New Parish Retreat Movement Features Powerful Testimonies

The “God Is” parish retreat movement has been gaining momentum after our Diocesan Deacons first participated in this “day of renewal” earlier this year. The purpose of the parish based retreat is simply to hear the power and beauty of the Gospel message as reflected by fellow parishioners in an atmosphere of familiarity and fellowship. Catholic educators, and a handful of parishes have also experienced this simple, yet powerful day of reflection, led by fellow parishioners and teachers. In feedback gathered after each of these ‘pilot’ events, among the most memorable aspects mentioned from this day of refreshment has been the “Witness Talks” given by fellow parishioners. Here is a beautiful example from Anne Philips, 2nd grade teacher at St. Francis Solano School:

The Father Loves You

In late June of 2015 I became suddenly very ill with a high fever. In the past I have had pneumonia, and so I thought I might have another case. My husband took me to the ER on June 28th. The doctor took a chest X-ray said my lungs were clear, gave me Tylenol, told me to call my doctor in the morning and sent me home. The next day, June 29th at 8:30, the doctor's office called me. At first I thought, “Wow, they are on it” until the office told me my doctor wanted me to have a CT scan for a better look at my lungs. Panic immediately came over me since my mother had passed away from lung cancer years ago. Fear and worry, worry and fear.

The CT scan was set for 11:30 at the hospital. I've...
On the Misrepresentation of Conscience

Our Liturgical Pilgrimage does not exclude the need for ongoing repentance, reform and reconciliation. Following the path perfectly is beyond our capacity. We walk this path as flawed human persons and so we are prone to fall, to sin. This inclination to sin, an ever present temptation, means that sin is a reality in our lives. Most souls committed to a faithful journey with the Lord are spared the spiritual trauma of extreme grave sins but no one is entirely free from sin. Someone might glibly say, “Well I haven’t killed anyone!” But then we need to recall the words of Jesus, “anyone who nurses anger against his brother must be brought to judgment” (Matthew 5:22). Jesus makes it clear that we must take the commandments and His fuller teaching about them most seriously. On the Jesus pilgrim-age it is not only murder which is forbidden and morally guilt but the thing itself, the anger at one’s brother, remains as wrong for me, here and now to nurse anger against my brother? Unfortunately, some think the role of conscience is to ask: “Is it wrong for me, here and now to nurse anger against my brother?”

Circumstances and conditions may lessen or increase an individual’s personal moral guilt but the thing itself, the anger at one’s brother, remains as prohibited behavior. That is, behavior which is not consistent with someone determined to follow the path marked out by Jesus.

The misrepresentation of conscience which claims that it is a gift from God which enables us to determine the rightness or wrongness of the thing itself does a huge disservice to the faithful pilgrim who wants to live in accord with the mind of Jesus. Yet, the conscience or completely absent and thus affect the person who determines in his knowledge or lack of knowledge about the right-ness or wrongness of an action may lead someone’s conscience to indicate that guilt is either diminished or completely absent and thus affect personal guilt. Yet, the conscience may not render a judgment about the rightness or wrongness of the action in itself. Our Lord clearly states that anyone who nurses anger against his brother commits sin. In this case the only question conscience needs to ask is, “Did I nurse anger toward my brother?” Unfortunatly, some think the role of conscience is to ask: “Is it wrong for me, here and now to nurse anger against my brother?”

Circumstances and conditions may lessen or increase an individual’s personal moral guilt but the thing itself, the anger at one’s brother, remains as prohibited behavior. That is, behavior which is not consistent with someone determined to follow the path marked out by Jesus.

The misrepresentation of conscience which claims that it is a gift from God which enables us to determine the rightness or wrongness of the thing itself does a huge disservice to the faithful pilgrim who wants to live in accord with the mind of Jesus.

There are a huge number of behaviors in our society which have seemingly become exempt from the Commandments. These fall largely, but not exclusively, in the realm of sexual behaviors ranging from adultery, to fornication, to pornography, to contra-ception, to abortion, and other variations of sexual excess. Interestingly, sexual harassment, which is certainly terrible and indefensible, is increasingly recognized as unacceptable. It opposes the Fifth Commandment for it harms another, it opposes the Sixth Commandment because it touches on chastity and it opposes the Seventh Commandment because it offends against a just treatment of one’s neighbor. Yet, abortion which is clearly and specifically rejected by the Fifth Commandment (Thou shall not kill), by the Seventh Commandment (literally it ‘steals’ the life of the pre-born child) and frequently reiterated by the Church as an unqualified evil somehow becomes a matter left to the judgment of the individual conscience. It is here that the misrep-resentation of conscience as a vehicle capable of making a binding moral decision cut off from the boundaries of the Commandments does serious harm. It harms the child who is destroyed. It harms the woman who is deceived into believing that she has ‘conscience’ authority to make this life altering decision without moral consequences. It harms the whole of society which is deceived into believing that this is an acceptable realm of “personal choice”. No one, today would say, I am personally opposed to sexual harassment in the work place and would never participate in such behavior but I will not interfere with the person who determines in his or her conscience that this is somehow acceptable. Nonsense!

The first place for the conscience to go to verify its accuracy is the Commandments, the second is the Catechism of the Catholic Church, and the third is a very prudent spiritual director or confessor!

From the Bishop

Bishop Robert F. Vasa is the sixth bishop of the Diocese of Santa Rosa.
Come Holy Spirit! The Whole Church Needs a New Pentecost

By Deacon Keith Fournier

On Pentecost the early followers of Jesus gathered as their Lord had instructed them, expecting the fulfillment of the promise he had made to send the Holy Spirit. We refer to Pentecost as the birthday of the missionary church for a good reason. Their encounter with the Holy Spirit in the upper room changed them.

They were filled with the same Holy Spirit which raised Jesus from the dead. The Apostle Paul would later explain the experience. Even though he was not at that first Pentecost, he certainly experienced the same encounter, and came to know of its powerful, transformative effects! (Romans 8:11)

The Holy Spirit capacitated the early followers of Jesus to go from being a frightened fraternity to a band of brothers and sisters of whom it was said “they turned the world upside down” (Acts 17:6). They were empowered to carry forward in time the ongoing mission of Jesus Christ until he returns to complete the work of redemption.

Every year, this celebration of the outpouring of the Holy Spirit on Pentecost is an invitation to each one of us to have the very same encounter. It is the Holy Spirit which makes it possible for us to live lives of sacrificial love, holiness and service in a world that God still loves—a world into which he still sends his Son, through the Body of Christ, the Church—of which we are all members (John 3:16).

We are, in this millennium, commissioned to carry forward the very same mission of those first disciples who gathered with Mary the Mother of the Lord. Jesus promised his followers, “Amen, amen, I say to you, whoever believes in me will do the works that I do, and will do greater ones than these, because I am going to the Father” (John 14:12).

That includes you and me! In these words, recorded in that same chapter of John’s Gospel, Jesus promised as well:

“I will ask the Father, and he will give you another advocate to be with you always, the Spirit of truth, which the world cannot accept, because it neither sees nor knows it. But you know it, because it remains with you, and will be in you. I will not leave you orphans; I will come to you. In a little while the world will no longer see me, but you will see me, because I live and you will live. On that day you will realize that I am in my Father and you are in me and I in you.”

Among the readings read at the Catholic Liturgy on Pentecost Sunday is the account of that first Christian Pentecost:

“When the time for Pentecost was fulfilled, they were all in one place together. And suddenly there came from the sky a noise like a strong driving wind, and it filled the entire house in which they were. Then there appeared to them tongues as of fire, which parted and came to rest on each one of them. And they were all filled with the Holy Spirit and began to speak in different tongues, as the Spirit enabled them to proclaim” (Acts 2).

There is little doubt from their actions following that event, they were very different. They went forward and really did turn the entire world upside down with their preaching and the witness of their changed lives. Will we do the same in this new missionary age? The choice is ours to make.

As I have regularly written and proclaimed, it is time for all Christians to stop bemoaning the collapse of the culture, stop using the language of “post-Christian” and look at this moment, our moment, as pre-Christian.

It is time to get to work, empowered by the same Holy Spirit, today.

In many respects, the Holy Spirit, the third person of the Blessed Trinity, seems mysterious to many Christians in our own day. When I consider this reality, I am reminded of one of the many missionary stories recounted in the Acts of the Apostles.

Chapter 19 of Acts begins with these words, “While Apollos was in Corinth, Paul travelled through the interior of the country and came (down) to Ephesus where he found some disciples. He said to them, ‘Did you receive the Holy Spirit when you became believers?’ They answered him, ‘We have never even heard that there is a Holy Spirit’” (Acts 19: 1, 2).

‘Too often we live our lives like those disciples in Ephesus. We act as though we did not realize there even is a Holy Spirit, still at work, still pouring out gifts and still making it possible for us to bear spiritual fruit even is a Holy Spirit, still at work, still pouring out gifts and still making it possible for us to bear spiritual fruit’ (see New Pentecost, page 16).
taking over the duties of the Family Life Office as Co-Directors. It was quite a surprise to us, but a very pleasant one! He said he did not want an answer now, but to consider it and pray about it, then we can get together in a month or so to discuss it in detail.

Carlin: When we hung up the phone, we both looked at each other with big grins and were a bit speechless. And then we both, pretty much at the same time said, “Wow, can you believe this?” We were a bit in awe of the thought of working together out of the Chancery Office, but truth be told, very intrigued at the thought of becoming part of the Family Life Office.

Deacon Dave: We have actually thought for many years how nice it would be to work with the Family Life Office but never really considered that we would be the Co-Directors! But, in a very special way, it seems like God has guided our life over the many years to this point in time and to this opportunity.

Carlin: When we did meet with Bishop Vasa in his office we were happy and excited to say yes to his offer. The funny part was when we were driving to the Chancery to meet with Bishop Vasa we were thinking over the questions we were going to ask him about the position and what his vision would be for us. When we sat down he opened the conversation by asking us “What is your vision in being Co-Directors of the Family Life Office?” I quickly responded that that was our question for him! “I asked first” he said with a smile. So it was clear that although he has desires for the role of the Family Life Office in the Santa Rosa Diocese, he wants us to take initiative and develop programs that benefit all the parishes.

Deacon Dave: And he did say that he really would like us to be visible and get out to the parishes to develop relationships with the pastors and leaders of the parishes and help them with programs that involve family life issues.

NCC: So tell us a little about your backgrounds.

Carlin: I was born in San Francisco and grew up in Palo Alto in a family where there was no religious upbringing of any sort. If I had to fill out the survey, I would have marked “NONE” on the religious affiliation question. If I had to fill out the survey, I would have marked “NONE” on the religious affiliation question.

Deacon Dave: I was born in Long Beach but grew up mostly in Westchester, a suburb of Los Angeles near the L.A. airport. I went to Catholic grammar schools and graduated from St. Bernard High School in Playa del Rey (not the one in Eureka!).

Carlin: I met Dave in college at Cal Poly, San Luis Obispo where we both majored in Natural Resources Management. We started dating at the end of our junior year and I found out he went to church every Sunday. He asked me to go with him and I was totally out of my element. I had no idea what to do, say or what was going on during Mass. I had never gone to a church service before!

Deacon Dave: I came from a pretty typical Catholic family of the time—went to Mass every Sunday and we all received our Sacraments as we grew up. Being Catholic was just an aspect of who I was. And that carried on in my life as I went to college. I can remember walking just over a mile each Sunday morning from the dorms to get to Mass at the Mission in San Luis Obispo.

Carlin: Despite my lack of religion and still being a “NONE” (and not liking beer as well) Dave asked me to marry him about a year after we both graduated. And of course, I said yes. We were married in the Mission in San Luis Obispo on November 18, 1978. We will be celebrating our 40th wedding anniversary this year!

Deacon Dave: I had always had a desire to get married in a California mission and so it was with great joy that we said our marriage vows in Mission San Luis Obispo. And it was with a bit of spiritual fulfillment that in October of 2016, while on a pilgrimage trip of the California missions, I had the great joy to serve as Deacon of the Word at a Mass held in Mission San Luis Obispo for the pilgrims at the very same altar where I was married!

Carlin: Dave had just finished his formal training to become a California State Park Ranger and his first assignment was to work at the beaches in Ventura and southern Santa Barbara County. So after we were married I moved down to Ventura from where I was living in Palo Alto. I went with him to Mass at Our Lady of the Assumption Church and it was during that time that I realized we should be together in faith and decided to enter the RCIA program. It was at the Easter Vigil Mass in 1980 that I was Baptized, had my First Communion, and Confirmation. It was a very special time for me and a decision that I have never regretted. In fact, when I look back on that experience, it was just the tip of the iceberg of what God had in mind for my life!

Deacon Dave: Witnessing Carlin’s entry into the Catholic Church was a very powerful and joyful moment for me. I saw her grow tremendously in her understanding of the faith and her full acceptance of living a Catholic life. And I also grew to really appreciate the role of the RCIA program in catechizing adults for their entry into the Church. It is one of the reasons why we have been so excited to help with the RCIA program in our parish.

Carlin: In getting ready for our wedding day and to fulfill our marriage preparation requirement, we attended an Enriched Encounter weekend and were first introduced to Natural Family Planning. Being the nature girl that I was and into granola and health foods I thought “How healthy is that?” to just cooperate with my body instead of manipulating my reproductive system to “control” our fertility. So we enrolled in a class and then decided to use NFP. NFP made it possible to plan the spacing of the births of our three children. We can share more about that in the future!

Deacon Dave: From our learning about NFP it was pretty easy to see why it is the teaching of the Church. It really brought out the beauty of our physical relationship as husband and wife as God intended. We were so fortunate to learn this at the start of our marriage and feel it has been a true blessing in our life.

