Vatican City, Oct 29 (CNA) - The fifteenth ordinary general session of the Synod of Bishops closed on Saturday. After a long afternoon of voting by the synod fathers, a final document was approved, mostly addressing the topics of young people, faith, and vocational discernment.

After nearly a year’s preparation, and more than three weeks of synodal sessions, the Oct. 27 document had been keenly anticipated by Church leaders and the media. But most of the anticipation was about how the synod would address topics only tangentially linked to the synod’s official program.

The three most prominent of these were the clerical sexual abuse crises still engulfing the Church in some parts of the world; the ways the Church speaks about human sexuality, and especially homosexuality; the concept of “synodality” in the exercise of the Church’s teaching and governance.

(see Synodality, page 4)

New York Friar’s New Album Says Life Is a Pilgrimage Made ‘Poco A Poco’

By Mary Rezac

New York City, N.Y., Oct 24 (CNA) - Musical inspiration can come from unexpected places—like a Franciscan friar’s struggle to learn Spanish.

The inspiration for the title and theme of “Poco a Poco,” a new CD from the Franciscan Friars of the Renewal, came from a friar living in Honduras, who worked at a hospital that serves the poorest of the poor.

Although he was having a hard time learning Spanish, the friar wanted to

(see Friar’s Pilgrimage, page 6)

After Synagogue Shooting, Bishops Decry Anti-Semitism and Pray for Victims

Pittsburgh, Pa., Oct 29 (CNA/EWTN News) - Catholic bishops promised prayers for victims and their families while condemning anti-Semitism, after a shooting at a Pittsburgh synagogue Saturday killed 11 people.

“To our brothers and sisters of the Jewish community, we stand with you,” said Cardinal Daniel DiNardo of Galveston-Houston, president of U.S. Conference of Catholic Bishops.

“May Almighty God be with them and bring them comfort at this tragic time.”

The cardinal, originally a priest of Pittsburgh, condemned the shooting and challenged officials “to confront the plague of gun violence.”

Bishop David Zubik of Pittsburgh said the diocese and the synagogue’s relationship has been “close over many years.”

The bishop said “anti-Jewish bigotry, and all religious and ethnic bigotry, is a terribly sin” and emphasized the importance of prayer and charity after the shooting.

“As we pray for peace in our communities and comfort for the grieving, we must put prayer into action by loving our neighbors and working to make ‘Never again!’ a reality.”

(see Synagogue Shooting, page 6)
The Reality of Perception

The Report of the Attorney General of the State of Pennsylvania which charged that the Church continued to be complicit in the cover-up of child sexual abuse has shaken the confidence of Catholics all across this country. While much could be said about the Pennsylvania report the reality is that perception is as powerful as truth. The perception of many is that the report points to serious gaps in the Church’s dealing with child sexual abuse. The fact that the report mainly references crimes and mishandling in the 60’s, 70’s and 80’s and makes no mention of what has been done since 2002 gives the impression that it is pointing to failures in 2010 to 2018. While there have been failures in these years, they are far different than the ones reported from decades ago.

In recent decades the Church has taken very strong and active measures to help assure that children under the care and supervision of the Church are kept as safe as possible. This effort includes fingerprint screening of every employee and volunteer who has regular access to children. In addition, these same persons are required to view a training video which points out some of the signs of predatory behavior on persons. In addition, these same persons are required to view a training video which points out some of the signs of predatory behavior on persons.

There is a strong tendency to use the word ‘cover-up’ in regard to the revelation of the names of those who have been accused of some kind of evil in regard to children. I have been reviewing files for the past month and have established what I believe to be a complete list of all of the accused. Now I must determine if there is some legal reason why I would be prohibited from releasing certain names on that list. There is a strong tendency to use the word ‘cover-up’ in regard to the due diligence which I am trying to exercise. I have no desire to cover up anything. My desire is to release all of the names but what I want to do and what others may want me to do is not necessarily the same as what should be done or what the law allows me to do. What I can say now is that none of the priests on the list is involved in any active Church ministry. All of them are deceased, laicized or permanently removed from ministry.

It is precisely to help me discern the release of certain records that I have added two additional members to the Diocesan Review Board: Honorable Charlotte Walter Woolard, Retired Judge of the California Superior Court and Honorable Daniel (Mike) Hanlon, Retired Justice of the California Court of Appeal. I have had an initial discussion with them about the priests accused and plan on additional conversations with them. Sometimes the determination that a name can and should be released is easy. Sometimes this is not so easy. While concern for the healing of a victim can be and is a very strong consideration it is not the only consideration. I want any victim to know that I take their allegation very seriously and yet, at the same time, I want to follow the law. State law regarding the confidentiality of employee records (which includes priests) is very important. I cannot act in a way which, even with very good intentions, violates that law.

I plan to talk to all the priests of the Diocese about these matters in November, I have a meeting of the Diocesan Review Board scheduled in December and hope to set a January date for the revelations of the names which I am able to release. While this is going on there is ongoing need for prayers. Prayers for healing and reconciliation. Prayers for restoration of trust. Prayers for wisdom. Prayers. Prayers. 

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PRIESTLY ORDINATION ANNIVERSARY

Rev. Angelito Peries,
November 16, 1974
Rev. Gary Logan,
November 21, 1993
Rev. Chinh Nguyen,
November 25, 1994

Prayer for Priests

Gracious and loving God, we thank your for the gift of our priests. Through them, we experience your presence in the sacraments. Help our priests to be strong in their vocation. Set their souls on fire with love for your people. Grant them the wisdom, understanding, and strength they need to follow in the footsteps of Jesus. Inspire them with the vision of your Kingdom. Give them the words they need to spread the Gospel. Allow them to experience joy in their ministry. Help them to become instruments of your divine grace. We ask this through Jesus Christ, who lives and reigns as our Eternal Priest. Amen.
Chinese Authorities Destroy Two Marian Shrines Despite Vatican-China Agreement

By Mary Rezac

Beijing, China, Oct 26 (CNA) - As part of an ongoing crackdown on religious practice in the country, Chinese authorities demolished two Catholic Marian shrines this week. The move comes just one month after the Chinese government signed an agreement with the Vatican regarding the appointment of bishops.

According to reports from AsiaNews, government authorities destroyed the Marian shrines of Our Lady of the Seven Sorrows in Dongergou (Shanxi), and Our Lady of Bliss, also known as Our Lady of the Mountain, in Anlong (Guizhou). The shrines were pilgrimage sites for both the official Chinese Catholic Church and the “underground” Catholic Church in China.

Authorities claim that the shrine in Anlong was destroyed because it lacked the necessary building permits. Local Catholics told AsiaNews that they believe the demolitions were part of the so-called “Sinicization” efforts of the Communist Party to bring the Catholic Church more in-line with the government’s understanding of Chinese culture, society and politics.

Last month, the Holy See announced that Pope Francis had signed an agreement with the Chinese government intended to normalize the situation of China’s Catholics.

The Church in China has been split between the “underground” Church, in full communion with Rome, and the state-run Chinese Patriotic Catholic Association (CPCA), loyal to the government and not the Vatican.

The Chinese government appointed bishops of the CPCA, including several illicit consecrations not authorized by Rome.

While the exact parameters of the accord are unknown, the Vatican announced in September that Pope Francis had lifted the excommunication of seven illicitly consecrated bishops after the signing of a provisional deal with the Chinese government.

Two government-sponsored bishops recently attended the synod meeting on young people in Rome. One of them, Bishop Joseph Guo Jincai, was excommunicated by Rome at the time of his appointment in 2010.

Under the terms of the arrangement, Beijing may propose candidates for bishop, but the Pope must give final approval.

The agreement was intended to regularize the situation of the Church in China, moving towards a unification between the underground and state-sponsored branches. The Vatican-China deal, which Rome termed “pastoral” rather than “diplomatic” has been roundly criticized by human rights groups and some Church leaders, including Cardinal Joseph Zen.

Zen, the former bishop of Hong Kong wrote in a column for the New York Times this week that the agreement was a step toward the “annihilation” of the Catholic Church in China.

Videos taken by locals and posted on AsiaNews this week show authorities using cranes to remove statues from the two Marian shrines; in another video jackhammers can be heard demolishing the Our Lady of Bliss shrine.

The demolitions are the latest in a series actions taken against religious sites, which have continued throughout 2018. In December, a Catholic church in Shaanxi province was completely demolished, despite having previously obtained the necessary legal permits from the Religious Affairs Bureau, according to AsiaNews.

In late February, local government authorities forcefully removed the crosses, statues, and bell towers from a Catholic church, according to a Union of Catholic Asian News report.

In May, human rights group China Aid reported that a Christian church in China’s Henan province had been “completely razed”, and 40 parishioners that tried to stop the destruction were detained.

In early June, the Way of the Cross at the sanctuary of Our Lady of Mount Carmel in China’s Henan province, a popular pilgrimage site for many Catholics, was torn down by local government authorities without any reason given.

