UNIDOS  
PARA EL DISTRITO NORTE DE CALIFORNIA**

**In re: Obispo Católico Romano de Santa Rosa, Caso No. 23-10113**

**Notificación de fecha límite para presentar reclamaciones: 20 de octubre de 2023**

**USTED PUEDE TENER UN DEMANDA DE ABUSO SEXUAL U OTRO  
RECLAMO CONTRA LA DIÓCESIS DE SANTA ROSA**

El 13 de marzo de 2023, el Obispo Católico de Santa Rosa, también conocido como Diócesis de Santa Rosa,  
("Deudor") solicitó protección bajo el Capítulo 11 del Código de Bancarrota.

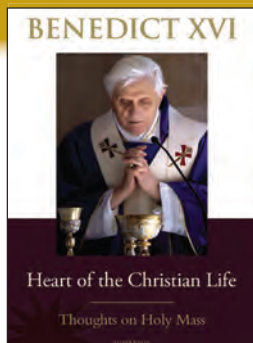
**Si usted fue víctima de abuso sexual por parte de cualquier persona relacionada con el Deudor, debe presentar su  
reclamo para que se reciba antes del 20 de octubre de 2023, o de lo contrario el derecho de reclamo contra el Deu-  
dor se bloqueará, prohibirá, e impedirá para siempre.**

**Las reclamaciones basadas en actos u omisiones del Deudor que ocurrieron antes del 13 de marzo de 2023 deben  
presentarse antes de la fecha límite aplicable, incluso si dichas reclamaciones no están fijadas, liquidadas o ciertas  
o no se fijaron, liquidaron, o vencieron antes del 13 de marzo de 2023.**

Para obtener más información sobre cómo obtener y presentar un formulario de prueba de reclamación y los documentos  
asociados, visite [www.donlinrecano.com/rcbsr](http://www.donlinrecano.com/rcbsr), o comuníquese con Donlin, Recano & Company, Inc., agente de reclamaciones  
del Deudor por correo electrónico a [rebsantarosainfo@drcequiniti.com](mailto:rebsantarosainfo@drcequiniti.com) o al número gratuito 1-800-236-1551,  
de 9:00 a.m. y las 5:00 p.m. (Hora del Este) de lunes a viernes.



# INSPIRING WORKS *for the* EUCHARISTIC REVIVAL

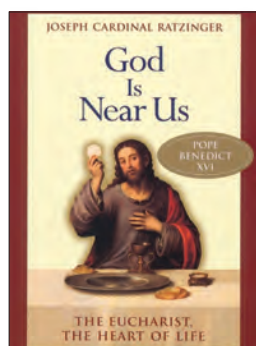


## HEART OF THE CHRISTIAN LIFE

Pope Benedict XVI

The Pope's profound thoughts on the Holy Mass and the Mystery of the Eucharist, a rich source of reflection and personal prayer for every Christian, that reveal the depth and breadth of his lifelong love for the Holy Eucharist.

HCLP . . . Sewn Softcover, \$16.95

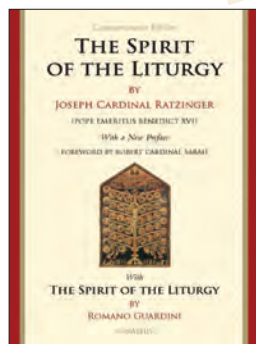


## GOD IS NEAR US

Cardinal Joseph Ratzinger

Ratzinger compellingly shows us the biblical, historical, and theological dimensions of the Eucharist, beautifully illustrating how the omnipotent God comes intimately close to us in the Holy Eucharist, the Heart of Life.

GINP . . . Sewn Softcover, \$17.95

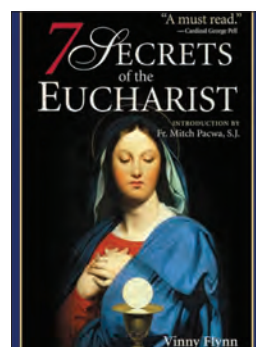


## THE SPIRIT OF THE LITURGY

Cardinal Joseph Ratzinger

A profound, beautifully written work on the liturgy, this Commemorative Edition includes a new Foreword by Cardinal Robert Sarah, and the full text of the classic work of the same title by Romano Guardini which helped Ratzinger rediscover the beauty and grandeur of the liturgy.

SPLCEP . . . Sewn Softcover, \$19.95



## 7 SECRETS OF THE EUCHARIST

Vinny Flynn

The Holy Eucharist is "the greatest treasure of the Church," and yet many Catholics have a limited understanding of this profound sacrament. This book gives you a completely new awareness of the transforming power of the Eucharist.

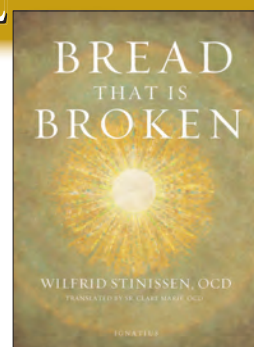
SSEP . . . Sewn Softcover, \$11.95

## BREAD THAT IS BROKEN

Fr. Wilfrid Stinissen

This book shows how receiving the Eucharist has profound consequences, because the Eucharist is not only the great Sacrament that brings oneness with Christ, but also the foundational norm for all Christian behavior.

BBP . . . Sewn Softcover, \$12.95

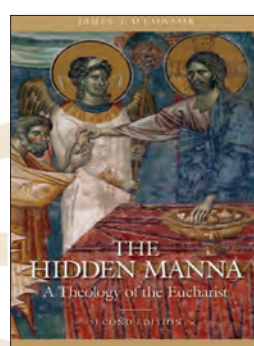


## THE HIDDEN MANNA

Fr. James T. O'Connor

This acclaimed masterpiece on the theology of the Eucharist presents and comments on substantial excerpts from the major sources of the Church's rich Tradition, all the way back to apostolic times.

HM2P . . . Sewn Softcover, \$21.95

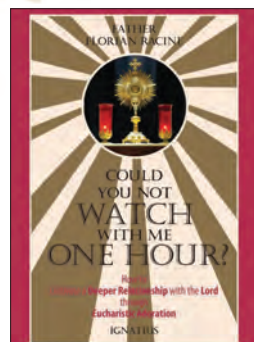


## COULD YOU NOT WATCH WITH ME ONE HOUR?

Fr. Florian Racine

This unique work presents beautiful reflections, profound insights and practical ideas for deepening our Eucharistic Adoration, that can transform our spiritual life, and our union with Christ.

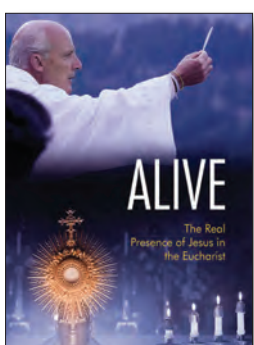
CNWHP . . . Sewn Softcover, \$17.95



## ALIVE: The Real Presence of Jesus in the Eucharist

This powerful film presents compelling testimonies of five men and women with inspiring stories of how their lives were completely transformed by experiencing the True Presence of Jesus in the Eucharist. DVD includes bonus film, "The Power of the Eucharist". *In Spanish with English subtitles.*

ALIVEM . . . 81 min, \$17.95



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