Carlin: I was so intrigued by the ease of use and the science behind NFP! I became a certified Billings Ovulation Method teacher and just last August was elected to their National Board of Directors. Dave and I have taught NFP for many years for many marriage prep programs wherever we have lived, through our involvement with Engaged Encounter, and even in our RCIA classes. So NFP has been a big part of my life, an aspect I probably never would have encountered without becoming Catholic! This is one of the reasons I am excited about our role as Co-Directors of the Family Life Office.

Deacon Dave: In my career as a State Park Ranger then Superintendent, we’ve had a chance to live in a few different parishes. I was a Ranger at Mt. Tamalpais SP and we lived in Mill Valley and attended church at Our Lady of Mt. Carmel. It was while we were there that Carlin worked for the Family Life Office in the San Francisco Archdiocese for a few years. That was during St. Pope John Paul II’s visit to the Bay Area, so that was pretty exciting. We then moved north into redwood country and lived in Garbereville and were involved at Our Lady of The Redwoods for about 8 years. From there we moved to Turlock in the Central Valley and got very involved at Sacred Heart parish. Carlin became the 4th grade teacher at the parish school and I was a Lector and Eucharistic Minister.

Carlin: We moved to Sonoma in 2007 as Dave became the State Parks District Superintendent and I was able to get a teaching position at Kolbe Academy/Trinity Prep school in Napa. A couple years later Dave was able to retire, or so he thought. Soon after he retired, the Diocesan Program started up and five and a half years later he was ordained as a Permanent Deacon on September 3, 2016 as one of a group of 15 wonderful, faith-filled men of the Diocese. What a special moment that was! When I “retired” from teaching I became the DRE for St. Francis Solano for two years and have also been tutoring at Kolbe. And now with our job as Co-Directors of the Family Life Office, I acknowledges that we both have “failed” retirement!

NCC: So what are the visions for the Family Life Office?

Carlin: Well, first off, we are quite excited to be part of the team working out of the Chancery to help build strong marriages and assist everyone in the Santa Rosa Diocese with any family life issues. We know it is Bishop Vasa’s goal to establish an effective pre-marriage policy that gives engaged couples a strong, faith-filled foundation in starting their married life together. And we hope to develop marriage “enrichment” programs to support married couples in living out the joy of their marriage. And of course, for me, I really hope to advance the understanding of NFP throughout the SR Diocese.

Deacon Dave: And a natural for us is to support Respect Life issues. We would really like to provide opportunities for parishes to be involved in pro-life causes. And a real priority for us is to just get out and listen to the clergy and all the Catholic faithful of the Diocese to see how we can bring the beauty of the Church’s Family Life teachings to their parish. We recently returned from the California Catholic Conference workshop for all of the Family Life Directors in the state and it was really inspiring to hear about all the wonderful things going on in other Dioceses regarding family life issues. But it was also very overwhelming—there is so much that can and needs to be done to support families!

Carlin: We are very honored that Bishop Vasa has given us this opportunity to work in our diocese, especially working together as a couple, and we feel very blessed that the Lord has put us in this position to support families in the Magisterial teachings of our Catholic Church. We hope that the work of our labors bears fruit!

Deacon Dave: So keep us in your prayers!
Ninja Priest? Meet The Unlikely New Contestant
On a Hit TV Show

By Perry West

Little Rock, Ark., May 23 - Among the contestants on season 10 of NBC's American Ninja Warrior, there's one who stands out.

In addition to being a physical trainer, Father Stephen Gadberry is also a Catholic priest. He hopes that his participation in the upcoming season of American Ninja Warrior will make the clergy appear more human and available.

Physical activity can be a "simple way to start a conversation with a spiritual leader, with a pastor, where [people] may be too nervous or hesitant to start [deeper] conversations right off the bat," he told CNA.

Contestants on the hit NBC show compete in obstacles courses of increasing difficulty, testing their strength, agility, and skill for a shot at $1 million and the title of "American Ninja Warrior." The final round takes place on the Las Vegas strip, where participants must complete—among other obstacles—a 75-foot rope climb in under 30 seconds.

Fr. Gadberry was challenged to apply for the show by Sean Bryan, a two-time previous contestant who drew attention for donning a shirt bearing the colors of the papal flag and words "Papal Ninja."

The Arkansas priest applied for the show in December and two months later received an invitation to participate in the preliminary round in Dallas. Fr. Gadberry said he "would be a bad steward of God's gifts if [he] didn't humbly and gratefully accept this opportunity as a moment" to proclaim the Gospel.

"[Evangelizing] is the primary reason for me doing this. The Lord tells us to go out and make disciples of all nations," he said. "As this platform has stumbled into my lap...I can further deliver the message of the Gospel that I am supposed to as a priest."

The priest serves as pastor for two parishes in the Arkansas Delta: St. Cecilia Church in Newport and St. Mary Church in Batesville. Having been raised on a farm, Gadberry said he grew up loving hard physical labor. Later in the military, he said he was introduced to the fitness regimen CrossFit.

Gadberry works out for 1-2 hours per day, but said that his workouts do not interfere with his priestly ministry, because he rarely watches television and schedules his exercise regime around his duties as a priest.

While he knows other priests who relax by watching television or building in their workshop, Father Gadberry said exercise has become for him a form of stewardship.

Advising individuals to take challenges personal questions—ranging from struggles with adultery to trouble with teenagers at home.

Additionally, he said, physical activities take him to what Pope Francis has called "the peripheries." Besides attending to sick and visiting patients in hospital, the priest is heavily involved with prison ministry. There, he has been able to exercise with inmates, building trust and initiating vulnerable conversations.

"The whole time, we are talking about life problems and struggles," he said. "The guards loved it because they saw it was changing the guys I was working out with."

The priest cautioned against judging people who exercise as prideful, stressing that taking care of the body is a form of stewardship.

"Often times, people will stereotype a priest or religious or someone who is devout in their faith as being uber spiritual," to the point of neglecting the body, he said, warning that this not Catholic teaching.

He added that dietary and exercise disciplines have a correlation to the spiritual life “because virtues are developed through physical discipline.”

Whether they face physical or spiritual obstacles, Fr. Gadberry advised individuals to take challenges one step at a time, rather than stressing too much about the end goal.

“The whole mood of this ninja warrior thing is all about conquering obstacles. You’re not going to get the last obstacle, to hit the buzzer, until you get over the obstacle that is right in front of you,” he said.

“You have enough to worry about, so it doesn’t make sense to stress about the obstacles way off in the future. Just deal with the one you got right in front of you.”

The 10th season of NBC’s American Ninja Warrior will premiere on May 30.

Catholic Dioceses Contribute More Than $58.7 Million to Recovery Efforts in the Wake of 2017 Hurricanes and Mexico Earthquakes

WASHINGTON, May 21, 2018 - In response to the destruction caused by Hurricanes Harvey, Irma, and Maria, and earthquakes in Mexico, Catholics across the United States have contributed nearly $59 million to relief and recovery efforts. Initiated by the United States Conference of Catholic Bishops (USCCB), special collections and funds were launched last year to support humanitarian relief efforts as well as to provide pastoral services and financial support to rebuild facilities in dioceses impacted by these disasters.

“The devastation wrought by last year’s unprecedented disasters continues to impact the lives of our brothers and sisters in the United States, across the Caribbean, and in Mexico. We are profoundly grateful to the dioceses that took up special collections or made donations,” said Archbishop Thomas J. Rodi, chairman of the USCCB Committee on National Collections “The support of parishioners is an act of charity and a reflection of love for neighbor. We ask for continued prayers of support for the people affected by these historic natural disasters.”

As of mid-May 2018, US dioceses have remitted the following amounts for relief efforts:

Hurricane Harvey – $37.2 Million
Hurricane Irma – $12.8 Million
Hurricane Maria – $6.1 Million
Mexico Earthquakes – $3.5 Million

Humanitarian relief and recovery efforts are being provided by Catholic Charities USA (CCUSA) and Catholic Relief Services (CRS). CCUSA is receiving 50% of Hurricane Harvey funds and 30% of both Hurricane Irma and Hurricane Maria funds; CRS is receiving 20% of Hurricane Irma funds. Initial funding from the special collections supported immediate needs such as food, clean water, hygiene products, and shelter. Long-term disaster recovery is currently underway. CCUSA recently distributed $13.5 million to nine Catholic Charities agencies in Texas and Louisiana where Hurricane Harvey affected countless people.

In response to Hurricances Irma and Maria, CRS worked with Caritas Havana in Cuba to provide roofing and mattresses to affected families. In the British Virgin Islands, CRS, Caritas Antilles and the British Red Cross set up a joint cash program to help 740 families buy essential items. In Dominica, CRS and Caritas Antilles distributed 750 hygiene kits, 1,590 tarps, 920 buckets and 660 water filters to more than 600 families in four communities in the hardest-hit

(see Recovery Efforts, page 6)
### The Voice of Truth

By Chris Lyford

There is a growing voice from within our cultural conversation that can be heard echoing everywhere. The voice that continuously asks the question: “Is it real, or is it fake?” As a western culture, we have seen the cycles of various attempts to achieve control through some kind of secret recipe of deception, “fake news,” or “propaganda.” The more sinister and involved versions of these “fake news” efforts are called “programming” as in Jonestown, Rajneeshpuram, and the other various cults that flourished in the late 70’s.

Studies have been done on the mechanics of this “programming” and what causes the brain to ‘shut down’ and abdicate the will (and conscience) to the programmer (Guru, cult leader, etc). These studies detailed in a book called “Snapping” by Flo Conway and Jim Siegelman, found that the techniques (like systematic deprivations) which are used by the cults, were used to create a more malleable mind in the victim. The victims eventually give in to the programming due to the lack of protein and sleep (both of which are needed for clear thinking). Combined that with a rollercoaster ride of intense emotions, and a detachment from familiar sights and sounds of home, the victims are worn down and just give up. They surrender their ‘will’ or ‘conscience’ to the master and no longer make their own decisions through normal thinking processes.

Physiologically, the studies described what this looks like in the brain.

The brain's network of neurons begins to systematically shut down in segments, like a power outage that begins to affect the power districts adjacent to it, until eventually, a critical mass is reached and the whole system shuts off. This is why people call it ‘snapping’ because it’s as if the light went off and the eyes settle system shuts off. This is why people call it ‘snapping’ systemically in the brain.

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If you apply this model to our society, the implications can be very serious. More frightening than the power grid shutting down would be if the collective grid of conscience, that makes up our society shuts down. The result is lawlessness.

Picture a gang of people coming into your home, fixing a meal, and then leaving. I’m not talking about your kids, I mean strangers. A violation of your space, leaving fear and confusion. Not to mention a pile of dishes.

We need to keep the connections of conscience, and consciousness alive and crackling in our time.

Have you heard people mention lately how CRAZY BUSY they seem to be? “Times have changed” they lament. “I don’t have time to even think!” they cry. Many are pointing out that with the advance of social media, we are not only less connected to reality, we are less connected with even our ‘loved ones’. We still feel alone, because nothing can substitute being physically in the same room with another. We are the gatekeepers of the noise in our life, separating the truth from the lies. We cannot make it through this era of noise on our own. We need the regenerative power of the Sacraments to help us stay in touch with reality.

In this month dedicated to the Sacred Heart of Jesus, may we seek the peace of His presence, and tarry a while. Nothing can substitute being physically in the same room with Him. A prescient quote from Archbishop Fulton Sheen: “The holy hour in our modern rat race is necessary for authentic prayer. Our world is one of speed in which intensity of movement is a substitute for lack of purpose; where noise is invoked to drown out the whispers of conscience; where talk, talk, talk gives the impression that we are doing something when really we are not; where activity kills self-knowledge won by contemplation…

There seems to be so little in common between our involvement with the news of the world and the Stranger in whose Presence we find ourselves. The hour means giving up a golf game or a cocktail party, or a nap….

The best time to make a holy hour is in the morning, early, before the day sets traps for us. By being faithful to it, and letting nothing interfere with it, we use it as the sign and symbol of our victimhood. We are not called to great penances, and many would interfere with our duty, but the hour is our daily sacrifice in union with Christ.”

—Archbishop Fulton J. Sheen

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www.srdioceses.org
It Is Easy To Be Hacked

By Julie Sparacio

The internet is an amazing thing. If someone asks me a question about something I know nothing about, I get on the internet to find out the information. When my husband was so sick, I was constantly looking up the tests he was being given, and what the test results meant. My daughter jokingly tells people I got my ‘medical degree’ from Google! On the other hand—this amazing tool can also be an instrument of torment, a theft device and supplier of private information that can put adults and children at risk.

Recently, two of our priests were the victims of an email scam. These tech savvy adults had their emails hacked. The thieves were clever—they created email addresses that were believable, and then hacked into the priests contact list. They sent an email asking for help. Fortunately, very few people fell for it before it was discovered, shut down and reported.

I also recently became aware of a young adult who engaged several students in conversation about online games. He then passed out his user name and encouraged these students to ‘friend’ him in the game so that they could play together. He then passed out his ‘confessions’ page where students could anonymously post things about their fellow students. The things that were posted were pretty ugly. In reviewing accounts on Instagram, apparently a ‘confessions’ page is pretty common amongst high schools in the United States. I am pretty certain that no parent would have been okay with the kind of things that are being posted on these pages.

I bet 99% of our children over a certain age will tell you that they have received numerous lessons on internet safety, and appropriate internet behavior. The scary part for adults is that it is easy to be hacked. We are bombarded with information and warnings about protecting our identity. Even scarier for parents—it is easy to fool our children. Children generally believe another child online when they give them a name and an age. They will innocently provide telling information—address, school name, locations or schedules. There are countless stories about children who were fooled, and then harmed. Children under the age of 13 are not allowed to have social media accounts—but who is verifying their date of birth? No one. When parents are aware that their children do have accounts, many concerned parents insist on access and that’s smart. But it is very easy for our children to just create a second account and keep it hidden from adults. One of our high schools had an Instagram account—a ‘confessions’ page where students could anonymously post things about their fellow students.