In July, government officials bulldozed Liangwang Catholic church in Shandong province, despite the site having recently been given a government permit to operate legally as a church.

The increased action coincides with changes at the level of the national government in the Spring of this year. At the same time that President Xi Jinping removed limits on his term of office, state supervision of the Catholic Church was placed under the Chinese Communist Party.

New regulations on religious practice went into effect in February, including a prohibition on children entering churches.

In September, the Chinese government placed further restrictions on evangelization, making it illegal for any religious prayers, catechesis or preaching to be published online.

While Cardinal Zen condemned the violations of religious freedom in his opinion piece this week, he warned clergy of the underground church against starting a “revolution.”

“They take away your churches? You can no longer officiate? Go home, and pray with your family. Till the soil. Wait for better times. Go back to the catacombs. Communism isn’t eternal.”

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Cardinal Zen: The Vatican is Badly Mishandling China Situation

Hong Kong, China, Oct 26 (CNA) - The recent agreement between the Vatican and China is a step towards the “annihilation” of the Catholic Church in China, Cardinal Joseph Zen, former bishop of Hong Kong, wrote in a New York Times op-ed published on Wednesday.

Zen, who has been openly critical of Vatican’s approach towards China in the past, did not hold back in his assessment of Pope Francis’ new deal and in offering his views on communist governments.

A Sept. 22 agreement between the Holy See and Beijing was intended to normalize the situation of China’s Catholics. The Church in China has been split between the “underground” Church, in full communion with Rome, and the state-run Chinese Patriotic Catholic Association (CPCA), which was not. The Chinese government appointed bishops of the CPCA.

The September agreement was designed to unify those groups, by approving a formula through which Pope Francis would approve bishops nominated by Beijing.

But Zen’s op-ed said the distinction between the underground Church and the CCPA has not been eradicated.

He said those who attend the “underground” Church worship in secret and are subject to persecution.
Credibility Issues

The immediate run-up to the synod was dominated by the serious sexual abuse crises that have broken out across the Church. In Chile, seven bishops have been removed from office since April, and more are expected to go. In Germany, a damning internal report on clerical abuse was recently leaked, and in Poland victims of historical abuse are coming forward in growing numbers.

In the U.S., the spectacular fall of Archbishop Theodore McCarrick was elevated from a national to international scandal by a former apostolic nuncio, Archbishop Carlo Maria Viganò. In an explosive series of public “testimonies,” Viganò has accused the Vatican hierarchy under the past three popes of ignoring or dismissing allegations against the former cardinal, and of aiding his advancement and influence in the Church.

Bishops from across the world called for the synod to be delayed or repurposed to tackle the growing crisis of sexual abuse.

Once it began, many synod fathers raised the issue of abuse and insisted that it be addressed on the floor of the hall and in the final document. Others argued that the synod had been called to consider other important issues, and should not be completely derailed from its intended purpose by the sexual abuse crisis.

In a partial response to calls for the synod to be postponed or cancelled, Pope Francis announced a February 2019 meeting of the heads of the world’s bishops’ conferences to treat the matter of abuse specifically.

The synod’s final document condemned several different kinds of abuse: “power, economic, conscience, social.” It also praised victims who had “the courage to denounce the evil they have suffered;” and helped the Church to become aware of what happened and the need to react decisively.”

Although not a holistic treatment of the scandals or an authoritative answer to them, the attempt to acknowledge the problem in some meaningful way while still grasping for a means of formulating a credible response reflects a problem the US bishops will likely face when they gather for the USCCB’s general session in Baltimore in November.

Minority report

Before and during the synod concerted effort was made to insert the language of the gay rights movement, especially the acronym LGBT, into synod documents, and by extension into the official vocabulary of the Church.

Although it was not included in the report presented by young people attending the synod’s pre-meeting in March, the term “LGBT” made it into the synod’s working document—the instrumentum laboris—apparently at the initiative of the synod’s permanent secretary, led by Cardinal Lorenzo Baldisseri.

While it seemed to be at most a secondary concern for those actually attending the synod, considerable media pressure built up around the issue, thanks in large part to concerted efforts by outside groups and prominent campaigners in favor of a change to the Church’s teaching on sexual morals.

Many of the synod fathers, most prominently Cardinal Wilfird Napier and Archbishop Charles Chaput, criticized efforts to advance distinctly modern and Western attitudes on human sexuality in the synod’s documents.

Those bishops noted the Church teaches that the common dignity of humanity comes from being created in God’s image, and that the dignity of each person in the Church is rooted in baptism. Elevating sexual desire or so-called “gender self-identification” to defining human characteristics, the bishops said, mis-locates the source of our humanity in ourselves, and not in God.

Some synod watchers expressed concern at what they saw as a concerted effort to import secular identity politics into the synod and relativize the authority of Church teaching. Several observers in Rome expressed concern that adopting the language of the LGBT movement in a “dialogue” about sexuality would, essentially, frame the conversation in a way that excludes the Church’s actual teaching.

The synod’s final document made no mention of “LGBT persons,” Catholic or otherwise, and called it “reductive” to define a person’s identity by their sexual orientation. Jesuit priest Fr. James Martin called the document a “retreat” on the Church’s ministry to gay people.

Contemporary secular attitudes about gender even received a fairly explicit refutation, as the synod fathers affirmed the “determinative anthropological relevance of the difference and reciprocity between man and woman.”

On the other hand, while stressing the universal and unqualified love of God for all people and condemning sexual discrimination and violence, the synod’s final document also stressed the need for “accompaniment” for “homosexual persons” in the Church as they “follow with freedom and responsibility their baptismal call.” This language has been taken up by some activists.

An article carried on the website of New Ways Ministry welcomed the language saying it seemed “carefully chosen to allow for wide interpretation.”

Francis DeBernardo, author of the post and executive director of New Ways Ministry, has previously referenced by the final document to the instrumentum laboris. The two texts are to be read, so the final report says, in “continuity” with one another.

One Vatican official who attended most of the sessions told CNA that some at the synod’s General Secretariat saw this as an opportunity.

“The more than a few are treating this as a way of eating their cake and having it too,” the official told CNA.

“if there was something in the instrumentum which didn’t make it into the final document, this is a way of preserving it. On the other side of the coin, the final draft was a chance to include things they thought were important but the fathers didn’t.”

Historically, synodal documents have not been given much weight, a fact Francis acknowledged at the beginning of this synod. The role of the synod is primarily to discuss an issue and offer the pope the fruits of that discussion. It is the pope, in a later apostolic exhortation, who traditionally produces the magisterial document.

In his recent reform of the Synod of Bishops, Francis explicitly noted his option to adopt the final synodal document as his own, leading many to speculate that this was his immediate intention. It is not yet certain whether Francis will add his signature to this synod’s final document or offer his own version at a later date.

Many bishops, discussing synodality, pointed out that the pope’s teaching authority in the Church is unique, and some raised concerns about any synod resolution that might seem to degrade that authority. At the same time, some synod fathers leave Rome wondering if their voices were actually heard during the meeting. As Pope Francis calls for a listening Church, some bishops will be waiting closely to see just what he heard during their meeting.
Clergy Abuse: Separating Facts from Fiction

The following article from Psychology Today was reprinted with permission in the Sept. 7 issue of the Idaho Catholic Register

By Thomas G. Plante, PhD

The recent release of the Pennsylvania grand jury report on clergy sexual abuse in the Roman Catholic Church during the past 70 years has unleashed another round of headline news and sadly, much misinformation about this critically important problem. Few topics elicit more emotion and rage from the public than sexual abuse committed by Catholic priests. Certainly those most impacted by this terrible story, victims and their families, often express great emotion such as anger, disgust, and deep sadness, but even those who have never had anything to do with the Catholic Church, priests, or know any victims often do so in equal measure as well. With such emotion, inevitably, misinformation abounds.

As someone who has been conducting research in this area, evaluates and treats both victims and perpetrators, conducts psychological evaluations and screenings of applicants to Catholic seminaries, and has served on child protection committees for the Church at national, regional, and local levels for 30-plus years, it is important, in my view, to separate fact from fiction concerning this explosive and highly emotional topic.

While whole books could be written about this topic (I’ve published three of them since the 1990s) here I’ll address just a few of the major areas of misinformation that gets the most attention in the press about clergy sexual abuse in the Catholic Church. Separating fact from fiction is critically needed if we are truly interested in keeping children safe from possible sex offenders inside and outside of the Catholic Church.

Four Important Facts:

1. No empirical data exists that suggests that Catholic clerics sexually abuse minors at a level higher than clerics from other religious traditions or from other groups of men who have ready access and power over children (e.g., school teachers, coaches).

The best available data reports that 4 percent of Catholic priests sexually violated a minor child during the last half of the 20th century with the peak level of abuse being in the 1970s and dropping off dramatically by the early 1980s. In the recent Pennsylvania grand jury report, only two cases were reported in the past dozen years and they have been known and dealt with by authorities. Thus, the grand jury report is about historical issues and not about current problems of active clerical abuse. Putting clergy abuse in context, research from the U.S. Department of Education found that about 5 to 7 percent of public school teachers engaged in similar sexually abusive behavior with their students during a similar time frame. While no comprehensive studies have been conducted with most other religious traditions, a small scale study that I was involved with found that 4 percent of Anglican priests had violated minors in western Canada and many reports have mentioned that clerical abuse of minors is common with another religious leaders and clerics as well.

2. Clerical celibacy doesn’t cause pedophilia and sexual crimes against minors.

Think about it. If you can’t or don’t have sex with a consenting partner, would children become the object of your desire? Of course not. If anyone, other consenting adults would. Additionally, if public school teachers have levels of sexual victimization of their students at levels higher than Catholic clerics during the same time frame, then one can’t simply blame celibacy for the sexual abuse problem in the Catholic Church. Additionally, the vast majority of sex offenders are men, often married or partnered, with 80 percent or more victimizing their own family members; the most likely candidate being a step-father or older brother abusing a child or teen in the home. Celibacy doesn’t turn people into sex offenders of children. And the vast majority of sex offenders in our community are not celibate men.

3. Homosexual clerics aren’t the cause of pedophilia in the Church.

Since about 80 percent of the victims of clergy sexual abuse are male, many wish to blame the clergy abuse problem in the Church on homosexual priests. While research does suggest that the percentage of Catholic priests who are homosexual is much higher than found in the general population, we know that sexual orientation is not a risk factor for pedophilia. Homosexual men may be sexually attracted to other men, but not to children. Research has found that most of the sexual abuse perpetrators didn’t consider themselves homosexual at all but were “situational generalists” (i.e., they abused whoever they had access to and control over, boys or girls).

Again, let me be clear. Sexual orientation isn’t a risk factor for pedophilia. Pedophilia and sex offending behavior is not predicted by sexual orientation but by other known risk factors such as a history of child abuse, impulse control problems, alcohol problems, head injuries, and an inability to manage and maintain satisfying adult and peer relationships.

4. The Church has used best practices to deal with this issue since 2002.

The incidents of clerical abuse in since 2002 are down to a trickle. Many of the newer abuse cases since 2002 have been perpetrated by visiting international priests here on vacation or sacrificial who have not gone through the extensive training and screening that American clerics now go through. The Dallas Charter and subsequent Church reforms have resulted in a number of groundbreaking policies and procedures to keep children safe in Church-related activities and keep abusing priests out of ministry. All dioceses and religious orders, as well as the U.S. Conference of Catholic Bishops, have lay review boards with judges, lawyers, psychologists, social workers, human resource professionals, law enforcement officers, and so forth reviewing every and all cases of reported clerical problem behavior. All church workers, including clerics and lay volunteers, must participate in safe environment training that highlights signs and symptoms of abuse and details policies and procedures for keeping children safe and reporting clerical misbehavior. An independent auditing firm conducts yearly audits to ensure that all dioceses follow these guidelines and then make their findings publicly known. A zero-tolerance policy is now in effect that when any credible accusation of abuse is reported to law enforcement, the offending party is pulled from ministry and evaluated. If the accusations are found to be credible, the offending party never returns to ministry again. Things are very different in the Church post-2002 and the outcome in terms of new cases is proof that these measures are working.

Certainly any large organization, such as the Catholic Church, will have holes that need to get plugged when things fall between the cracks. So, we all need to continue being vigilant in our efforts to keep children safe. The Bottom Line

Let me be very clear. Keeping children safe from abuse should be everyone’s top priority. Tragically, data suggests that whenever men have access to and power over children and teens, clerics or not, a certain small percentage of them will violate that trust and sexually abuse these minors under their supervision. This is true for Catholic and non-Catholic clerics as well as lay teachers, coaches, tutors, choir directors, Scout leaders, and so on.

The best way to deal with this reality is to develop evidence-based best practices that create environ-
Pilgrims with Stories

By Chris Lyford

You are blessed with the gift of faith! The fact that you are reading this little column means you care enough to open your North Coast Catholic and read in order to find out about things that are going on in our world from a Catholic perspective. That means you care! Thank you! You are an indispensable member of the body of Christ! You have a chance to interact with many people that no one else from the rest of the forty thousand homes which are registered Catholics in this diocese will be able to. What you share with them will change the world. Perhaps you might remember one small anecdote or fact from the many articles in this issue that may encourage them. Perhaps your understanding of the Church in light of current events may give a fellow Catholic a little hope, and a sense that no matter what sad news appears in the world's news cycle, that in the end Jesus Christ and His infinite love will win this battle of good versus evil. After all, we know how the story ends! We are all called to walk by faith, not by sight, and though we may still be working on our understanding of how God works, we have the chance now, more than ever, to be a sign of hope to those around us.

All of us seekers of God are on this pilgrimage together. We all have gifts and talents, and we all have flaws and failings. Yet we walk together toward Jesus, crying out ‘Son of David have pity on me!’ Like blind Bartimaeus from the Gospel reading a few weeks ago, we are well aware of our own blindness, and yet we keep crying out. Even when others try to shut us up, we cry the louder, seeking only to have a face to face encounter with Jesus Christ. You may have been blessed to be brought up in the faith, or you may have only just begun your pilgrimage in the Catholic way, but you have a story, and that story is the truth of God’s Mercy reflected in your life.

Share your story! We are looking for someone from each of the Parish and Mission Communities in our Diocese to seek out stories of faith from your community. If you are interested, or know someone who might enjoy sharing their own story of faith, go to our web page and click on the ‘Share Your Story’ link on the main menu!

Chris Lyford is the Communications Director for the Diocese of Santa Rosa, California

Meditation & Loneliness

By Father John Catoir JCD – Oct. 15, 2018

Billions of men and women down through the ages have tried to solve the problem of loneliness, each in his or her own way. Even the saints suffer from loneliness. St. Augustine described it as the human condition, “Our hearts are restless until they rest in Thee O Lord.”

Begin by accepting the fact that loneliness is basic to human nature. Even husbands and wives experience it because metaphysical loneliness is the price we pay for being unique. We are utterly different. That is a universal fact of life, and a spiritual problem. You experience loneliness because your soul longs for the living God.

Consider this: if you put the pain of loneliness next to all the problems you’ve had to cope with in 2018, like the political unrest over the Judge Kavanaugh’s nomination, the starkness of your isolation has never been more evident and upsetting. Political opinions put us at odds with one another. In some families, members argued fiercely with loved ones, thus separating us at odds with one another. In some families, members argued fiercely with loved ones, thus separating us at odds with one another. In some families, members argued fiercely with loved ones, thus separating us at odds with one another. In some families, members argued fiercely with loved ones, thus separating us at odds with one another.

Going forward, what’s the answer? I don’t have a simple answer, but I think there’s one remedy we can all agree on; namely, that attitude is important. Your attitude can make an enormous difference. With the right attitude life can move along much more peacefully, and more joyfully.

Meditation is one of the best ways to achieve the proper attitude. It helps you to calm yourself down, increase your joys and minimize your sorrows. Achieving control over your emotions is easier said than done, but psychiatrists agree that happiness is a choice, and meditation is one of the best resources we have in controlling our outlook.

Turn off the cell-phone, the TV, and all the electronic devices that compete for your attention. On a regular basis, remove yourself from the fray and take inventory. Relax in silence. Put on the will to listen to yourself breathing. Thank the Lord for all your blessings. Really pause and be grateful.

By reminding yourself of the importance of meditation, I hope you will be able to put on a protective shield that will save you from your worst faults and failings. It’s free of charge and available at all hours of the day and night. Many lives have been ruined by anger, and the loss of self-control. People are murdered and severely hurt, relationships are broken, and all kinds of misery ensue. Words and actions can do a lot of harm. The loss of common sense in a fit of anger can be devastating.

Regaining one’s self-control becomes possible with the frequent practice of meditation. Learn how to master yourself and you’ll avoid much needless suffering. Invite God into the situation. Jesus said, “Seek first the Kingdom of God.” Surround yourself with silence and count to ten. Focus on your own breathing. Sit quietly for a time, and daydream about peace of soul. Abide in the Lord. By doing this you will be more appreciative of your friends and loved ones. Don’t be negative, with God’s help you can do all things.

Learn how to be your own best friend, and not your own worst enemy. Love God and become more holy. This would please the Lord immensely. God bless you and may the Lord be your strength and your joy, as you work your way through the storms of life.

Letters Policy

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985 Airway Ct., Santa Rosa, CA 95403
Name, hometown, and daytime phone number for verification required. Short letters only, no more than 150 words. Letters may be edited for clarity or space.

NOTE: Views of correspondents do not necessarily reflect those of this publication.

www.srdioceses.org
Greetings everyone and blessings to you all! Recently we had the wonderful opportunity to attend a one-day “marriage enrichment” conference called Together! With a little experience and some planning you may be able to lead yourselves to praying a daily rosary together.