On the other hand—this amazing tool can also be an instrument of torment, a theft device and supplier of private information that can put adults and children at risk.

The van was parked on the club’s private parking lot, but was directly facing the street passing by. It infuriated me when I saw it, but we live in a city and the police officer told her that the poster was not violating public indecency laws in regards to clothing.

"The van was parked on the club’s private parking lot, but was directly facing the street passing by. It infuriated me when I saw it, but we live in a city and the police officer told her that the poster was not violating public indecency laws in regards to clothing."

"So, I figured what could I possibly do on a city level to get it taken down?” she continued.

However, the images on the van continued to bother Chilelli. She tried distracting her kids every time they passed by the strip club, but eventually they noticed the image of two women "engaged in an obviously sexual act."

"I got mad—furious—that my children, residents of this city, have an offensive image directed at their eye level every day that advertises the objectification of women and uses women’s bodies to advertise pornography," Chilelli said.

Motivated to make a change, she began to research city zoning codes and found a few that she believed the strip club might be violating. She called the police non-emergency line to file a report against the club, but the police officer told her that the poster was "not violating public indecency laws in regards to clothing."

Chilelli did not stop there, however. She took her complaints to her city councilman, who then passed it up to another councilman. Eventually, she received a response saying that the issue was being investigated.

"I expected the councilman to echo what the police officer initially told me over the phone," she said.

But a few weeks later, Chilelli received news that the city’s Community Planning and Development Zoning board “found the club’s billboard to be out of compliance with Denver Zoning Code,” and was issuing a formal notice to the strip club.

A few days later, the van with the pornographic images was gone.

"Looking back on the experience, Chilelli reflected on the need for Catholics to speak up “to proclaim what is true, good and beautiful.”

"It’s important to speak up about issues like these... I often lament the immorality of our culture at large."

(see Catholic Mom, page 8)
and its response to the growing numbers of Latino Catholics in the United States. The four-day event will focus on discerning ways in which the Church in the U.S. can better respond to the Hispanic/Latino presence and strengthen the ways in which Hispanics/Latinos respond to the call to missionary discipleship. It will be led by U.S. bishops and delegates in diocesan leadership roles from across the country as well as leaders of Catholic ecclesial movements and Catholic organizations and institutions.

As a priority activity of the USCCB’s Strategic Plan for 2017-2020, the event is the culmination of a two-year process of evangelization, mission and consultation through a series of Regional and Diocesan Encuentro’s held thus far in 9 regions and 143 U.S. dioceses. So far, the Regional and Diocesan Encuentro’s have had more than 51,000 leaders participate, and more than 26,000 people have been trained as missionary disciples.

Currently, Latinos make up 40 percent of the 74 million self-identifying Catholics in the United States, based on a weighted average of recent surveys from the Public Religion Research Institute and the Pew Research Center, adjusted by a proprietary model of the V Encuentro Research Team to include the imputed affiliation of children who were not included in the surveys.

Bishop Michael F. Olsen of the Diocese of Fort Worth will be hosting the national event that will be held in Grapevine, Texas, from September 20-23.

Please note that advanced media registration is required. Onsite registration will not be available.

Credentialed media will have access to the V Encuentro main plenary hall during the dates of Sept 20-23. Media will not have access to the V Encuentro’s individual breakout sessions. All credentialed media are required to abide by regulations of the hotel or risk losing their credentials.

Reporters seeking to cover the V Encuentro must fill out and submit the following media credential application form by September 13, 2018. For more details about the V National Encuentro, please visit https://vencuentro.org.

The deadline for submitting the press credential application form is September 13, 2018. For more details about the V National Encuentro, please visit https://vencuentro.org.

❖

June 24: Nativity of John the Baptist

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Never had a CT scan and I was very nervous. However, my nerves were really shaken when I received the CT request form which said “Hilar Mass” in right lung. Shocked, my husband and I immediately started to research “Hilar Mass” on our phones. The technician came for me, told me to put on a gown and come into the CT scanning room. The room was cold and intimidating. My fever had returned and I was very cold, scared, lonely and held back tears. The technician injected me with iodine and I climbed on to the scanning table. The scan took just a few minutes. I got dressed and went back into the waiting room where my husband was researching on his phone. We went home.

My doctor’s appointment was at 3:00 with my primary care physician. My husband and I waited in the exam room. The doctor came in and says, “I’m sorry Anne, but you have a large mass in your right lung.” We already suspected this, but hearing it from your doctor made it truly shocking. The doctor gave me a prescription for antibiotics, told me I needed to have a needle biopsy and sent us home. Surreal! We call our three children with the news. Fear and tears, tears and fear.

This needle biopsy was supposed to take place within a few days, but it didn’t. Wanting to get this over with, I tried three different hospitals to get this procedure scheduled. Couldn’t get it scheduled. During this wait; however, several spiritual encounters happened. First, I felt the need to create a mantra to say when panic took over. My mantra, which I believe was created by the Holy Spirit, went like this: “Dear Lord heal me, Mother Mary give me strength and patience and Saint Michael please guard me”. Secondly, on July 1, 2015 Jupiter and Venus appear together in the night sky. Some astronomers call this very rare moment the “Star of Bethlehem”. I took this as a sign that the good Lord was looking after me. Thirdly, Father Mike gave a homily on “God gives you struggles to strengthen your faith”. Well this makes sense; I’m in need of strengthening my faith. The fear and tears were still there, but I felt I had an arsenal of holy ammunition ready for a fight. Finally, after two weeks, the biopsy was scheduled.

Happy to get some answers and terrified of the results we go to the hospital for the needle biopsy. Support is always there. My husband held my hand and helped me recite my “mantra”. I had a very supportive nurse, Brett. He gave me warm blankets which helped with my anxiety. I’m taken into the CT scanning room. This time there are other two nurses, a radiologist and a pathologist standing in the corridor. The looming CT scanning machine awaits me. A huge surge of fright takes over my body and I start to cry. My husband is asked to leave and gives me two kisses. Nurse Brett holds my hand and the radiologist, Dr. Nagai explains to me the procedure which requires two CT scans. The first CT scan begins and I go through with my arms above my head. I’m trying to pray for positive results, so I focus on green light entering my body. I’m saying my “mantra” and hearing the whirring noises of the CT scanner. While inside the scanner I suddenly felt warmth come over me and I felt calm.

The first scan was finished and I was lying looking up at the lights. All of a sudden Nurse Brett holds my hand, the other two nurses surround my bed and the Dr. Nagai says, “Do you want the bad news first or the good news first?” I say, “Well, I guess I will take the bad news first.” Dr. Nagai tells me, “The bad news is we are sending you home and the good news is the mass is almost gone and must be related to an infection.” My first thoughts were this is a dream. Next, I see my husband’s face with tears and a huge smile. My heart is filled with unbelievable joy and right then I knew the Lord, the Holy Spirit, Mother Mary and Saint Michael were all in the room with me. This was a miracle! Gratitude and joy, joy and gratitude.

After we leave the hospital my husband and I go to church and light ten candles thanking the dear Lord for this miracle. We call our children and friends with our good news. The cloud of fear is gone and we are filled with gratitude and joy. I felt changed and I knew that the good Lord wants me to be more of an active disciple. This was a miracle because the needle biopsy was purposely postponed until the antibiotics kicked in to fight the infection in my lung.

Thank you Lord for healing me. Thank you Mother Mary for giving me strength and patience. Thank you Saint Michael for guarding me.

I’m grateful and blessed. I will spread the Lord’s amazing graces to others.
What Catholic Communities Can Do to Support Foster Children

By Courtney Grogan

Washington D.C., May 27 (CNA/EWTN News) - As the opioid crisis has left nearly half a million children in need of homes, Catholic leaders are calling their families and parishes to a work of mercy that is both pro-life and fruitful: supporting vulnerable children in foster care.

"Foster care and adoption is another way that God is calling couples to be open to life, and not just infertile couples, but couples that have biological children who can welcome another child into their family," said Archbishop Joseph Naumann of Kansas City in Kansas at an event on foster care after the National Catholic Prayer Breakfast.

Kathryn Jean Lopez, who hosted the May 24 event titled "Fostering A Culture of Hope," told CNA she hopes it will get more Catholics around the country talking about foster care at a time when the opioid crisis has made it more urgent.

"It is key to our identity. We are adopted daughters and sons of the Father, and we shouldn't have orphans in our midst," said Lopez, who has written about pro-life issues for the National Review for two decades.

From 2000 to 2012, the number of babies born with neonatal abstinence syndrome, the withdrawal infants experience after their pregnant mothers’ drug use, increased by 383 percent, according the White House Associate Director of Drug Control Policy Charmaine Yoest, who also spoke at the National Review Institute event.

"I want the pro-life community to acknowledge more what is going on with the foster care crisis in this country. I feel very strongly that in a lot of ways it is connected to our desire to eradicate abortion," said Lisa Ann Wheeler, the president of Carmel Communications. Wheeler has had five children, and has fostered 15.

For Sarah Zagorski, the connection between foster care and pro-life work is very clear.

"My mother consulted with an abortionist for my delivery," said Zagorski. "She was a Hispanic woman, very vulnerable woman, who already had seven kids in and out of foster care. They were already experiencing abuse, neglect, you name it."

After her mother chose life, Sarah said that "life got very complicated very quickly because I entered a family environment that was unstable."

"Foster care saved my life, just like the choice that my birth mother made saved my life," said Zagorski.

When Catholic couples adopt or foster a child, they are living out the Gospel call for a “radical welcoming of the stranger, the orphan," shared Elizabeth Kirk, the keynote speaker at "Fostering a Culture of Hope."

"Pope Francis stated... that the choice of adoption and foster care expresses a particular kind of fruitfulness in the marriage experience," continued Kirk. "Pope Francis urged even those with biological children to find other expressions of fruitfulness that in some way prolong the love that sustains them. Christian marriages, he says, are fruitful by their witness."

"Now is an important moment for the Catholic Church to step forward and really embrace fostering," explained Kathleen Domingo, who led a foster care initiative in the Archdiocese of Los Angeles after Catholic Charities was driven out of foster care and adoption in California due to a lack of conscience protection laws.

"Fostering is definitely a work of mercy," said Domingo, "and works of mercy are transformative.

"Having families in your parish involved in fostering with the rest of the parish coming around them to surround them and support them, can be that transformative element that can help our parishes to overcome polarization," she said.

There is a lot of untapped potential in our Catholic communities, according to Domingo, who together with Archbishop Jose Gomez launched a campaign to raise awareness of foster care needs in the Los Angeles archdiocese last October.

They organized presentations at just 15 parishes in the archdiocese, and "the response was overwhelming," said Domingo.

"We had over 300 families in just 15 parishes come forward to register to get trained as foster families," she continued.

Even if someone is not called to foster or adopt a child, there are many things that Catholics can do to support these children.

"You can do anything from cooking a meal to providing transportation or even taking some of those children into your home. You can serve as a mentor. You can work and find ways to get your church involved," suggested Natalie Goodnow, a research fellow at the Wisconsin Institute for Law and Liberty.

One concrete way anyone can help is through respite care, recommends Goodnow. Respite care involves watching a foster family's kids for a couple days to a week, allowing the foster parents to have a break.

People can also volunteer as “court appointed special advocates,” or CASA for short. Through CASA, a person is matched with a foster child’s case, and advocates for the child throughout the duration of their time in the child welfare system. Goodnow pointed out that there is no legal experience required to participate.

Another organization Goodnow recommends is "Safe Families for Children", which supports struggling families at risk of being separated through foster care.

Tutoring and mentoring a teen in foster care can also make a transformative impact, said Goodnow, who continued: "There is tremendous potential for the faith community to do even more. I don't think that we have fully tapped into what this community is capable of."
Keep Those Rosaries Coming!

By Carole Duncan

There is a great sense of urgency given the current climate in America and the world. Because of this urgency many millions are turning to Our Lady and Her Rosary. There have been many Rosary Rallies around the world in recent months. In Poland, one million people joined in what was called Rosary on the Border, next it was Ireland, then Italy and the British Isles. May 12th, in Sacramento, CA the annual 3.5 mile Rosary procession to the west steps of the State Capital took place ending with the consecration of the State of California to the Immaculate Heart of Mary. On May 13th, a Rosary for Australia, was organized with Rosary Rallies at more than 220 sites, praying for protection for their nation. In America, Rosary Coast to Coast is being organized, beginning with the 54 Day Rosary Novena on August 15th and ending on October 7th, feast of the Holy Rosary with a Rosary Rally in Washington DC. The Rosary will be recited simultaneously, throughout the country starting at 4:00 PM eastern, 3:00 PM central, 2:00 PM mountain, and 1:00 PM pacific. The battle cry for this movement is: "TM GOING IN!"

Our Lady does not make the headlines in the newspapers. She works very quietly behind the scenes. Remember what she did in the past when people turned to Her with the Rosary. Here are just three examples:

1. Pope John XXIII asked the Bishop of Fatima to write to all the bishops of the world, inviting them to join with pilgrims of Fatima on the night of October 12-13, 1960 to pray the Rosary for peace and for Russia’s conversion. There were a million pilgrims at Fatima, and 300 dioceses throughout the world who answered this request. The Rosaries and sacrifices of millions obtained an astonishing intervention. Shortly after, on the night of October 24, 1960, the Soviets’ new long range R-16 intercontinental ballistic missile (ICBM) unexpectedly blew up during a test, killing three hundred top military leaders and scientists. This set Russia’s nuclear program back for this movement is: "I'M GOING IN!"