Step #1, especially if you have not taken the opportunity to pray together as a couple as yet, is to just get your feet wet! Just make a simple plan such as pick a time of the day that will work for both of you, make the time commitment short, especially if your day is hectic with work, kids, etc., pick some easy prayers to recite together, and trade off on who will lead. And don’t forget to take the time to share your thoughts on for whom or what you would like to pray. This time of prayerful communication is valuable. Then dip your toes in the water and just pray together! With a little experience and some planning you may be able to lead yourselves to praying a daily rosary together.

Step #2 is an opportunity to dive in and get yourselves fully wet! In this step you can develop various forms of prayer, for example Blessing and Adoration, Prayers of Thanksgiving or Praise, Intercessory Prayer (praying for the needs of others), or perhaps Prayers of Petition (for your own needs or forgiveness). Developing this step in your prayer life together does take a bit more time and dedication, but once you get going it can be very spiritually fulfilling.

Step #3 is the full immersion dive into a prayer life together! It involves encountering Christ in the scriptures by “taking up the gospel.” First, together read a selection of scripture (the Psalms are usually a good place to start), then reflect on what you have read in silence, have a prayerful conversation on the meaning of that scripture, then conclude your time with prayer. Taking the time to read and study the Bible together is a wonderful way to share some quality prayer time.

So there you go! Three simple steps in how you and your spouse can share your life of faith through prayer. Pope Emeritus Benedict XVI said: “Jesus’ example of fidelity to prayer challenges us to examine the time and effort we devote to our own prayer. While prayer is a gift of God, it is also an art learned through constant practice. Jesus teaches us to pray constantly, but also to bear witness before others of the beauty of prayer, self-surrender and complete openness to God.”

It is our hope that we can bring some opportunities for marriage enrichment seminars or conferences to the Santa Rosa Diocese and to the parishes. We have spent time trying to research various programs available and to develop relationships with many organizations so stay tuned!

And now, a question for FLO…
Dear FLO: We are really excited as we just became engaged! We know we must complete a marriage preparation program to be married in the Catholic Church. How long will that take as we want to plan for our wedding date?

Answer: Congratulations on your engagement and on your desire to be married in the Catholic Church! This is an exciting time in your life. As you may know the Catholic Church realizes the importance of having a period of marriage preparation to make sure that couples understand the full meaning of a sacramental marriage and the meaning of the marriage covenant. There are four stages of marriage preparation:

1. Remote
2. Proximate
3. Immediate
4. Celebration

The marriage preparation period really begins as soon as you are aware of your surroundings as a child!

Your parents are the first teachers of what marriage is about by their own example of how they live their marriage in front of their children. Our families are a “Domestic Church” by following the example of the Holy Family. They did not have an easy life but they worked through each challenge together. As children grow and learn they should be encouraged to respect the dignity of their bodies as male and female, their complimentary personality traits, and their unique qualities as being a son or daughter of God. Then when the time comes for marriage, they will know that marriage is a lifelong commitment that is: free, faithful, total and fruitful. So, you can see marriage preparation is a lifelong process, that you began years ago! The other stages happen closer to the wedding date. Plan on about a year (9-12 months) for those. Since our space is limited here, we will cover the details of the other three stages of marriage preparation in a future FLO column.

Blessings to you all and Pax Christi! And Happy Thanksgiving too!

—Carlin & Deacon Dave Gould, Family Life Office
encourage people as they waited to for medical atten-
tion—some of whom had walked for miles to receive

care—so he memorized a simple but encouraging phrase
in Spanish: ‘Somos peregrinos caminamos al Señor; poca poca, vamos al llegar,’ which translates

to: ‘We are pilgrims walking to the Lord, little by little,
we will arrive.’

It was just this little way of like encouraging people...little by little, step by step, I can get through another
day,” said another Franciscan, Fr. Mark-
Mary, CFR, who heard the friar’s phrase for the
first time when he was also living and working in Honduras.

“...But it ends with this hope of ‘vamos a llegar,’ we’re
going to make it, our hope is in Christ and we do not
hope in vain,” he told CNA.

Fr. Mark-Mary shared the phrase and story with
friend and fellow friar Br. Isaiah, CFR, who found
that it resonated with him so personally that he chose
“Poco a Poco” for the title of his first full-length musi-
cal album.

“Every time I heard it I just lit up because there
was something about it that just grabbed my heart,”
Br. Isaiah said in a video about the CD for Ascension
Press.

“Little by little, there’s something about that
that my heart just says ok yeah, I can handle that...it’s become
a chorus for me when facing life’s difficulties,” he said.
“It’s become a rallying phrase for whatever the
moment calls for.”

The biblical theme of life as a pilgrimage journey-
ing to the Lord, and with the Lord, is something
that permeates the whole CD, Br. Isaiah said in email
comments to CNA.

“The Book of Exodus recounts how God led Israel
‘little by little’ through the desert in their pilgrimage
to the Promised Land and so He does with us,” he said.

“Poco a poco,’ God guides us along our journey,
encouraging the heart to set out each day to a
land it knows not, by paths it has not known, all
with the promised accompaniment of an ever-
present and unwearyed Love, capable of carrying
us beyond the familiar lands of our habits and
capacities to frontiers of growth, transformation,
and even the boundaries of time and space, as we come to
behold the God of love, in the face of Christ Jesus, whose
peace (and love for us) ‘passes all understanding,’”
he said.

The theme of life as pilgrimage also fits perfectly
with the charism of the friars, as stated on their
recently-received Pontifical Decree from Rome: “In
imitation of St. Francis of Assisi, the friars seek to
follow in the footsteps of Jesus, as a prophetic witness
that life is a pilgrimage to the Father, of faith, hope
and love of God and neighbor, made possible by the
Holy Spirit.”

The album is the fruit of prayer and brotherhood,
said Fr. Mark-Mary, who is the CD’s executive pro-
ducer.

“There’s this really popular line from St. Irenaeus,
that ‘the glory of God is man fully alive,’ but man
fully alive is man in communion,” Fr. Mark-Mary
said.

“There’s something about this album that’s not
the fruit of our Franciscan brotherhood, it’s not the
fruit of Brother Isaiah being a superstar, it’s listen-
ing to one of our simple, older brother’s prayer and
the way he’s speaking to the poor in Honduras, and
then sharing that and putting my gifts at the service of
Brother Isaiah, and Brother Isaiah receiving that
gift,” he said.

“This (album) wouldn’t happen if it weren’t for our
Franciscan brotherhood, which we take very seriously,
we’re really proud of it,” he said.

Using music as a way to evangelize is deeply
embedded in the Franciscan charism, Fr. Mark-Mary
noted, and goes all the way back to St. Francis of
Assisi, who had a talented musical friend and fol-
lower.

“So St. Francis would have him come and play in
the market square and he’d get people’s attention, and
then the musician would take a break and then they’d
preach, so its very much a part of the Franciscan
charism,” he said.

“It’s also particularly a part of the CFR charism—
one of the founding members of the order is the
rapping Fr. Stan Fortuna (of ‘Everybody Got 2 Suffer’
fame), and many other musically talented brothers
who have joined the order over the years.

The music adds, rather than detracts, from the
friars’ primary mission of serving the poor and evan-
gelizing, Fr. Mark-Mary noted.

“I thought it was really beautiful that on the night
when (the CD) was released, Br. Isaiah came down
to our homeless shelter in the Bronx, and he’s play-
ing music and giving a word to the homeless in the
shelter,” he said.

“There’s something beautiful about being able to
do this but in a way that doesn’t take us away from
our first call.”

Something else that Fr. Mark-Mary said he appre-
ciated about being involved in the project was the
opportunity to add something positive to the cul-
ture.

“I have a chance to lead the way again with some
of the friars’ work with media evangelization,” he said.

“What it comes down to is that we’re in a battle for
minds, and so...how can we be speaking goodness
into the world? Because so much of the culture these
days...its not morally neutral, a lot of the stuff out
there, it’s really like poison.”

But it’s not enough to tell people “don’t watch this,
don’t listen to that,” Fr. Mark-Mary noted, there has

to be something else to take its place.

“The full work is saying...watch this instead, listen
to this instead. So we’re trying to do that and finding
that music is one way to get into people’s personal
cultures, to get on their phones get in their car radios,”
he said.

So far the album has been received very well, Fr.
Mark—Mary said. It was at one point the fourth best-
selling Christian album according to Amazon, and
the number 23 best-selling album for all music on
Amazon.

The album “Poco a Poco” is available on iTunes
and Amazon, and CDs and merchandise can also be
ordered through Ascension Press.

One of Fr. Mark-Mary’s favorite parts of the expe-
rience has been watching the comments that people
have made on a music video for one of the tracks,
“Struggler,” produced by Spirit Juice Productions and
posted on Ascension Press’ website.

“I think one of my favorite comments has been
‘I regret underestimating this,’” Fr. Mark-Mary
said.

He said he has found that people often expect
“church stuff” to be mediocre or lower in quality,
and he likes breaking those stereotypes.

“I’m very much committed to speaking a message
in a way where the means doesn’t undermine what
you’re trying to say.”

It’s time for the University to take a serious stand against
pornography and implement a filter on Notre Dame’s Wi-Fi
of the top-25 pornographic sites.

The Oct. 24 letter sent by female Notre Dame stu-
dents acknowledged that the university forbids that
pornography be viewed on its wireless networks.
A written rule alone does nothing to stop its rampant
consumption, and this rule is rarely, if ever,
enforced. It is time for the University to take a serious
stand against pornography and implement a filter on
Notre Dame’s Wi-Fi of the top-25 pornographic sites,”
the letter said.

University officials did not respond to a request
from CNA for comment on the student letters.
But students are hopeful that the university will
respond to their request.

“We have come to expect our school to be a driving
force for cultural change in our nation,” the Oct. 23
letter said, “and pornography is a cultural issue that
needs changing.”

November 11: St. Martin of Tours

❖

11/11 St. Martin of Tours

11/12 St. Andrew Dung Lac and Companions

11/24 St. Andrew Dung Lac and Companions

11/25 St. Catherine of Alexandria

11/26 St. John Berchmans

(Fighting Irish, cont. from page 7)
Bishop Holley Says ‘Revenge,’ Not ‘Mismanagement’ Led to His Removal

By JD Flynn

Memphis, Tenn., Oct 25 (CNA) - One day after he was removed as head of the Diocese of Memphis, Bishop Martin Holley told CNA that he wants to be transparent about the reasons for his removal.

He says the decision was not about mismanagement, or past allegations of sexual misconduct. Instead, he believes that he was removed at the behest of Cardinal Donald Wuerl, former Archbishop of Washington, who influenced or collaborated with apostolic nuncio Archbishop Christophe Pierre to excise him from episcopal ministry.

Bishop Holley says he has nothing to hide.

The bishop was removed by Pope Francis from the diocese Oct. 24, after a June Vatican investigation into Holley’s leadership in the diocese. That investigation was prompted by a June 2017 letter from Holley’s 2017 decision to reassign up to two-thirds of the 60 active priests in the diocese, and his appointment of a Canadian priest, Fr. Clement Machado, as vicar general, moderator of the curia, and chancellor of the Diocese of Memphis.

Vatican spokesman Greg Burke told reporters Wednesday that the decision to remove Holley was “about management of the diocese.”

Burke added that concerns about Holley were “not abuse-related.” Holley also told CNA that a decades-old allegation of sexual misconduct mentioned in some reports is not the reason for his removal.

Cardinal Donald Wuerl

Holley told CNA that in 2012, Wuerl was under consideration to be transferred from Washington to a high-level Vatican position, as Vatican Secretary of State. Holley was then an auxiliary bishop in the Archdiocese of Washington.

Holley says he was asked by Pope Benedict XVI to provide input on the prospect of appointing Wuerl, and that he offered testimony expressing concern about Wuerl’s fitness for the job.

Wuerl was not appointed to the position, and Holley said that his removal from the Diocese of Memphis is the cardinal’s “revenge” for impeding the appointment.

Holley said Wuerl has had “disdain” for him since that time.

“I stood in my way for something he wanted,” Holley said.

Wuerl was appointed by Pope Francis in 2013 as a member of the Vatican’s Congregation for Bishops, before Holley became Bishop of Memphis. The congregation is the office charged with overseeing the ministry of bishops around the world. Wuerl and Cardinal Blase Cupich of Chicago are the sole American members of the congregation.

According to Pastor bonus, the document governing the workings of the Vatican Curia, “the Congregation applies itself to matters relating to the correct exercise of the pastoral function of the bishops, by offering them every kind of assistance. For it is part of its duty to initiate general apostolic visitations where needed, in agreement with the dicasteries concerned and, in the same manner, to evaluate their results and to propose to the Supreme Pontiff the appropriate actions to be taken.”

In response to questions about Holley’s report and Wuerl’s involvement in the apostolic visitation, Wuerl’s spokesman, Ed McFadden, told CNA only that “it would appear that an Apostolic Visitations that took place in the Diocese of Memphis, and the results of that process, may have had some connection to Bishop Holley’s dismissal.”

An official in the Archdiocese of Washington told CNA Holley was not utilized as a close advisor to Wuerl or a member of the cardinal’s inner circle during his time under Wuerl’s leadership, and that his ministry involved overseeing administration in the deaneries of the archdiocese, and performing confirmations. A source close to the case, however, said that Holley had invited Wuerl to speak in the Diocese of Memphis three times during his two years there.

Apostolic Visitation

Holley told CNA that the June apostolic visitation to his diocese was unnecessary, and its purpose was unclear.

He said he was told the visitation was “merely to assist me in the administration of the diocese. I didn’t need any assistance.”

The bishop said that after he was installed as bishop in Memphis, he became aware of the “lack of previous governance that was here.”

“I was putting in order things that were so messed up here,” he said, noting that the diocesan tribunal was dysfunctional, and that other administrative and personnel issues had gone unaddressed by his predecessor.

Holley, who is African-American, said he met resistance because of the “racism of a few priests,” who were motivated to complain about him. One of them, he said, was a long-time associate of Wuerl.

Acknowledging that his predecessor, Bishop Terry Steib, is also African-American, Holley said that “prejudice and racism” began to manifest itself in the diocese when he began to make necessary changes.

Local media reported that several diocesan priests raised concern about Holley after his controversial transfer of priests, and after the diocese announced in January the closure of the Jubilee Catholic Schools Network, a network of schools in economically challenged neighborhoods, established in 1999 by Steib.

At the time the school closure was announced, diocesan communications director Vince Higgins told the Memphis Commercial Appeal that “This decision would have had to been made no matter... who was the bishop...The numbers were just coming to bear.”

The schools are scheduled to close after completion of this school year. A diocesan press release said that “the challenge over the years has been funding the costs of operating the schools...Funding for the schools has been provided primarily through a trust funded by very generous donors plus annual fundraising. The trust is nearly depleted and the Catholic Diocese can only fund the schools through the 2018-19 school year.”

Holley was also criticized for his appointment of Machado.

Machado was until 2016 a member of the Society of Our Lady of the Most Holy Trinity, a society of priests headquartered in Corpus Christi, Texas. He was incardinated, or officially transferred, to the Diocese of Memphis soon after Holley was installed as diocesan bishop.

While priests transferring into a diocese often undergo an experimental period for five years, Machado’s incardination was finalized on Dec. 20, 2016, two months after Holley was installed as diocesan bishop.

“Machado is not and was not the problem,” Holley told CNA. “If I’ve known him for this long, why would I not incardinate him?”

Machado, who claims to have had visions of the Blessed Virgin Mary as a child, has gained an international reputation as an exorcist and as a speaker. In 2016, however, the Diocese of Corpus Christi issued a warning, indicating that Machado was “conducting exorcisms without the permission of the local ordinary.”

“Fr. Machado has not been given permission by the Most Reverend Wm. Michael Mulvey, Bishop of Corpus Christi, to administer the Rite of Exorcism or to serve as an exorcist,” the statement read. The diocese said it was investigating complaints raised against the priest.

(see Bishop Holley, page 16)
Nikki Haley Praises “Everyday Miracles” of Church Despite Abuse Crisis

New York City, N.Y., Oct 22 (CNA) - Nikki Haley used her speech at annual Al Smith dinner in New York City to acknowledge the Church's efforts to deal with the sexual abuse scandal while continuing its “incredible work” helping “millions of desperate people” around the world.

The outgoing U.S. Ambassador to the United Nations was the guest of honor at the fundraising dinner for the Archdiocese of New York, held Oct. 18. While the dinner raises millions of dollars for the Church's charitable outreach in the city, Haley said that the efforts she had seen went “way beyond that.”

In the course of her time as ambassador, Haley said that she had been to some “truly dark places” where the suffering endured by many people would be “hard for most Americans to imagine.”

“I’ve been to the border between Colombia and Venezuela, where people walk 3 hours each way in the blazing sun to get the only meal that they will have that day. Who’s giving that meal? The Catholic Church,” she said.

“I’ve been to refugee camps in Central Africa where young boys are kidnapped and forced to become child soldiers and young girls are raped as a matter of routine. Who was in the forefront of changing this culture of corruption and violence? The Catholic Church,” she said.

Haley also acknowledged the sexual abuse crises which have rocked the Church, both in the United States and globally, saying that she would “be remiss” if she did not mention the recent scandals. Noting that sexual abuse and assault was not a problem limited to the Church but one which “deeply touches the American family,” she said that the Church had an obligation to victims.

“The church’s place must be with the victims that carry the pain with them. I know the church leaders recognize its deep responsibility to address this moral failing, and it is taking action,” she said. At the same time, the ambassador said that it would be “tragic” if the abuse scandal made the world blind to “the amazing good works the Catholic Church does every single day.”

Haley called the Church’s global works of charity, education, and healthcare “everyday miracles” and said that “those miracles are the way of the Church.”