2. March 25, 1984, Feast of the Annunciation, Pope John Paul II called for a Rosary crusade because of the grave danger to world peace. On May 13, 1984, feast of Our Lady of Fatima, one of the largest crowds in Fatima history gathered at the shrine to pray the Rosary for peace. That very day an explosion at a Soviets’ Naval Base destroyed two-thirds of all missiles stockpiled for the Soviet’s Northern Fleet. The blast also destroyed the workshops needed to maintain the missiles as well as hundreds of scientists and technicians. Western military experts called it the worst naval disaster the Soviet Navy had suffered since WWII.

3. Four years later, during the night of May 12, 1988 as thousands prayed the Rosary at Fatima; another mysterious explosion wrecked the only factory that made the rocket motors for the Soviets” deadly SS 24 long-range missiles, which could carry 10 nuclear bombs each.

Now consider this, last year from May 13th to October 13th we celebrated the 100th Anniversary of our Lady of Fatima. June 5, 2017, the International Centennial Pilgrim Virgin of Our Lady of Fatima made an historic and symbolic visit to the DMZ, the border between North Korea and South Korea. At one point during the ceremony the statue was turned towards the North to reach out to Her children behind the DMZ. On September 3rd, North Korea tested a hydrogen bomb that was 17 times more powerful than the bomb that was dropped on Hiroshima. North Korea reported that this was the most successful test they have had and with a bomb like this they could destroy Japan and turn many parts of the United States into ashes. A study by Chinese geologists, and satellite images show that the mountain above the test site has caved in, four earthquakes were triggered. Some experts have suggested that the main nuclear testing site in North Korea is now too unstable to conduct more bomb tests. Could this be another intervention from Our Lady? Could North Korea have damaged its nuclear capabilities so severely that it is willing to come to the peace table? Now they are saying that they are going to scrap their nuclear test site. The official Korean Central News Agency said the dismantlement of the nuclear test ground where the Sept. 3rd test was done will involve collapsing all of its tunnels with explosions, blocking its entrances. etc. Could it be that those tunnels were already collapsed from the initial explosion?

This is just a small victory in the fierce spiritual battle that we are in, this is not the time to lay down our weapon, the Rosary. As Fr. Heilman says, “We are at war, a war without borders and no one is exempt. We must now prepare for our next skirmish, which will begin with the 54 Day Rosary Novena on August 15th. Go to: http://rosarycoasttocoast.com/ for more information and to sign up. Join the thousands of Americans who have answered the battle cry, ‘TM GOING IN!’

June 21: St. Aloysius Gonzaga
Major Growth for Group Highlighting Faith-Science Harmony

Wilmington, Del., May 26 (CNA/EWTN News) - In his 1988 letter to the Director of the Vatican Observatory, Pope John Paul II called scientists who are members of the Church to “serve as a key resource” by providing a “much needed ministry” to those who find faith and science at odds.

Now, a group of scientists is rising to the late pope’s challenge through what is known as the Society of Catholic Scientists.

Dr. Stephan Barr of the University of Delaware, founder and president of the society, explained that the group was created in 2016. “Its main purpose was to promote spiritual and intellectual fellowship among faithful Catholics who work in the natural sciences, and also display the harmony between faith and science in an era when many doubt it,” Barr told CNA.

Two years after its founding, the Society of Catholic Scientists has grown from a small group to an organization with more than 700 members, which include Catholic individuals who either have a doctorate in a natural science or who are in school for a science degree as a graduate or undergraduate student.

While primarily focused in North America, the organization has members in 35 countries and all seven continents.

The Society’s motto, taken from the writings of St. Bonaventure, is “knowledge with devotion, research with wonder.” The organization strives to foster fellowship among Catholic scientists, give witness to the harmony between faith and science, host forums for scientific and theological discussions, and be a resource for the laity, Barr said.

“For too long, a false impression has been allowed to grow that the world of science is a religious wasteland where faith cannot grow,” he said.

“Even religious scientists can have this impression and feel isolated, because they are unaware that many of their colleagues share their faith—this is especially true of younger researchers and students, so providing mentoring and role models is another goal of SCS.”

In June, the Society of Catholic Scientists is hosting its second annual conference that will focus on the theme of “Physicalism and the Human Mind.” It will explore the idea held by some within the scientific field that only the physical world really exists.

The society’s first conference was held in April 2017 in Chicago with the theme “Origins,” and was attended by over 80 members of the organization, as well as dozens of other scholars. This year, the 2018 conference is expecting 135 scholars to attend, including 110 Catholic scientists and students.

The upcoming conference will be held at The Catholic University of America from June 8-10 and will feature 11 speakers from various fields, including neuroscience, quantum physics, mathematics, and philosophy. While most of the speakers are Catholic, some are not, including the distinguished Prof. Peter Koellner of Harvard.

Continuing a tradition established last year, one scientist will be singled out and honored with the St. Albert Award, named after the patron of scientists. This year’s award will be presented to Juan Martin Maldacena of the Institute of Advanced Study at Princeton for his distinguished work linking gravity and quantum field theory.

Noting that the Society of Catholic Scientists has grown tremendously in its first two years, Barr said he believes the organization “continues to grow rapidly” because scientists are feeling isolated in their fields and are looking for an outlet to discuss the connection between their faith and science.

The society has been recognized by the United States Conference of Catholic Bishops and has Archbishop Charles Chaput of Philadelphia as its episcopal moderator.

Reverend Monsignor William Hynes 1925-2018

On May 21, 2018 Monsignor Hynes, a retired priest of the Diocese of Santa Rosa, died peacefully after a short illness, at Nazareth House, San Rafael, where he resided since November 2017.

Msgr. Hynes was born in Clashmore, County Waterford, Ireland on April 19, 1925. He received his early education at the National School in Clashmore and his Secondary education from the Cistercians/Trappists at Mount Mellary, Cappoquin, County Waterford from 1938 to 1942. He entered Saint John’s Seminary in Waterford City to study for the priesthood. Upon completion of his studies in Philosophy and Theology he was ordained to the Priesthood on June 16, 1949 for ministry in the Diocese of Waterford and Lismore, Ireland.

At that time there was a surplus of priests in the Diocese of Waterford and Lismore and the Bishop was able to send priests on loan to Dioceses in English speaking countries. As a consequence Msgr. Hynes was assigned to minister in the Diocese of Sacramento for a period of five years. He arrived in Sacramento in October of 1949 and was assigned as the Parochial Vicar to St. Joseph’s parish, Marysville where he served for thirteen years. During that time he received permission to continue ministering in the

(see Reverend Hynes, page 14)
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Congreso de Educación Religiosa de Santa Rosa
Saturday, August 18, 2018
Sábado, 18 de Agosto 2018
Cardinal Newman High School
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• If you wish to receive the brochure, please send us your name, email & mailing address.
• Folletos y registros comienzan junio de 2018
• Si desea recibir el folleto, por favor envíenos su nombre, dirección de correo electrónico y dirección postal.

Contact: Carmen Perez Aanenson
Diocese of Santa Rosa Department of Religious Education
(707) 566-3366  dre@srdiocese.org

Mary, Mother of The Church, And Two Popes

May 20, 2018 Ines Angeli Murzaku (Catholic World Report) - Pope Francis' decision to create the new memorial of Mary, Mater Ecclesiae on Pentecost Monday is a fulfillment of Blessed Paul VI's devotion to Mary under this title.

There is a small chapel, located at the very end of the left aisle in St. Peter's Basilica in Rome, called the Chapel of Our Lady of the Column, after an ancient icon of the crowned Blessed Virgin holding a crowned baby Jesus. On the left side of the chapel is an altar with the title "Mater Ecclesiae." Blessed Pope Paul VI, who honored Mary with the title "Mater Ecclesiae" ("Mother of the Church") in 1964, also created this altar in St. Peter's Basilica. At his General Audience of November 18, 1964, as the third session of the Second Vatican Council was taking place, Paul VI prophetically recognized the Blessed Virgin Mary as Mater Ecclesiae, saying, "This will be a title that will help us to celebrate Mary Most Holy, Loving Queen of the World, the motherly center of unity, the pious hope of our salvation."

The title Mater Ecclesiae was not new to Christian piety, Pope Paul VI explained days later at the closing of the Council's third session and the celebration of the Feast of the Presentation of the Blessed Virgin Mary in the Temple. "It is precisely by this title, in preference to all others, that the faithful and the Church address Mary. It truly is part of the genuine substance of devotion to Mary, finding its justification in the very dignity of the Mother of the Word Incarnate," he specified.

The Pope was making explicit what chapter eight of the dogmatic constitution Lumen Gentium said implicitly about Mary, Mother of God and Mother of the Church. Mary as Theotokos is mother and heart of Mystical Body of Christ—the Church. The bold proclamation and theological clarifications of Pope Paul VI encountered resistance in some circles, and charges against the collegiality of Vatican II were made against the Pontiff. Nonetheless, in May 1967, Paul VI re-iterated Mary's role as mother of the Church in his apostolic exhortation to the bishops of the world, Signum Magnum:

Mary is the Mother of the Church not only because she is the Mother of Christ and His most intimate associate in the new economy when the Son of God took a human nature from her, that He might in the mysteries of His flesh free man from sin; but also because 'she shines forth to the whole community of the elect as a model of the virtues.' Indeed, just as no human mother can limit her task to the generation of a new man but must extend it to the function of nourishing and educating her offspring, thus the blessed Virgin Mary, after participating in the redeeming sacrifice of the Son, and in such an intimate way as to deserve to be proclaimed by Him the Mother not only of His disciple John but—may we be allowed to affirm it—of mankind which he in some way represents, now continues to fulfill from heaven her maternal function as the cooperator in the birth and development of divine life in the individual souls of redeemed men. This is a most consoling truth which, by the free consent of God the All-Wise, is an integrating part of the mystery of human salvation; therefore it must be held as faith by all Christians.

In 1974, in the apostolic exhortation Marialis Cultus, Paul VI focused his attention on the integral relatedness between Mary and the Church:

The faithful will be able to appreciate more easily Mary's mission in the mystery of the Church and her preeminent place in the communion of saints if attention is drawn to the Second Vatican Council's references to the fundamental concepts of the nature of the Church as the Family of God, the People of God, the Kingdom of God and the Mystical Body of Christ. This will also bring the faithful to a deeper realization of the brotherhood which unites all of them as sons and daughters of the Virgin Mary, 'who with a mother's love has cooperated in their rebirth and spiritual formation'; and as sons and daughters of the Church, since we are born from the Church's womb we are nurtured by the Church's milk, we are given life by the Church's Spirit.

Fast forward 54 years after Blessed Paul VI's proclamation of Mary, Mother of the Church: on March 3, 2018, Pope Francis decreed the insertion into the liturgical calendar the Memorial of Mary, Mater Ecclesiae; to be celebrated on Pentecost Monday. This year's celebration falls on May 21.

Pope Francis has acknowledged Paul VI's prophetic legacy, and his status as a pope of "firsts." In the homily for the beatification of Paul VI in October 2014, Francis said:

When we look to this great Pope, this courageous Christian, this tireless apostle, we cannot but say in the sight of God a word as simple as it is heartfelt and important: thanks! Thank you, our dear and beloved Pope Paul VI! Thank you for your humble and prophetic witness of love for Christ and his Church!

The Marian devotion of Blessed Pope Paul VI (born Giovanni Battista Montini) ran deep and went back to his childhood in the Italian city of Brescia, in the Lombardy region of northern Italy. The future pope (see Two Popes, page 21)
HEROIC STORIES OF
FEMALE WARRIORS FOR LIFE

TARGET AFRICA
Obianuju Ekeocha
Since the end of colonization, Africa has struggled with socio-economic and political problems, attracting wealthy donors from Western nations who often seek to impose their ideology of sexual liberation. These are the ideological neocolonial masters who aggressively push their agenda of radical feminism, population control, sexualization of children, and homosexuality. This book reveals the Western influence over Africa that is rarely talked about. Drawing from a broad array of well-sourced documents, it tells the story of foreign aid with strings attached, of Africa targeted and recolonized by wealthy, powerful donors.

"The great Nigerian human rights activist casts a spotlight on the new colonialism and subjects it to searching critical scrutiny." — Robert P. George, Ph.D., Princeton University, from the Foreword

"A stunning achievement. Informed and passionate, it presents a convincing vision of neocolonialism." — Adrian Vermeule, Professor of Constitutional Law, Harvard Law

DOROTHY DAY
Terrence Wright
This introduction to the life and thought of Dorothy Day, one of the most important lay Catholics of the 20th century, presents her radical response to God's love and mercy after a period of darkness and sin. After her conversion, Day strove to bring God's love to the poor and forgotten through the Catholic Worker Movement she founded in 1933. Drawing heavily from Day's own writings, this book reveals her love for Scripture, the sacraments, the saints, and the magisterial teaching of the Church. The official casue for Day's sainthood has been opened by the Church.

"Dorothy Day was a woman passionately committed to the truth about the dignity of the human person. I highly recommend this book that shows the light of her strong faith in Christ shining in the darkness of human misery." — Mother Dolores Hart, O.S.B., Author, The Ear of the Heart: An Actress' Journey from Hollywood to Holy Vows

THE WALLS ARE TALKING
Abby Johnson
This book narrates the harrowing and life-changing experiences of former abortion clinic workers who have left that life behind. They want their stories to shed light on the reality of abortion, and to change the lives of others for the better.

"In this riveting, compelling book, Abby holds out a loving hand of compassion to the millions of Americans who've participated in an abortion and takes a giant step toward healing our abortion-wounded nation." — Sue Browder, Author, Subverted: How I Helped the Sexual Revolution Hijack the Women's Movement

"Abby has done a phenomenal job of gathering the experiences of those who worked in the abortion industry. — Vicky Thorn, Founder, Project Rachel

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Ireland Votes to Repeal Abortion Ban, Drawing Disappointment From Pro-Life Groups

Dublin, Ireland, May 26 (CNA/EWTN News) - Exit polls released on Saturday morning are projecting the repeal of the abortion ban in Ireland, a decision pro-life groups are calling tragic and disappointing.