The annual event raises money for the Alfred E. Smith Foundation, which serves the “neediest children of the Archdiocese of New York, regardless of race, creed, or color.” Each year, the dinner features a prominent politician; during presidential election years, the two main candidates are invited together.

Smith was the first Catholic to be nominated as a presidential candidate by one of the two main parties.

Speakers at the dinner traditionally deliver irreverent and light hearted political humor, and Haley offered good natured jokes at the expense of prominent Democrats and Republicans, including the president.

But she was also quick to place American political strife in context, criticising the growing tendency to term political opponents as “evil.”

“In the last two years, I’ve seen true evil. We have some serious political differences here at home. But our opponents are not evil. They’re just our opponents,” she said.

“We are blessed with a political system that allows us to resolve our differences peacefully. In the end, we must recognize that we are all Americans, and we are stronger and healthier when we are united.”

Haley’s appearance at the dinner came a little over a week after she announced that she will be stepping down from her role at the UN at the end of 2018. Haley had served as the UN Ambassador since the beginning of President Trump’s term, having previously been the governor of South Carolina.

The dinner raised nearly $4 million.
HHS Considers Defining Sex Based on Birth, Genetics

Washington D.C., Oct 22 (CNA) - The Trump administration is considering reshaping some federal policies to define gender according to a person's biology and genitalia, according to a new memo from the Department of Health and Human Services.

The department is seeking a definition based “on a biological basis that is clear, grounded in science, objective and administrable.”

If adopted, the changed definition would clarify the application of Title IX, the 1972 civil rights law prohibiting gender-based discrimination in educational programs that receive government funding.

This change would be a departure from practices developed during the Obama administration, which recognize a person’s gender based on their own interpretation or identity rather than their chromosomal makeup or birth sex.

A 2010 “Dear Colleague” letter from the Department of Education’s Office for Civil Rights noted that “gender based harassment” could include harassment based upon the “actual or perceived” “gender identity” of a person. A question-and-answer document from the same office, issued in 2014, stated that sex-based discrimination under Title IX extended to discrimination based on “gender identity or failure to conform to a gender role”. (see Genetics, page 12)
Please join Bishop Robert Vasa & these dynamic speakers to a day of prayer and talks for both our English & Spanish communities.

INFORMATION:

- The day will begin with Holy Mass with Bishop Vasa at St. Bernard Academy, Gym.
- Please fill out the registration form below or contact your parish office or the Diocese’s DRE office. It is also available on the website.
- The registration fee covers admission. Tickets are required.
  - Early Bird Registration fee $10.00; Deadline Mon. Nov. 26th.
  - Group rate (group of 4 people or more) - $9.00 - Deadline Mon. Nov. 26th.
  - Day of Event $15.00
- Registrations received after Nov. 26th are at risk of not being processed.
- We except Emailed or faxed registrations.
- For those who register by Nov. 26th your tickets will be held at the will call table under the registrant’s name.
- English talks held in Gym. Spanish talks held in Auditorium.
- Bring a bag lunch - Lunch will not be provided.
- There will be Ministries & Exhibitors showcasing Books & Gifts.
- Complimentary Coffee and doughnuts will be provided in the auditorium.

Contact:
Carmen Añenon
Diocese of Santa Rosa
Department of Religious Education (DRE)
P.O. Box 1297
Santa Rosa, CA 95402
dre@srdiocese.org
Tel (707) 566-3366
Fax (707) 791-7495
www.santarosacatholic.org

La Diócesis de Santa Rosa Conferencia de Educación Religiosa
"Llamados para ser Familias Sagradas"
Sábado, 1 de Diciembre 2018, 9am - 3pm
Lugar: Escuela de St. Bernard Catholic Academy, 222 Dollison St., Eureka

Obispo Vasa te invita a un día de oración y compañerismo para nuestra comunidad. Los Presentadores son:

Excmo. Rvdo. St. Obispo
Robert F. Vasa

Mamá Teresa Christe
MSSR

Dioscuro W. Dance Farrell
Dir. de Campus Ministery St. Bernard’s Academy

Osvaldo Guzmán
Master Catechist

José Romero, M.A.
Autor y anfitrión de la radio

INFORMACION:

- El día comenzará con la Santa Misra con el Obispo Vasa en la escuela de St. Bernard Catholic School, en el gimnasio.
- El formulario de inscripción disponible en el web, parroquia y oficina de la DRE.
- El costo de inscripción cubre la admisión. Debe de presentar sus boletos de inscripción para entrar a los talleres.

El día del evento la cuota es $10. Antes de 26 de noviembre.
Un grupo de 4 personas o más el costo es $9. Antes de 26 de noviembre.

- Los registros recibidos después de 26 de noviembre el costo de $15.
- Favor enviar el registro por fax o correo electrónico o habla con Carmen y dejar su nombre, numero de teléfono, cuantas personas asistirán a la conferencia y la parroquia.

Cortar aquí y volver

Cortar aquí y volver

(Genetics, cont. from page 11)

To conform to stereotypical notions of masculinity or femininity, the proposed changes come into effect, sex would be defined as “a person’s status as male or female based on the immutable biological traits identifiable by or before birth.”

The sex on a person’s original birth certificate would serve as “definitive proof” of their sex, with exceptions for those who can provide “reliable genetic evidence” that states otherwise.

Approximately 1 out of every 1,500 to 2,000 births have abnormal sex chromosomes other than the typical XX for females and XY for males. The most common of these is Klinefelter Syndrome, which means that a male has two X chromosomes in addition to a Y chromosome. Men with Klinefelter Syndrome are unaware they have the condition.

In the United States, an estimated 1.4 million people identify as "transgender," self-identifying as a gender other than the one recorded at birth. Some people have undergone surgery or hormonal treatments to physically resemble their gender of self-identification.

Critics of the proposed changes have argued that they would exclude those identifying as "transgender" from protection by Title IX and other anti-discrimination measures. Supporters of the proposal contend that it merely ensures such laws are applied to the whole population based on objective criteria and not subjective self-identification.

The Department of Health and Human Services is expected to present a version of the new policy to the Department of Justice before the end of the year. If the Justice Department considers the revised legal protections viable and enforceable, HHS can then approve and implement it as policy across the range of government agencies involved with Title IX enforcement.

(Clergy Abuse, cont. from page 5)

ments where children are safe and where you carefully screen who wish to work with young people. Doing this has been very successful with many organiza-

Thomas G. Plante, PhD, ABPP, is an adjunct pro-
фессor of clinical psychology at Stanford University. Reprinted with permission of Dr. Plante and Psychology Today.
How a New Study Says Premarital Sex Affects Marital Happiness

By Jonah McKeown

Denver, Colo., Oct 24 (CNA) - People who have had only one lifetime sexual partner have happier marriages than people with two or more lifetime partners, according to a new report from the Institute for Family Studies.

The study’s author, Dr. Nicholas Wolfinger of the University of Utah, found that women who have been sexually intimate only with their spouses are most likely to report having “very happy” marriages, at 65 percent. Among women with between six and ten lifetime sexual partners, only 52% reported being “very happy” in their marriage, the lowest in the study.

Among men, 71% with one partner reported being very happy with their marriage, according to the study. For men who report two or more sexual partners, the number drops to 65 percent.

In addition, 40% of the study’s respondents reported having had only one or zero sexual partners before getting married. Wolfinger pointed out that the rate among younger Americans, who have married since 2000, is closer to 27 percent. The median American woman born in the 1980s has had three sexual partners in her lifetime, and the median man six; just five percent of all women marrying in the 2010s were virgins.

“The surprisingly large number of Americans reporting one lifetime sex partner have the happiest marriages,” the study reads. “Past one partner, it doesn’t make as much of a difference. The overall disparity isn’t huge, but neither is it trivial.”

The study controlled for the religiosity of its subjects, which Wolfinger said has been shown by other studies to be a major factor in happy marriages, but not the only explanation. He said the data he has is not conclusive on this point.

“Coming into this beforehand, I would have expected religion to be one reason why people who don’t have a lot of sex partners would have happier marriages,” Wolfinger told CNA.

“Church attendance, in itself, produces happier marriages...but be that as it may, controlling for [denomination and church attendance] did not substantially affect the relationship between how many premarital sex partners you have and whether you’re in a very happy marriage.” What this means, Wolfinger clarified, is that people are more likely to have a happy marriage if they have fewer premarital sexual partners whether they are religious or not.

One major factor affecting this result, he said, is the fact that premarital sex can often result in children born out of wedlock, which unfortunately tend to strain future relationships. Moreover, people who have had previous sexual partners before marriage may later compare their spouse to those previous partners, leading to a decline in the happiness of their marriage.

In a similar 2016 study, Wolfinger examined the divorce rate in relation to the number of sexual partners a woman has had in her lifetime. He found that survey respondents who had not had sexual partners before marriage had the lowest divorce rates, and those with ten or more partners in their lifetime were the most likely to split up, with a 30% chance of divorce in the first 5 years of marriage.

Of those women who married in the 2000s without having first had sex, nearly 70% reported regularly attending some kind of church services, while less than 30% of women with ten or more partners were churchgoers.

“Everything should be on the table,” Father Brian O’Brien, a priest of the Diocese of Tulsa in Oklahoma, told CNA that the statistics presented in the IFS study are confirmed by his experience working in marriage preparation for 11 years. He said he often presents statistics to the couples he counsels, to try to help explain how premarital cohabitation and premarital sex can negatively affect the happiness of their marriage.

“Ultimately it comes down to: we’re not meant to be used,” O’Brien told CNA.

“I think what happens is in a lot of cases is [people think]: ‘I’ll just sleep with a whole bunch of people, and maybe one of them will work out.’ And that’s exactly what happens in the movies...but the idea that you can just use somebody and move on as if that didn’t happen, I think is where the unhappiness sets in.”

People will remember the sexual partners that they had “along the way,” because sex bonds people together, he said. A bond with a person who is no longer in a person’s life will remain with them even if they start a new relationship, leaving a “lingering guilt,” “unresolved issues,” and “baggage” that makes new relationships that much more difficult.

“Marriage is hard enough, and it’s even harder if you’re bringing in a bunch of baggage,” he said. “For couples that are going to enter into a marriage covenant, everything should be on the table.”

O’Brien said that the broader trend in society of couples coming into marriage with multiple sexual partners, as evidenced by statistics cited in the IFS study, has also manifested itself among the couples he counsels.

“I go into [marriage prep] assuming, until I talk to them, that the couple is probably living together, and I assume that they are sexually active,” O’Brien said.

“I tell [couples] that I want their marriage to be as happy and holy as possible, and your marriage will be happier and holier if you abstain from sex and if you don’t live together.”

O’Brien said he thinks most couples who are living together know what they’re doing is wrong, especially when it comes to being sexually active. He said he suspects that there are many couples that don’t see anything wrong with cohabitation before marriage, viewing the move primarily as an economic decision.

“It’s not that they’re sort of ‘trying each other out,’ it’s that ‘we don’t want to pay two rents.’” O’Brien explained. “So I think in that way they’re not really flaunting Church teaching, they’re trying to make good economic decisions.”

He said he takes a pastoral approach to the couple’s situation, affirming them in their good decisions and “meeting them where they are.”

“If they’re not living together, and they’re not sexually active, it’s my chance to say: ‘Awesome! Great job!’ and to really affirm them in those decisions,” (see Marital Happiness, page 17)
Catholic NFL Player Shocks Interviewer Who Asks, “Are You Done Having Children?”

Ashley Jonkman, Sep 26, (Aleteia.org)

This father of 8 children is open to more.

Los Angeles Chargers football player Philip Rivers astonished reporters and the world of sports last week when he said he and his wife hoped they had more children. The thing that shocks many people about this statement? He’s already been blessed with eight beautiful children.

Rivers and his family are devout Catholics—he and Tiffany are junior high-school sweethearts who married when they were 19 and 18, respectively. They have six girls and two boys ranging in age from 16 to almost 3 years old, and are completely open to life.

During an interview with sports talk host Dan Patrick, the reporter asked Rivers if he and his wife were done having children. The quarterback responded, “Heck no! I hope not.” Seemingly in disbelief, Patrick said “I should talk to your wife. Does your wife know that you want to have more?”

Confidently, the quarterback affirmed the couple’s mutual stance on life and having more babies, saying, “Oh yeah, she’s all in!” Rivers went on to describe a little about how the family functions—saying that since the three oldest children are girls, there are lots of extra hands to help with the younger children, and that having so many children is “awesome.”

Rivers has been outspoken about his faith before, and in this 2017 interview, where he said, “My faith has always been very important to me. When I went to college is really when it became my own. I had to get up out of that dorm room and go to church, go to Mass on Sunday. That’s when I took ownership of my faith.”

Later on, in the same interview, he boldly affirmed that the success of his marriage and family has been due the fact that his and Tiffany’s relationship has been built on the foundation of a relationship with Jesus.

As the interview closed, Rivers added, “I hope that God has used me to touch one of you in your faith journey with Jesus.”

While Pope Francis is “very pastoral,” Zen said does not think that he properly understands how Communist China works. In Pope Francis’ home country of Argentina, the Communists worked to defend the poor against government oppression, often alongside Jesuits, he said. This could be why the pope “may have a natural sympathy for Communists,” as he views them to be persecuted.

It is far different, said Zen, in places where Communists are the ruling party—like China. When they acquire power, the Communists become the persecutors themselves, he said.

After Zen returned to China from studies in Rome in 1974, he said it had become a “whole nation under slavery,” and cautioned about society forgetting how oppressive the regime was at that time. And while he concedes that the Chinese government has made significant strides in embracing human rights, “you can never have a truly good agreement with a totalitarian regime.”

The current iteration of Church leadership does not properly understand the threat Communist governments pose to Catholics, said Zen. He praised the work of Cardinal Jozef Tomko, who was the prefect of the Congregation for the Evangelization of Peoples from 1985 until 2002. Tomko, who is from Slovakia, “understood communism, and he was wise,” said Zen.

Under Tomko, the Vatican considered only the underground Church in China as the true Church, and that while there were “many good people” in the state-sponsored church, it was “unlawful.” After Tomko’s retirement, however, Zen said things a turn
News Briefs

National

Santa Paula, CA October 23 Thomas Aquinas College Receives Approval from State Board of Higher Education for Branch Campus in Western Massachusetts

Thomas Aquinas College is pleased to announce that it has received unanimous approval from the Massachusetts Board of Higher Education (the Board) to operate a branch campus in Northfield, Massachusetts, and to award the degree of Bachelor of Arts in Liberal Arts. This approval comes as the result of a thorough and rigorous application process conducted by the Board’s legal and academic affairs staff at the Massachusetts Department of Higher Education (DHE). The Board’s grant of authority is subject to stipulations, the most important of which requires the college to submit annual status reports during its initial five years of operation, providing narrative and statistical information on the institution’s ongoing compliance with the Board’s standards.

“This is a great accomplishment for the college,” says president Michael F. McLean, “and we are grateful to the Board for its thoughtful review.”

Having received the Board’s approval, the college is now seeking an extension of its accreditation to this second campus by its West coast accreditor, the WASC Senior College and University Commission.

“We anticipate a favorable conclusion to the accreditation process in the near future,” said Dr. McLean, at which point Thomas Aquinas College will be able to formally open its doors to students in New England on a fully accredited branch. He added, “Starting today, while the accreditation process goes forward, our admissions office is accepting applications to the New England campus.”

Commenting on today’s approval by the Board, Chairman of the college’s Board of Governors R. Scott Turicchi said, “At a time when more than a quarter of the country’s liberal arts colleges have either closed, merged, or abandoned their mission, it is a testament to the excellence of Thomas Aquinas College’s unique program of Catholic liberal education and to its good stewardship that the school has received approval to operate a second campus.”

President McLean added, “The college wishes to thank all who have supported and encouraged us in this effort. Much gratitude is due to the citizens of Northfield who have welcomed Thomas Aquinas College representatives into the community; to the Moody Center, which has greatly facilitated the college’s plans for its New England campus; to the Most Reverend Mitchell T. Rozanski, Bishop of Springfield, who has welcomed the college into his diocese; and to the National Christian Foundation and other friends and benefactors whose generosity has contributed both to our success in reaching this point and to our confidence as we move forward. We are grateful to God for the opportunity to bring Thomas Aquinas College’s unique and highly regarded educational program to a region long known for quality higher education.”

Thomas Aquinas College was founded in 1969. It opened its doors to students on a leased campus in Calabasas, California in the fall of 1971, and relocated to its present campus in Santa Paula, California, in 1978. From its first year of operation, the 4-year, co-educational, Catholic school has attracted students from across the United States and abroad. It achieved full enrollment in 2005, and waiting lists have been growing in the years since.

Washington, D.C. September 5 NCCW Reflecting God’s Joy: Missionary Disciples – Mission Possible!

More than 500 women and 42 priests gathered together for the 98th Annual Convention of the National Council of Catholic Women held in Pittsburgh, PA from August 29-September 1, 2018 with the theme, NCCW Reflecting God’s Joy: Missionary Disciples – Mission Possible!

Held where Pittsburgh’s famed three rivers meet soaring skyscrapers in the heart of the historic city, the 2018 Convention opened with presentations of the US and NCCW flags as well as letters of welcome and prayer from the Catholic Women’s League of Canada and from NCCW-affiliated Catholic women’s organizations.

Keynote speaker Most Reverend Frank Caggiano, Bishop of Bridgeport, spoke powerfully on Disciples Called to be Joyful Signs of Contradiction in the World. Other speakers included Holly Joy McIlwain who spoke on A Mission of Joy, Gina Loehr who titled her presentation, Blessed is She Who Believed: Embracing the Impossible Mission; and Bob Rice who spoke and sang engagingly on Owed to Joy: Sharing the Gifts of Love.