“The result of today’s referendum is a profound tragedy for the Irish people and the entire world,” said Marjorie Dannenfelser, president of the Susan B. Anthony List, in a May 26 press release.

“While other Western nations including the United States acquiesced to the extreme abortion lobby, Ireland has been a shining beacon of hope for its strong defense of unborn children and their mothers,” Dannenfelser continued, adding that “we are filled with sorrow at this outcome.”

A statement from the Save the 8th campaign, a group which fought against the legalization of abortion in Ireland, called the vote a “tragedy of historic proportions,” but commended those who stood up for the right to life, saying “we are so proud of all those who stood with us in this campaign.”

The campaign additionally noted that they would continue fighting for the right to life in Ireland, saying that “every time an unborn child has his or her life ended in Ireland, we will oppose that, and make our voices known.”

“Abortion was wrong yesterday. It remains wrong today. The constitution has changed, but the facts have not,” the statement continued.

Exit polls by the RTE are projecting 69.4 percent of citizens voted against keeping the Eighth Amendment in the Republic of Ireland’s constitution, while 30.6 percent voted to keep it, according to the BBC.

80 percent of the votes have been counted, according to the New York Times, but official results are expected on Saturday evening.

On May 25, Ireland held a referendum on whether to repeal the country’s Eighth Amendment, which recognizes the equal right to life of the mother and the unborn child. Under current law, the practice of abortion in Ireland is illegal, unless the mother’s health is deemed to be endangered.

The Eighth Amendment was passed in Ireland in 1983, with upwards of 67 percent voter-approval. It reads, in part: “The State acknowledges the right to life of the unborn and, with due regard to the equal right to life of the mother, guarantees in its laws to respect, and, as far as practicable, by its laws to defend and vindicate that right.”

Several Irish lawmakers had previously said that if the referendum successfully repealed the eighth amendment, they would propose legislation allowing unlimited abortion up to three months into pregnancy.

Despite the high percentage of the population—78 percent—that identifies as Catholic, polling was split in the weeks leading up to the vote.

On March 9 the Irish bishops had released a pastoral message on the right to life, entitled “Two Lives, One Love.”

They warned that changing the Irish Constitution would serve no purpose other than to withdraw the right to life from some categories of unborn children.

“To do so would radically change the principle, for all unborn children and indeed for all of us, that the right to life is a fundamental human right,” they said. ❖

(Reverend Hynes, cont. from page 11)

Diocese of Sacramento from the Bishop of Waterford and Lismore and on December 20, 1957 he became an incardinated priest of the Diocese of Sacramento.

In January 1962 Msgr. Hynes was assigned as Pastor of St. Joseph’s parish, Crescent City where he served until August 1970. During his time there two significant events occurred. The first was the Holy See established the Diocese of Santa Rosa on February 21, 1962 taking Del Norte and Humboldt counties from the Diocese of Sacramento and the counties of Mendocino, Lake, Napa and Sonoma from the Arch-diocese of San Francisco to form the new Diocese. Msgr. Hynes automatically became an incardinated priest of the newly formed Diocese of Santa Rosa. The second event was that he survived the tsunami of 1964 that caused great destruction as a result of flooding in Del Norte and Humboldt counties. In 1970/71 he served as Parochial Administrator of Our Lady Queen of Peace, Clearlake and from 1971 to 1974 he served as Pastor of St. Peter’s parish, Cloverdale.

In the summer of 1974 he was assigned as Pastor of St. John the Baptist parish, Napa where he served for eleven years. On August 24, 1976 His Holiness Pope Paul VI named him an Honorary Prelate with the title of Monsignor. In 1985 he was appointed Pastor of St. John the Baptist parish, Healdsburg ministering there for four years. In 1989 he was appointed Pastor of St. Sebastian’s, Sebastopol where he ministered for twenty one years before he retired from active priestly ministry in 2010. However, he continued to serve as a “supply” priest at St. Sebastian’s and at other parishes in the Diocese up until the Fall of 2017.

During his sixty nine years of priestly ministry Msgr. Hynes was a dedicated and faithful priest. There is no doubt that he was a firm believer in God and in the teachings of the Catholic Church and taught and encouraged others to be the same. In the parishes where he ministered he was an excellent administrator and was always forthright and sincere. He could be feisty at times but endeared himself to many people that was evidenced by their solicitousness of his well-being during his lifetime. May his good works accompany him and may the Lord grant him eternal rest.

A Burse (Endowment) has been established with the Catholic Community Foundation (The Monsignor William Hynes Seminary Burse) with an initial gift of $5000. Anyone wishing to remember Monsignor Hynes is welcome and invited to contribute to the Burse which will provide, in a perpetual way, both a Memorial to Monsignor Hynes and a support for Diocesan Seminarians. ❖
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**National**

‘The Church is for life,’ Francis tells Catholic Physicians

*By Hannah Brockhaus*

Vatican City, May 28 (CNA/EWTN News) - Ideologies which do not acknowledge and uphold the dignity of human life must be resisted and the Catholic Church’s teaching on life affirmed, Pope Francis told a group of Catholic doctors Monday.

“The Church is for life, and her concern is that nothing is against life in the reality of a concrete existence, however weak or defenseless, even if not developed or not advanced,” the pope said May 28 in the Vatican’s papal hall.

He noted the “hardships and difficulties” physicians may face when they are faithful to the teachings of the Catholic Church, particularly when they promote and defend human life “from its conception to its natural end.”

Doctors “are called to affirm the centrality of the patient as a person and his dignity with his inalienable rights, primarily the right to life,” he said.

The tendency to debase the sick man as a machine to be repaired, without respect for moral principles, and to exploit the weakest by discarding what does not correspond to the ideology of efficiency and profit must be resisted.”

Pope Francis spoke with members of the International Federation of Associations of Catholic Physicians ahead of a congress on the theme of “Holiness of life and the medical profession, from Humanae vitae to Laudato si’” in Zagreb, Croatia May 30-June 2.

Addressing the group, he praised the fidelity of their associations to the directives of the Magisterium and encouraged them to “continue with serenity and determination on this path.”

To be a Catholic doctor means to feel driven by “faith and from communion with the Church” to grow in Christian and professional formation and to know the laws of nature in order “to better serve life,” he said, stressing that the participation of Catholic physicians in the life and mission of the Church is “so necessary.”

Francis noted that the health and medical fields are a part of the advance of the “technocratic cultural paradigm,” which adores human power without limits and makes everything irrelevant if it does not serve a person’s own interests.

“Be more and more aware that today it is necessary and urgent that the action of the Catholic physician presents itself with an unmistakable clarity on the level of personal and associative testimony,” he urged.

He also encouraged working together with professionals of other religious convictions who also recognize the dignity of the human person, and with priests and religious who work in the healthcare field.

Continue the journey “with joy and generosity,” he said, “in collaboration with all the people and institutions that share the love of life and endeavor to serve it in its dignity and sacredness.”

Be Missionary Disciples, Archbishop Naumann Encourages Catholic Prayer Breakfast

*By Christine Rousselle*

Washington D.C., May 24 (CNA/EWTN News) - The United States is in need of another great awakening and religious revival, Archbishop Joseph Naumann of Kansas City in Kansas told the crowd at Thursday morning’s 14th annual National Catholic Prayer Breakfast.

In his keynote address May 24, Naumann bemoaned the state of culture in the United States, and said it is necessary to re-embrace truth, as well as the living Christ.


Naumann expressed concern over the “large number of Millennials” who either do not believe in God at all, or who instead consider themselves to be “spiritual, but not religious.” The archbishop said this new mentality of a non-religious spiritualism is akin to “a new paganism,” where the God of revelation has been transformed into a god or gods who are created to re-inforce individual desires.

“Our culture is indeed experiencing a crisis of faith that leads to a denial of truth,” said Naumann. “Once the relationship between man and God is severed, man becomes just a highly developed organism.”

Without this relationship with God, humans are simply objects with a value determined only by how useful they can be to others, explained Naumann, who is the incoming chairman of the US bishops’ pro-life committee.

A lack of relationship with God leads to hedonism, with “the pursuit of pleasure becoming the highest goal,” with people seeking to avoid suffering and death at all costs, he said. This further leads to a mentality that it is “acceptable to eliminate the one suffering,” whether it be someone who is elderly, unborn, or otherwise sick and unable to be cured effectively.

It is necessary to have a personal encounter with Christ in order to be able to live a virtuous life as Catholics, said Naumann.

“Without this personal encounter, our dogma and doctrine makes no sense,” he said.

The world has been plagued with sin since the Garden of Eden, but “God’s response to humanity’s rebellion is mercy,” and Christ rescued humanity when he became “one with us in all things but sin.”

Like a special operations soldier dropped behind enemy lines, Jesus entered fully into our humanity, enduring unspeakable suffering because of our sin.”

Naumann ended his keynote with a call for the crowd of well over 1,000 people present to be “missionary disciples” who spread the word of the Risen Christ to everyone, particularly people on the peripheries of society.

“We are called to renew our nation, not primarily by enacting laws, but by announcing the joy and hope of the Gospel of Jesus to individuals in desperate need of its good news. It is our task to reclaim our culture one mind, one heart, one soul at a time.”

In his remarks at the prayer breakfast, Ryan emphasized the importance of Catholic social teaching, while Brownback discussed religious freedom as a “God-given right.”

(see News Briefs, page 17)
(New Pentecost, cont. from page 2)

fruit. The same Holy Spirit still changing each one of us, individually and collectively, into the Image of Jesus Christ. The same Holy Spirit calling us to make disciples of all the nations.

An examination of the teaching of Jesus and the New Testament reveals the essential role of the Holy Spirit in the life and mission of the Church—and in the life and mission of every individual believer. A study of the tradition, the magisterial teachings of the Church and the Catholic Catechism underscores that this reality is meant to continue. It was not a onetime event.

The purpose of Pentecost was—and still is—the empowerment of the Christian Church, with the same power that raised Christ Jesus from the dead! The Holy Spirit draws us into communion with the Lord and a participation in his divine life and mission. That communion is lived in the Church. The Catholic Catechism, quoting St Augustine, affirms “What the soul is to the human body, the Holy Spirit is to the Body of Christ, which is the Church” (CCC # 797).

I am one of countless thousands whose life was profoundly changed by an experience, an encounter, with the Holy Spirit decades ago. I am old enough to remember when the Holy Spirit encountered me. This encounter was called “Pentecostal Catholics.” That was before the more refined term “charismatic” took prominence.

Pope Francis has taken to calling the experience a “Current of Grace.”

I do not really care for any adjectival description before the noun “Catholic.” I am a Christian, standing by choice in the heart of the Catholic Church, which stretches back to the earthly ministry of Jesus and forward to his return. I stand reaching out, with all Christians, into an age which needs to hear the good news of Jesus Christ and be set free.

In fact, it was an encounter with the Holy Spirit so many years ago which led me back home to the Catholic Church into which I had been baptized as a child. That same Holy Spirit which leads me to work with other Christians, across the confessional lines, in evangelistic and culturally engaging work and mission.

Sometimes, people ask me, all these years later, when they hear of my earlier identification with that movement called the Catholic Charismatic renewal, “What Happened to those Pentecostal/Charismatic Catholics?” I guess my life is one of many answers to that question. I give them the following answer.

The Holy Spirit continued to lead me into the heart of the Catholic Church. My hunger for more of God and my passionate love for the Word of God, led me to continued theological studies and to ordination as a member of the clergy; a deacon. My heart for evangelization led me to assist in the myriad of ministries available in the diocese in which I have involved for decades.

Do I still believe that the gifts of the Holy Spirit are available for ordinary Christians? You bet I do! I also hope that they assist us all in growing in the fruits of the Spirit and manifesting the character of Jesus Christ through living lives of real holiness.

I do not identify with any particular “movement.” Rather, I identify with the Lord Jesus Christ who has been raised from the dead and still pours out his graces through the Church which is his Body. My experience all those years ago was not about a specific movement—but about a new way of living in the Lord, by the Holy Spirit, in the Church, for the sake of the world.

Over the years, the term “ecclaisal movements” has become the term used to refer to the many movements within the Catholic Church which demonstrate that the Spirit of Pentecost is alive and well. Though each has a unique charism and mission, they all invite Christians to have a “personal” relationship with the Holy Spirit to live differently in the midst of the whole human race. Within the communion of the Church we become open and free in the love of human culture, in order to lead the world into the “new world,” which is the Church.

We are called to live a unity of life, where our Christian faith is not compartmentalized but rather informs and permeates our daily life. We are called to love the Church, recognizing that she is “some—one” not something—the Body of Christ continuing his redemptive mission on the earth until he returns. The missionary mandate extends to every state in life and every Christian vocation. They demonstrate that the gifts of the Holy Spirit are real and still available for all Christians.

The purpose of Pentecost is the birth—and continued rebirth—of the Church. The Church is “Plan A” and there is no “Plan B.” The notion of a Christian group being “para” Church is far from the purpose of Pentecost. The Holy Spirit was not poured out on the disciples so that they could form movements outside of the Church, or compete with one another in movements within her. Rather, so that they could become full members of Christ’s Church living his life within her bosom for the sake of the world.

Jesus told the disciples that he must ascend, to “my Father and your father, my God and your God” (John 20:17) because, in his own words “If I do not go I cannot send the comforter. And when he comes he will convict the world in regard to sin and righteousness and condemnation: sin, because they do not believe in me; righteousness, because I am going to the Father and you will no longer see me; condemnation, because the ruler of this world has been condemned.”

And in the same Gospel “I have much more to tell you, but you cannot bear it now. But when he comes, the Spirit of truth, he will guide you to all truth. He will not speak on his own, but he will speak what he hears, and will declare to you the things that are coming” (John 16: 7-15).

The Christian Church was empowered by the Holy Spirit to live differently in the midst of a world awaiting the fullness of redemption; to lead the world back to the Father, through the Son, in the Holy Spirit. Can we live this kind of transformed Christian life in the stuff of our own daily lives?

Yes, by living them in the heart of the Church by the power of the Holy Spirit.

There is a lot of “bad news” in our contemporary culture. However, this culture is not all that different than the cultures into which the early Christians were sent on mission; cultures such as the one which the Christians in Ephesus confronted. They needed the Holy Spirit to do their work and so we do.

The answer for the malady of this age is the same as the answer of those early disciples for their broken and lost age, the Gospel of Jesus Christ. Like them we are called to present the new culture which is revealed in the heart of the Church through the power of the Holy Spirit to our own age. As I continually proclaim, we are living in a new missionary age and we are called into the whole world to preach the Gospel in both word and deed.

The Second Vatican Council in the Catholic Church began with a prayer for a “New Pentecost.” The Holy Spirit was poured out on Pentecost and continues to be poured out on, in and through the Church, for the sake of her mission in the world. Pentecost was and is the birthday of the Church. The Holy Spirit is the soul of the Church and the source of her power for mission.

We need to pray for a New Pentecost for the WHOLE Church in this hour! We need more of the Holy Spirit for the work of the New Evangelization within the Church so she can take the mission to the whole world. We need to be baptized afresh in the Holy Spirit in order to take our role as a member of the Body of Christ in this new missionary age.

The Church needs to rise up in this hour with the same power with which she transformed the world of the first centuries. She can... by the power of the Holy Spirit!

Whatever happened to those Pentecostal/Charismatic Catholics? We are everywhere these days continuing to follow the guidance of the Holy Spirit by offering ourselves to the Lord in his Church and, through her, continuing the redemptive mission of the Lord until he returns.

Deacon Keith A. Fournier is a Senior Contributor to The Stream and the Founder and Chairman of Common Good Foundation and Common Good Alliance. A married Deacon of the Roman Catholic Diocese of Richmond, Virginia and his wife Laurine have five grown children and seven grandchildren. He is a human rights lawyer and public policy advocate who served as the first and founding Executive Director of the American Center for Law and Justice in the 1990’s. He has long been active at the intersection of faith and culture and serves as Special Counsel to Liberty Counsel. He is also the Editor in Chief of Catholic Online.

June 3: Feast of the Most Sacred Heart of Jesus

June 3: Feast of the Most Sacred Heart of Jesus
Archbishop Chaput Highlights Voices of Young Adults Ahead of Synod

Philadelphia, Pa., May 24 (CNA/EWTN News) - In an effort to highlight the voices of young people ahead of the Synod on Youth this fall, Archbishop Charles Chaput of Philadelphia is periodically offering his column space in the diocesan newspaper to young adults over the next four months.

"With a synod of the world’s bishops focusing on young people scheduled for this October, hearing directly from the young and those engaged in guiding them can be a great resource," he wrote.

The 2018 Synod will take place this October. Bishops from around the world will meet to discuss the theme, "Young People, the Faith, and Vocational Discernment."

In preparation for the gathering, the Vatican sent out a survey asking young people around the world about their experiences and beliefs. In March, 315 young adults were invited to the Vatican for a pre-synod gathering. They released a document summarizing their discussions at the end of the meeting.

Arising from that meeting, Archbishop Chaput decided to open his column to young adults earlier this month, he has shared the comments of two young people: Regina Luczyszyn, a 26-year-old graduate from Temple University Law School who is currently engaged, and Brother Bryan Kerns, a 29-year-old seminarian who will be ordained this summer.

Last week, Luczyszyn reflected on the need for young adults to be accompanied by faithful mentors. In a world marked by confusion, she said, many people bear wounds from a damaged past, so guides are necessary to help navigate the way.

"Finding Christ in the darkness isn’t always an easy journey," she said. "Christ gave us the answer by showing us the importance of mentorship and discipleship—a model the Church needs to revive if she expects young adults to follow Christ."

She highlighted chastity as one issue in which mentorship would be helpful, particularly in guiding questions during dating about appropriate boundaries and ways to express love in virtue.

Luczyszyn suggested that priests, religious, and laity can all be mentors to help navigate young adults through these trials. Just as Christ spent three years forming his disciples, she said the Church must accompany her members by "strengthening them, loving them, and teaching them."

This week, Brother Kerns reflected on the Church’s need to for strong witnesses, leading the Church towards the value of silence and rest. When the world is overwhelmed by noise, he said, people are unable to truly know themselves.

"The world is drowning in noise—the young in particular. And the noise is not the worst problem; it’s a symptom of our failure to understand our nature. We use noise as an antidote to our restlessness, when what we really need is rest."

He said the Church needs to evaluate how young adults can be encouraged make silence in their lives to face the burdens of this world and rely on the Church for silent strength. Brother Kerns said the answer is not another document or program—although those things may be helpful—but witnesses willing to lead by example.

"Our world, our Church, and especially our young people, need witnesses. Witnesses who prove irresistibly, through their words and actions, that Jesus Christ dwells with quiet fire in their hearts."

US Secretary of State Announces Major Religious Freedom Meeting

Washington D.C., May 29 (CNA/EWTN News) - The U.S. government will host its first-ever Ministerial Meeting to Advance Religious Freedom this summer, newly-confirmed Secretary of State Mike Pompeo announced May 29.

"Religious freedom was vital to America’s beginning. Defending it is critical to our future," Pompeo said at the announcement, which coincided with the release of the State Department’s annual report on the state of international religious freedom in 200 countries and territories.

"Our Founders understood religious freedom not as the state’s creation, but as the gift of God to every person and a fundamental right for a flourishing society. We’re committed to promoting religious freedom around the world, both now and in the future," he continued.

The ministerial meeting of government and religious leaders, rights advocates, and civil society leaders will take place in Washington on July 25-26. It will be the first ministerial that Pompeo will host as Secretary of State, which he said is "very intentional."

Ambassador-at-large for International Religious Freedom Sam Brownback also spoke at the State Department’s report release on May 29.

"For far too many, the state of religious freedom is dire," said Ambassador Brownback, who highlighted religious freedom violations in China, Burma, Turkey, Eritrea, Tajikistan, Saudi Arabia, Turkmenistan, and Pakistan that are documented in detail in the State Department report.

According to the State Department, hundreds of thousands of Uighur Muslims in China have been forcibly sent to re-education centers. New religious regulations that went into effect in 2018 have increased the Chinese government’s surveillance and monitoring of both Muslim and Christian minorities.

The report also documents the arrest of hundreds of Christians in Eritrea, where the government reportedly coerced numerous individuals into renouncing their faith.

"Saudi Arabia does not recognize the right of non-Muslims to practice their religion in public and imprisons, lashes, and fines individuals for apostasy, blasphemy, and supporting the state’s interpretation of Islam," said Brownback.

"We also remain very concerned about religious freedom or the lack thereof in Pakistan, where some 50 individuals are serving life sentences for blasphemy, according to civil society reports. Seventeen are awaiting execution," he continued.

In the annual religious freedom report, the State Department documents instances of religious persecution without comment or analysis. The report is a reference tool used by policy makers and civil society leaders to understand what occurred within the last year in each country.

This year marks the twentieth anniversary since the enactment of the International Religious Freedom Act in 1998—the passage of which created the ambassador-at-large for religious freedom position that Brownback now holds.

Ambassador Brownback said that it remains important for Americans to be informed and engaged in confronting these religious freedom violations.

"We all have a stake in this fight. One person’s bondage is another person’s burden to break. We’re all people with beautiful and undeniable human dignity. Our lives are sacred. Our right to choose the road our conscience takes is inalienable.”


"Religious freedom is under siege globally, challenging U.S. interests. It is no coincidence that the worst violators of religious freedom globally are also the biggest threats to our nation—those who wish to do Americans the most harm, and those who most want to tear down the pillars of democratic societies," Smith said in a statement.

"Thus, a robust religious freedom diplomacy not only reflects American values, but advances U.S. national security interests. It seems the Administration understands these facts, I look forward to working with them on this critical issue."


The 2016 legislation gave additional tools to the State Department to promote religious freedom abroad. It expands religious freedom training for diplomats, ensures that the ambassador-at-large for religious freedom can report directly to the Secretary of State, and allows for the naming of non-state actors who violate religious freedom.

"Getting the facts right on the global state of religious freedom is essential for the shaping of U.S. policy and priorities, and that is why the State Department’s annual report is so important," Smith said in his May 29 statement. 
La Tergiversación de la Conciencia

Nuestra Peregrinación Litúrgica no excluye la necesidad de una continua arrepentimiento, reforma y reconciliación. Seguir el camino con perfección está más allá de nuestra capacidad. Caminamos en este peregrinaje como seres humanos imperfectos y por lo tanto estamos dispuestos a caer en pecado. Esta inclinación al pecado, una tentación siempre presente, significa que el pecado es una realidad en nuestras vidas. La mayoría de las almas comprometidas a un peregrinaje fiel con el Señor se ahorraran el trauma espiritual de pecados muy graves, pero nadie está totalmente libre de pecado. Algún podría fácilmente decir: “Bueno, ¿yo no he matado a nadie?” Pero entonces debemos recordar las palabras de Jesús, “...cualquiera que se enoje contra su hermano, estará en peligro de juicio” (Mateo 5:22). Jesús nos dice claro que debemos tomar los mandamientos y todas Sus enseñanzas mucho más seríamente.

En la peregrinación de Jesús no sólo el asesinato está prohibido y pecaminoso sino el enojo hacia tu propio hermano.

Es muy común hoy en día que una persona, cuando se enfrenta con las enseñanzas de los mandamientos, se enoje contra su hermano y haga un llamado a la ‘conciencia personal’. Es casi como si ‘conciencia’ tuviera el poder de deshacerse de los mandamientos o prescindir de Dios con respecto a la vida moral. Esta no es la función del poder de la conciencia. Conocimiento personal o falta de conocimiento acerca de la rectitud o maldad de una acción puede llevar la conciencia de alguien a indicar si la culpabilidad es disminuida o completamente ausente y por lo tanto afecta la culpa personal. Sin embargo, la conciencia no puede hacer un juicio sobre la rectitud o maldad de la acción en sí misma. Nuestro Señor dice claramente que cualquier que se enoje contra su hermano, comete pecado.
En este caso la única pregunta que la conciencia puede hacer es, “¿me enoje contra mi hermano?” Desafortunadamente, algunos piensan que el papel de la conciencia es preguntar: “¿es malo para mí, aquí y ahora enojarme contra mi hermano?” Las circunstancias y condiciones pueden disminuir o aumentar la culpabilidad moral de un individuo pero en sí, el enojo contra su hermano, permanece como un comportamiento prohibido. Es decir, comportamiento que no es coherente con alguien determinado a seguir el camino marcado por Jesús.

La tergiversación de la conciencia que dice que es un regalo de Dios que nos permite determinar si algo, en sí mismo, es bueno o malo hace un gran daño al fiel peregrino que quiere vivir de acuerdo con la enseñanza de Jesús. Hay un gran número de comportamientos en nuestra sociedad, que aparentemente son exentos de los mandamientos. Estos caen en gran parte, pero no exclusivamente, en el ámbito de comportamientos sexuales que van desde el adulterio, fornicación, pornografía, anticoncepción, aborto y otras variaciones de exceso sexual. Muy interesantemente, el acoso sexual, que es ciertamente terrible e insostenible, cada vez más es reconocido como inaceptable. Se opone al Quinto Mandamiento porque daña a otro, se opone al Sexto Mandamiento porque toca la castidad y se opone al Séptimo Mandamiento porque ofende contra un trato justo de su prójimo. Sin embargo, aborto que es clara y específicamente rechazado por el Quinto Mandamiento (no matarás), por el Séptimo Mandamiento (literalmente ‘roba’ la vida del niño antes de nacer) y reiterada con frecuencia por la Iglesia como un mal se convierte de alguna manera un asunto dejado al juicio de la conciencia individual. Es aquí que la tergiversación de la conciencia como un vehículo capaz de tomar una decisión moral corta los límites de los Mandamientos y hace daños graves. Daña al niño que se destruye. Daña a la mujer que es engañada haciéndole creer que tiene autoridad de ‘conciencia’ para tomar esta decisión sin consecuencias morales de alterar la vida. Daña a toda la sociedad que es engañada en la creencia de que se trata de algo aceptable en un reino de “elección personal”. Nadie, hoy diría, me opongo personalmente al acoso sexual en el lugar de trabajo y nunca participare en este tipo de comportamiento pero no voy a interferir con la persona que determina en su conciencia que esto es de alguna manera aceptable. ¡Absurdo! El primer lugar para la conciencia a ir a verificar su exactitud son Los Mandamientos, el segundo es el Catecismo de la Iglesia Católica, y el tercero es un muy prudente director espiritual o confesor!❖

Diócesis católicas contribuyen con más de $58.7 millones para los esfuerzos de recuperación tras la tragedia por los huracanes de 2017 y los terremotos en México

WASHINGTON, 21 de mayo de 2018 – En respuesta a la destrucción causada por los huracanes Harvey, Irma y María y los terremotos en México, los católicos en los Estados Unidos han contribuido con casi 59 millones de dólares para las labores de recuperación y ayuda a víctimas y diócesis afectadas.

La Conferencia de Obispos Católicos de los Estados Unidos (USCCB) inició el año pasado la recolección especial de fondos para apoyar los esfuerzos de ayuda humanitaria, así como para proporcionar servicios pastorales y brindar apoyo financiero para reconstruir las instalaciones en las diócesis afectadas por estos desastres.

“La devastación causada por los desastres sin precedentes del año pasado sigue afectando las vidas de nuestros hermanos y hermanas en los Estados Unidos, en todo el Caribe y en México. Estamos profundamente agradecidos a las diócesis que realizaron colectas especiales o hicieron donaciones”, dijo el Arzobispo Thomas J. Rodi, Presidente del Comité de Colecciones Nacionales de la USCCB. El apoyo de los feligreses es un acto de caridad y un reflejo del amor al prójimo. Nosotros pedimos las continuas oraciones de apoyo para las personas afectadas por estos históricos desastres naturales.

Hasta mediados de mayo, las diócesis de Estados Unidos habían enviado los siguientes fondos para los esfuerzos de recuperación:
- Huracán Harvey – $37.2 millones
- Huracán Irma – $12.8 millones
- Huracán María – $6.1 millones
- Terremotos en México – $3.5 millones
Los esfuerzos de ayuda humanitaria y recuperación están siendo provistos por Caridades Católicas USA (CCUSA, por sus siglas en inglés) y Catholic Relief Services (CRS). CCUSA está recibiendo el 50% de los fondos recolectados en relación al Huracán Harvey y el 30% de los fondos para la ayuda por los huracanes Irma y María; CRS está recibiendo el 20% de los fondos destinados a los esfuerzos sobre Irma. Los fondos iniciales de las colecciones especiales respaldaron necesidades inmediatas, como alimentos, agua potable, productos de higiene y refugio. La recuperación de desastres a largo plazo se continúa ejecutando en la actualidad. CCUSA recientemente distribuyó $13.5 millones a nueve agencias de Cáritas Católicas en Texas y Louisiana donde el Huracán Harvey afectó a innumerables personas.

En respuesta a los huracanes Irma y María, CRS trabajó con Caritas La Habana en Cuba para proporcionar techos y colchones a las familias afectadas. En las Islas (vea Terremotos en México, página 20)
Noticias en Español

Noticias

¿Por Qué La Virgen María Es El Camino Más Rápido y Seguro Para Llegar a Jesús?

LOS Ángeles (ACI Prensa) - En su reciente columna, el Arzobispo de Los Ángeles, Mons. José Gomez, explicó por qué la Virgen María es el camino más rápido y seguro para llegar a su hijo Jesús.

El Prelado afirmó que María “forma parte de la misión de Él desde el principio, desde el momento en que le dijo que ‘sí, al ángel, y que Él fue concebido bajo su Inmaculado Corazón, por el poder del Espíritu Santo’.

“En la gran historia de la salvación, el Padre envió a su único Hijo para que naciera de una mujer. Jesús viene a nosotros a través de María, y nosotros vamos a Jesús por medio de María”, destacó.

El prelado recordó que la Virgen creó a Cristo, estuvo presente cuando Él convirtió el agua en vino en las Bodas de Caná, lo siguió, escuchó sus enseñanzas, presenció sus milagros y sobre todo, “estuvo de pie, a su lado junto a la cruz, para que Él no muriera solo”.

Tras la resurrección de Jesús, indicó Mons. Gomez, María “se convirtió en el corazón materno” de la Iglesia, ya que ella acompañó a los primeros cristianos en su perseverancia tal como lo consignan los Hechos de los Apóstoles.

En ese sentido, el Arzobispo de Los Ángeles señaló que en la actualidad, la Virgen “todavía nos acompaña, compartiendo nuestras alegrías y esperanzas, ayudándonos en todos los desafíos que nos presenta nuestra vida cotidiana. Ella nos abre todavía los brazos con amor tierno, para ofrecernos su consuelo y su guía”.

“Y así como sucedió con los primeros discípulos, Jesús quiere que ustedes lleven a María a sus hogares, a sus vidas y a sus corazones. Él quiere que ustedes la amen como a una madre. Él quiere que ustedes sientan el amor que ella tiene por ustedes y Él quiere que amen a María, como Él la ama”, afirmó.

Por ello, “tanto como ella ayudó a Jesús a crecer, la misión de María es ahora la de ayudarnos a crecer como hijos e hijas de Dios. Y ella tiene mucho que enseñarnos!”.

Mons. Gomez indicó que “los santos saben que nosotros vamos a Jesús del mismo modo que Él vino a nosotros: a través de María”.

“ Así que, jémen a María como madre! ¡Pidanle que sea una madre para ustedes y que nunca los deje! Pidanle que interceda por ustedes y que los ayude a crecer en la fe y a hacer la voluntad de Dios”, concluyó.

Obispos De Irlanda: Es Escolofriante El Resultado Del Referéndum a Favor Del Aborto

ROMA (ACI Prensa) - Los obispos de Irlanda lamentaron que el referéndum realizado el viernes 25 de mayo conllevara con el apoyo al aborto en el país y recordaron que la vida debe defenderse siempre, sin importar si está dentro o fuera del vientre materno.

El sábado 26, la Comisión encargada del conteo dio a conocer que un 66,4% de votantes apoyó la derogación de la Octava Enmienda de la Constitución, que protege el derecho a la vida de la madre y del niño por nacer, mientras que el 33,6% votó para que

se mantuviera.

Con esta decisión, el gobierno de Irlanda podrá modificar las leyes para permitir el aborto hasta las 12 semanas de gestación, llegando hasta 24 en algunos casos.

Tras conocer el resultado del referéndum, el Obispo de Limerick, Mons. Brendan Leahy, afirmó que “si bien el resultado final del referéndum muestra la voluntad de la mayoría, no quiere decir que sea la de todos”.

Según informa el Limerick Leader, en un menaje que fue leído en todas las misas de su diócesis, el Obispo resaltó que “la Iglesia atesora la vida por encima de todo y también en el vientre materno. Incluso antes del referéndum eso era un valor esencial y sigue siendo así. El resultado, en ese sentido, es profundamente lamentable y escandalífero”.

El Prelado alentó asimismo a ayudar a las embarazadas que pasan por situaciones complicadas y exhortó a ser “una sociedad más coherentemente cuidadosa, una sociedad que apoye a las mujeres en estas circunstancias para recibirlas siempre con amor y apoyo”.

Por su parte, el Arzobispo de Armagh y Primado de Irlanda, Mons. Eamon Martin, lamentó que con el referéndum “hemos elevado el derecho a la opción personal por encima del derecho fundamental a la vida”.

Según informa el Irish Times, el Prelado hizo esta afirmación en la Misa que celebró el domingo en la localidad de Knock, donde también manifestó estar “profundamente avergonzado por el hecho de que hemos anulado el derecho a la vida, en la Constitución, para todos los nacidos. Nuestro país está ahora en camino a legislar por un régimen liberal de aborto”.

Sin embargo, “sigue siendo importante, tal vez más que nunca, reafirmar la santidad de toda vida humana”.

“Eliminar la vida de cualquier ser humano inocente sigue siendo seriamente equivocado”, alertó.

Para Mons. Diarmuid Martin, Arzobispo de Dublin, el resultado del referéndum también es una especie de evaluación de la Iglesia.

En la Misa que presidió el domingo en la localidad de Maynooth, el Prelado explicó que “muchos verán el resultado del referéndum también es una especie de evaluación de la Iglesia”.

“Ser provida significa redescubrir radicalmente en todas nuestras vidas un amor especial por los pobres entre nosotros, una amistad profunda y sincera con los demás que pasan por situaciones complicadas”, señaló.

Según informa el diario arquidiocesano The Leaven, así lo indicó el Prelado en su intervención en el Día de Limpieza Nacional de Oración realizado en Washington el 24 de mayo, un evento en el que distintos líderes católicos de Estados Unidos se reúnen para dialogar sobre algunos temas de interés nacional.

Reflexionando sobre la grave crisis de fe que se vive en el país norteamericano, el Arzobispo citó al autor del libro “The Benedict Option”, Rod Dreher, quien alerta sobre “la caída en la asistencia a Misa, el gran número de millones que profesan el ateísmo o, más comúnmente, se identifican como espirituales pero no religiosos”.

El Arzobispo de Kansas City precisó que “esta espiritualidad no religiosa es un nuevo paganismo, donde Dios no es el Dios de la revelación que se deja conocer por nosotros, sino un dios o varios dioses que son moldeados según nuestras propias ideas para reforzar nuestros deseos”.

Se consideraba pagano en la antigüedad a quienes adoraban a los ídolos y no a Dios. De modo ampio entonces, el neopaganismo podría definirse como la postura en que la persona no ve el bien supremo en Dios, sino en algo diferente como el dinero, el poder o el placer.

Esta realidad, prosiguió el Prelado, es descrita por Dreher así: “Dios podría no estar muerto, pero está en una casa hogar confinado en su cuarto”.

“Nuestra cultura está experimentando una crisis de fe que lleva a la negación de la verdad. Una vez que la relación entre el hombre y Dios se ve afectada, el hombre se convierte en una especie de organismo altamente desarrollado”, señaló el Arzobispo.

Entre los peligros de esta crisis está que “el ser humano se convierte también en una cosa más en un mundo de cosas. El materialismo reina y genera el utilitarismo: nuestro valor está determinado por nuestra utilidad”.

Entonces, advirtió Mons. Naumann, “no poseemos derechos inalienables que nos son dados por Dios” y “la obtención del placer se convierte en una meta más vacía”.

Con esto, dijo el Arzobispo de Kansas, “el sufrimiento y la muerte se convierten en los grandes enemigos que tenemos que eliminar o al menos impedir”.

(vea Noticias en Español, página 20)
con la huida a Egipto, la muerte de Lázaro, la enferme de David, el sufrimiento de Tobías o el dolor de Job”;

entre los hijos y las mujeres de Abraham, las tragedias desde la “violencia fratricida de Caín y Abel, las peleas toda realidad humana, está marcada por el sufrimiento comprender y superar” , afirmó.

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y se aprende la fe, se aprende a hacer el bien” .

comunidad donde se enseña y se aprende a amar. Y

Padre realizó una defensa radical de la familia y de

fundamental para la Iglesia y la sociedad en la que

llamado a fortalecer la familia, por ser una institución

un corazón y un alma a la vez” .

Es nuestra tarea reclamar nuestra cultura: una mente, que necesitan desesperadamente de la Buena Noticia.

que “estamos llamados a renovar nuestra nación, no principalmente con leyes, sino anunciar la alegría y la esperanza del Evangelio de Jesús a las personas que necesitan desesperadamente de la Buena Noticia. Es nuestra tarea reclamar nuestra cultura: una mente, un corazón y un alma a la vez” .

Papa Francisco Pide Intensificar El Compromiso De La Sociedad Con La Familia

VATICANO (AgPrensa) – El Papa Francisco hizo un llamado a fortalecer la familia, por ser una institución fundamental para la Iglesia y la sociedad, y de ahí que se aprende a amar, a rezar, pero también a vivir en comunidad.

En una audiencia que concedió este viernes 25 de mayo a directivos y personal de la Comisión de Roma y de la Dirección de Sanidad del Departamento de Seguridad Pública junto con sus familias, el Santo Padre realizó una defensa radical de la familia y de su importancia en la sociedad de hoy. Francisco recordó que “la familia es la primera comunidad donde se enseña y se aprende a amar. Y también es el contexto privilegiado en el que se enseña y se aprende la fe, se aprende a hacer el bien”.

“Estas cosas, la fe, el amor, el hacer el bien, se aprenden solamente ‘en dialecto’, el dialecto de la familia. No se aprenden en otro idioma”, aseguró.

El Papa explicó que “la buena salud de la familia es decisiva para el futuro del mundo y de la Iglesia, considerando los múltiples retos y dificultades que hoy se presentan en la vida de cada día”.

“Efectivamente, cuando se encuentra una realidad amarga, cuando se siente el dolor, cuando irrumpen la experiencia del mal o de la violencia, es en la familia, en su comunión de vida y amor que todo se puede comprender y superar”, afirmó.

No obstante, advirtió, “la familia misma, así como toda realidad humana, está marcada por el sufrimiento”.

En este sentido, puso como ejemplo algunos casos recogidos en la Biblia sobre familias en dificultades, desde la “violencia fratricida de Caín y Abel, las peleas entre los hijos y las mujeres de Abraham, las tragedias de David, el sufrimiento de Tobías o el dolor de Job”; hasta las dificultades que sufrió la Sagrada Familia con la huida a Egipto, la muerte de Lázaro, la enferme-
El V Encuentro Nacional de Pastoral Hispana/Latina

Se realizará del 20 al 23 de Septiembre en Grapevine, Texas, con la participación de Obispos Católicos y Delegados de los Estados Unidos

WASHINGTON, 8 de mayo de 2018 - En septiembre, la Conferencia de Obispos Católicos de los Estados Unidos (USCCB) realizará en Grapevine, Texas, el V Encuentro Nacional de Pastoral Hispana/Latina con la participación de más de 3.000 delegados de todo el país bajo el lema “Discípulos Misioneros: Testigos del Amor de Dios”. El evento servirá a los miembros de la Iglesia Católica de los Estados Unidos para reflexionar sobre el crecimiento del número de latinos católicos en el país. Las reuniones durarán cuatro días y se enfocarán en discutir, analizar y evaluar las formas en que la Iglesia en Estados Unidos puede responder mejor a la presencia Hispana/Latina y fortalecer la manera en que los miembros de esas comunidades atienden el llamado al discipulado misionero. El V Encuentro será dirigido por obispos y delegados de Estados Unidos en funciones de liderazgo diocesano de todo el país, así como por representantes de movimientos eclesiales, organizaciones e instituciones católicas.

Como una actividad prioritaria del Plan Estratégico 2017-2020 de la USCCB, este evento será la culminación de un proceso de dos años de evangelización, misiones y consultas, llevados a cabo mediante una serie de Encuentros Diocesanos realizados hasta ahora en 9 regiones y 143 diócesis de Estados Unidos. Hasta la fecha, más de 51.000 líderes han participado en los encuentros regionales y diocesanos, y más de 26.000 se han preparado como discípulos misioneros.

En la actualidad, los latinos representan el 40 por ciento de los 74 millones de personas que se identifican como católicos en los Estados Unidos, según un promedio ponderado de encuestas recientes del Public Religion Research Institute y el Pew Research Center y ajustado por un modelo patentado del Equipo de Investigación de V Encuentro, que toma en consideración la afiliación imputada a los niños que no se incluyeron en las encuestas.

El Obispo Michael F. Olson, de la Diócesis de Fort Worth, será el anfitrión de este evento nacional que se realizará en Grapevine, Texas, de 20 al 23 de septiembre.

Por favor tener en cuenta que las acreditaciones de prensa deben realizarse con anticipación. No se aceptarán solicitudes de acreditación en la sede del evento.

Los periodistas interesados en cubrir V Encuentro deben llenar y enviar la solicitud que se puede encontrar aquí en Inglés y en Español. En la sede del evento habrá un Centro de Prensa con todas las facilidades para los periodistas. Los eventos de la sala principal serán transmitidos en vivo en www.usccb.org.

La fecha límite para remitir las solicitudes de credencial es el 13 de septiembre de 2018. Para preguntas y/o concertar entrevistas periódicas antes del evento, favor contactar a Judy Keane o Miguel Guilarte, o enviar un correo electrónico a media-relations@usccb.org

Para más información acerca del V Encuentro Nacional, favor visitar https://vencuentro.org/

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(Reprinted from page 12)

received a devotion to praying the Holy Rosary from his mother Giuditta Montini Azghisi. Moreover, the future pope grew up in “the proximity” of Mary. His childhood home was near Santa Maria delle Grazie (“Holy Mary of Grace”) Shrine, to which he and his family remained attached for life. According to his biographer and former personal secretary, Msgr. Pasquale Macchi, on May 30, 1920, young Father Montini celebrated his first Mass at the altar dedicated to the Blessed Virgin. Throughout his priestly life, Mary and churches dedicated to Mary played a special role in the future pope’s life, so much so that he called the Marian shrines “hospitals of the spirit,” because in these God continued his work of healing broken lives under Mary’s motherly guidance and assistance.

In 1954, when Pope Pius XII appointed Montini archbishop of Milan, he continued his devotion to Mary. In conclusion of the annual spiritual exercises, Archbishop Montini hiked on foot among the 14 chapels of the Viale delle Cappelle (“Avenue of the Chapels”) in Varese, reciting the Rosary. The tradition of praying the Rosary while hiking among the chapels of the Sacred Mountain of Varese, first started by Archbishop Montini, became a popular pilgrimage destination for many faithful visiting from the Piedmont and Lombardy regions and from as far as Switzerland.

No doubt Montini was the pope of the firsts regarding Mary and Mariology. On May 13, 1967, Pope Paul VI flew to Portugal and became the first pope to visit Fatima, where he met with Sister Lucia. Paul VI was the first Roman Pontiff to visit Ephesus in Turkey and the house where, according to tradition, Mary lived. On July 26, 1967, Paul VI visited the church of the Council of Ephesus, where in A.D. 431 Mary was proclaimed Theotokos, Mother of God, a dogma of faith accepted by the then-undi-

vided Church, East and West. This visit is particularly memorable in the history of ecumenism; Paul VI entrusted ecumenical efforts to Mary and her special intercession, adding that common faith and common veneration of Mary build a solid ground for ecumenical dialogue between the Catholic and Eastern Orthodox Churches.

Upon his return to Italy, at his August 2, 1967, general audience, Paul VI spoke with praise for the Christian East and the common faith as defined by the first ecumenical councils of Nicaea (325), Constantinople (381), Ephesus (431), and Chalcedon (451), which were all held in the East. “These are not the only Ecumenical Councils celebrated in the East; but these four Councils were and remain worthy of particular reverence. It was they who gave the Church, after the first centuries of persecuted and almost clandestine life, the conscience of its constitutional and unitary structure. It was they who highlighted and established with authority the fundamental dogmas of our faith, on the Most Holy Trinity, Jesus Christ, and Our Lady,” he said to the people gathered in Castel Gandolfo, the papal summer residence.

Like his papal predecessor, Jorge Bergoglio’s devotion to Mary and Marian iconography is well known. As a bishop and then a cardinal, Bergoglio would visit the Basilica of St. Mary Major to pray every time he visited Rome. In Germany, Bergoglio was particularly devoted to a Bavarian painting of “Mary Untier of Knots”; he brought a copy of the painting back to Argentina and promoted devotion to Mary under this special title.

Pope Francis’ March 3, 2018 decision to include the Memorial of Mary, Mater Ecclesiae, in the liturgical calendar on Pentecost Monday is continuing and fulfilling Vatican II and what “the pope of the firsts” established. There is an integral continuity between Blessed Paul VI and Pope Francis, and their common dedication to Mary proves it. What Paul VI defined Francis decreed, so that the devotion to Mary, Mother of God and Mother of the Church, continues in an unbroken continuity.

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NORTH COAST CATHOLIC / JUNE 2018 / www.srdiocese.org 21
CDF Prefect: That Only Men Can Be Priests Is ‘Definitive’

By Hannah Brockhaus

Vatican City, May 30 (CNA/EWTN News) - The teaching of the Catholic Church on the impossibility of ordaining women to the priesthood, now or in the future, is clear—and to sow confusion by suggesting otherwise is a serious matter, wrote the Vatican’s top authority on doctrine.

In a May 29 article in Vatican newspaper L’Osservatore Romano, Cardinal-elect Luis Ladaria, head of the Congregation for the Doctrine of the Faith, wrote that “Christ wanted to give this sacrament [of holy orders] to the twelve apostles, all men, who, in turn, transmitted it to other men.”

“The Church has always recognized herself bound by this decision of the Lord, which excludes that the ministerial priesthood can be validly conferred on women.”

Taking this into account, as well as Pope St. John Paul II’s 1994 apostolic letter “Ordinatio sacerdotalis,” which states that all Catholics must “definitively” follow this teaching, Ladaria said, “it is a matter of serious concern to see the emergence in some countries of voices that question the finality of this doctrine.”

“To argue that the Church’s prohibition on women priests has not been defined “ex cathedra” and that a pope or council could change the teaching in the future “creates serious confusion among the faithful,” and undermines the authority of the magisterium, he said.

Ladaria spelled out several reasons why the Catholic Church cannot ordain women to the priesthood, the first being that it is part of the substance of the sacrament of holy orders that the person receiving ordination be a man. And the Church cannot change this substance because the sacraments, as instituted by Christ, are the foundation of the Church.

Contry to what some have argued, this limit on holy orders, Ladaria explained, does not prevent the Church from being effective in her ministry, because if the Church cannot change something, it is because “the original love of God intervenes on that point.”

(see CDF Prefect, page 24)
Vatican Hospital Issues New Charter On Rights of ‘Incurable’ Children

By Elise Harris

Vatican City, May 29 (CNA/EWTN News) - A month after the death of UK toddler Alfie Evans, the Vatican’s Bambino Gesu children’s hospital issued a new charter on the “rights of the incurable child,” outlining basic rights for both parents and children.

Among other things, the charter says children with terminal diseases have the right to second opinions and better diagnostic and palliative care, as well as the right to better experimental treatments and to be moved across international borders.

The charter was presented May 29 as part of a seminar course titled “Are there incurable children?” It took place a month after the April 28 death of Alfie Evans, a gravely ill toddler who passed away just before his second birthday after being removed from life support during an intense legal battle over his treatment.

Consisting of 10 articles, the hospital’s new charter draws on previous national and international charters for the rights of hospitalized children, and affirms that proper medical care does not involve just looking for a cure, but also includes palliative care, as well as spiritual and psychological support for the family.

A summary of the charter posted to Bambino Gesu’s website refers to the case of Alfie Evans, as well as that of British infant Charlie Gard, who died at 11 months old in 2017 after a similar legal battle over his treatment and transfer.

Both children suffered from either unidentified or rare degenerative diseases and were denied the right both to further experimental treatment and international transfer, despite the fact that doctors outside of the UK were willing to provide experimental treatments.

In both cases, Bambino Gesu offered to take the children and provide for their palliative care, and in both cases the request to transfer was denied by British courts and hospitals, despite the fact that in Evans’ case, the child was granted Italian citizenship.

Article 5 of the new charter says children “have the right to use experimental diagnostic-therapeutic protocols approved by ethics committees that avail themselves of specific pediatric skills,” and that risk factors must naturally be reduced as much as possible.

The charter notes that in the cases of Evans and Gard, the most controversial point was the decision of hospitals and judges not to authorize the transfer of the children abroad, despite their parents’ wishes.

To this end, it notes in the charter that European citizens have the right to receive care in every country that is part of the European Union, choosing whichever healthcare facility they wish for either planned or unplanned care.

Also highlighted is the child’s right to take advantage of cross-border healthcare. In article 6, the charter stresses that the right of the family to “the choice of a doctor, medical team and healthcare facility of their trust, even if they move to a country other than their own” must be respected by the facility where the child is hospitalized.

In article 7, which touches on palliative care, the charter also emphasizes that whenever possible, the child has the right “to stay in their own home for their health needs, even complex ones."

Likewise, the child also has a right “to receive adequate pain treatment, both physical and psychological.” Symptoms and suffering, the document says, “must be possibly prevented and always alleviated.”

Palliative care, the charter emphasizes, “must be integrated early in treatment planning as a complement to curative and rehabilitative measures.”

Summer 2018 Youth Ministry Events

Diocese of Santa Rosa Youth Ministry Office invites you to stay up to date with our programs, prayers and reflections.

July 28th – July 1st Accompany Us This Summer: Youth on a Mission @ St. Mary’s College, Moraga (10th -12 grade) – Leadership & Discipleship Training

July 8th - 13th Little Flower Camp (5th - 12th grade girls)

July 15th – 20th Eureka Mission Trip @ St. Bernard, Eureka with Betty Chinn (9th - 12th grade ) Service

July 16th - 19th (9a - 3p) Catholic Baseball Camp @ Cardinal Newman high school (5th - 8th grade ) – Sports Ministry

July 27th - 29th Steubenville Nor Cal @San Mateo Convention Center (9th - 12th grade) – Sacramental, Evangelical, Charismatic Renewal

TEXT: “SRYOUTH” to 84576 to stay in touch
Engaged couples face a barrage of decisions. Beyond the selection of the dress, cake and sparkling wine, there are party favors and invitations, not to mention the photographer and the honeymoon. Some decisions, of course, warrant more thought, discussion and prayer; this includes decisions about family planning. When considering their options, couples should be sure to learn about natural family planning. There are several methods of NFP but all of them teach the couple to identify the fertile time in the wife’s cycle, empowering the couple to postpone pregnancy by abstaining during the fertile time or to seek pregnancy by using the fertile time.

NFP has many advantages over other forms of family planning. When properly used, it is as effective in delaying pregnancy as hormonal contraception, without the side effects. It is also effective in helping couples conceive when they desire a baby, and aids couples who struggle with infertility to identify the underlying causes so they can conceive naturally. It is environmentally responsible, very inexpensive and surprisingly simple to learn. It creates no artificial barriers between husband and wife but fosters communication and mutual respect. Couples who use NFP often report higher marital satisfaction, resulting from better communication and mutual respect. 

Ultimately, however, NFP is not merely one option among others but it is the choice that aligns with God’s beautiful plan for marriage and it thus provides benefits of a whole different order. Pope St. John Paul II has taught that God created humans with bodies so that we can use them to make his invisible love visible and tangible in this material world. We do this in many ways but marriage is a paradigm, a shining example, of sacramental love; that is, love which uses the rich graces of God’s beautiful plan for marriage. 

When couples tinker with God’s design, however, cutting short the act itself, or altering the reproductive system with any form of sterilization or contraception, they, in effect, deny the sacramental character of their bodies. Into the very act which is meant to embody a total gift of self, there is introduced a kind of withholding of self.

Probable every couple in the world would use NFP except for one challenge: NFP requires a couple to refrain from sexual intimacy during the fertile time if avoiding pregnancy. Most of the time, this abstinence is not too hard and it does have some positive effects. Many couples report, for example, that periodic abstinence keeps their marriage fresh and Pope John Paul II observed that we cannot give ourselves away to another in love until we have gained control over ourselves. From the Christian point of view, the practice of NFP is similar to the requirement that we always tell the truth or that we help the poor. Most of the time we can tell the truth or help the poor without too much sacrifice, but we must do these things all of the time whether they are easy or not.

The great good of NFP is that it allows couples to extend the rule of reason to the management of their fertility in cooperation with God and to share in the rich graces of God’s beautiful plan for marriage. Marriage has been designed to reflect the self-gift of Jesus to his bride, the church, who receives this gift and gives herself completely in return to Jesus. In this mutual love, the people of God, through the waters of baptism, are born. Marriage has also been designed to reflect the Trinity. The Father gives himself completely to the Son, who receives this self-gift and gives himself completely to the Father. The love between the Father and the Son is the third divine person, the Holy Spirit. To sum up, NFP opens the way for the true glory of marriage, reflecting the community of the church and the community of the Trinity. It extends the rule of reason and encourages spouses to develop self-discipline, which facilitates the total gift of self and openness to life and to God. It reduces the risk of divorce, fosters mutual respect and deepens the bond of husband and wife.

Deacon Bill Turrentine and his wife, Patricia, have taught NFP with the Couple to Couple League for 32 years. Deacon Turrentine recently wrote a book titled “Your Love Story: A Guide to Engagement and Marriage,” which is available from the Couple to Couple League at https://ccl.org/store/yourlovestory.