NCCW Commission presentations showcased their work on human trafficking, new mini retreats, and a program that unites U.S. Catholic school students with their counterparts in the Holy Land. The Education Committee guided attendees through the resource the committee prepared on Evangelii Gaudium, Pope Francis’ Joy of the Gospel reflecting the theme of the Convention and the focus of the NCCW throughout the past year.

Daily liturgies were celebrated by The Most Reverend David Zubik, Bishop of the Diocese of Pittsburgh; The Most Reverend Gregory Parkes, USCCB liaison to the NCCW and Bishop of St. Petersburg, The Most Reverend Frank Caggiano, Bishop of Bridgeport; and The Most Reverend Edward Maleisi, Bishop of the Diocese of Greensburg. His Eminence Daniel Cardinal DiNardo, President of the USCCB and Archbishop of Galveston-Houston presided at the Closing Mass.

Rose Marie Totten was installed as National Treasurer, new Province Directors were installed, and Nympha White from Peoria, Illinois received the 2018 Our Lady of Good Counsel Award.

Founded at the direction of the US Catholic bishops in 1920, NCCW’s mission is to act through its members to support, empower and educate all Catholic women in spirituality, leadership and service. Its programs respond with Gospel values to the needs of the Church and society in the modern world. Visit nccw.org for more information.

Washington, October 23 U.S. Bishops Will Gather for Seven Days of Prayer and Reflection at Invitation of Pope Francis

At the invitation of Pope Francis, the Bishops of the United States will gather for a spiritual retreat set to take place at Mundelein Seminary in the Archdiocese of Chicago. The bishops will gather in prayer and unity for seven days, from January 2-8, as brothers in the Episcopacy.

“The Holy Father has kindly offered the preachers to the Papal Household, Reverend Raniero Cantalamessa, O.F.M. Cap., to serve as the retreat director as we come together to pray on the intense matters before us. For this, I am grateful,” said Cardinal Daniel N. DiNardo, Archbishop of Galveston-Houston and President of the United States Conference of Catholic Bishops. "I am also grateful to Cardinal Blase Cupich for his kind offer to use the campus of Mundelein Seminary for the location of the retreat.

The announcement comes after Cardinal Daniel N. DiNardo met with the Pope earlier this month as part of a regularly scheduled Curia visit. The retreat takes place as the U.S. bishops continue their work to address the current U.S. clergy sex abuse crisis. In September, the U.S. bishops Administrative Committee http://www.usccb.org/news/2018/18-152.cfm announced an action plan including a third-party reporting mechanism, standards of conduct for bishops, and protocols for bishops resigned or removed because of abuse.

Washington, October 29 The United States Conference of Catholic Bishops (USCCB) will gather for the 2018 Fall General Assembly in Baltimore, November 12-14.

U.S. Bishops to Meet Nov. 12-14 in Baltimore; Will Address Abuse Crisis and Action Items; Assembly to be Live Streamed, Live Tweeted, Carried Via Satellite

The assembly will begin with an address by Cardinal Daniel N. DiNardo, archbishop of Galveston-Houston and President of the USCCB and also an address by the Papal Nuncio to the United States, Archbishop Christophe Pierre. The body of bishops will then adjourn to an on-site chapel for a full day of spiritual discernment and prayer. This will be followed by a Mass celebrated Monday evening at the site of the assembly.

During the assembly the bishops will discuss and vote on a series of concrete measures to respond to the abuse crisis, including those approved for the agenda at the September meeting of the Administrative Committee, such as a third-party reporting mechanism, standards of conduct for bishops, and protocols for bishops resigned or removed because of abuse.

The bishops will also hear reports from the National Advisory Council and National Review Board.

The assembly will also vote on the Pastoral Letter Against Racism and will also hear a report on the 15th Ordinary Synod of Bishops on Young People, the Faith, and Vocational Discernment. The bishops will also vote on the 2019 budget.

The bishops will also vote for a Conference Treasurer-elect, new chairmen of the Committee on Catholic Education, and new chairmen-elect of the following five USCCB committees: Committee on Clergy, Consecrated Life, and Vocations, Committee on Divine Worship, Committee on Domestic Justice and Human Development, Committee on Laity, Marriage, Family Life, and Youth, and the Committee on Migration.

There will also be a voice vote on the cause for canonization for St. Thea Bowman, SSPA.

Public sessions of general assembly discussions and votes as well as portions of the day of spiritual discernment will be available via livestream at: http://www.usccb.org/live

(see News Briefs, page 16)
**October 28, 2018 Chairman of U.S. Bishops’ Committee for Ecumenism and Interreligious Affairs Statement on Pittsburgh Violence**

Washington—Bishop Joseph Bambera, Bishop chair of the Committee for Ecumenism and Interreligious Affairs for the United States Conference of Catholic Bishops, released the following statement regarding the violence in Pittsburgh.

Full statement follows:

“Yesterday morning, death and violence entered a house of worship. The attack on the Tree of Life Synagogue in Squirrel Hill, Pittsburgh, is a cowardly act and to be condemned by all Americans. Those killed and injured represent the best of who we are: people of faith gathered to pray and celebrate the birth of a child and women responding to the ensuring violence with no concern for their own safety.

Anti-Semitism is to be condemned and has to be confronted by our nation. The Committee on Ecumenical and Interreligious Affairs of the United States Conference of Catholic Bishops stands with our Jewish brothers and sisters during this time of great distress. May God grant peace to the dead, healing to their families.

President of U.S. Bishops’ Conference Issues Statement Following Shooting in Pittsburgh

WASHINGTON—Following the tragic shooting this morning at Tree of Life Synagogue in Pittsburgh, Pennsylvania, Cardinal Daniel N. DiNardo of Galveston-Houston, President of the U.S. Conference of Catholic Bishops issued a statement calling for prayer and action to put an end to violence.

The full statement is as follows:

“This morning violence, once again, struck one of our communities, this time in Pittsburgh, Pennsylvania. It is apparent at least eight souls lost their lives in a shooting at Tree of Life Synagogue. To our brothers and sisters of the Jewish community, we stand with you. We condemn all acts of violence and hate and yet again, call on our nation and public officials to confront the plague of gun violence. Violence as a response to political, racial, or religious differences must be confronted with all possible effort. God asks nothing less of us. He begs us to our common humanity as His sons and daughters.

I commend to our Lord the victims, including first responders, and for the consolation of their families. May Almighty God be with them and bring them comfort at this tragic time.”

**International**

Without Christ, Church’s Mission Is Just ‘Social Activism’ Pope Says

By Hannah Brockhaus

Vatican City, Oct 29 (CNA) - If one’s work as a Catholic is not united to Christ Jesus, it is no longer the “mission” to which the Church is called, Pope Francis told a group of religious brothers Monday.

“Let us not forget that the condition of every mission in the Church is that we are united to the Risen Christ as branches to the vine. Otherwise what we do is social activism,” the pope said Oct. 29.

“This is why I repeat to you the exhortation to remain in [Christ],” he continued. “First of all, we need to let ourselves be renewed in faith and hope by Jesus alive in the Word and in the Eucharist, but also in sacramental forgiveness. We need to be with him in silent adoration, in lectio divina, in the Rosary of the Virgin Mary.”

Pope Francis addressed around 45 members of the Congregation of the Missionaries of St. Charles Borromeo, commonly called “Scalabrinians” after their founder Blessed Giovanni Battista Scalabrini, during their 15th general chapter meeting in Rome.

In spontaneous remarks before the start of his prepared speech, the pope spoke about the Old Testament passage that says to receive the stranger, “for you were strangers in the land of Egypt.”

He condemned what he characterized as a “wave of closure” toward foreigners, and attacks carried out on foreign people, recalling that he himself is the son of a migrant who came to Argentina.

He also criticized the word “welcoming,” which he said asks people to close their doors against immigrants, “that they do not disturb you,” so that “only those people who serve my wellbeing can enter” the country.

During his prepared remarks, Francis spoke to the religious order about their mission, which he said, “today as yesterday” takes place in difficult contexts “sometimes characterized by attitudes of suspicion and prejudice, or even rejection toward the foreign person.”

These contexts must motivate people to have courage and perseverance in bringing the love of Christ to those who are far from their families and homeland, and “are in danger of feeling far from God,” he said.

As illustrated in the New Testament episode of Jesus’ walk with his disciples along the road to Emmaus, evangelization takes place by walking with people, he said, listening to people, to their histories, their disappointed hopes, their expectations, their trials of faith.

“First of all, listen, and do it in an attitude of compassion for those of us who have suffered,” he said.

There is a risk, he continued, that the stories of immigrants, both the beautiful and ugly, will be erased. He added that this is a serious loss which can be combated by listening and by walking with people and with communities.

He explained that this listening must be followed by sharing the Eucharist and the Word of God: “Tell them about [Christ’s] mystery of love: incarnation, passion, death and resurrection.”

The Risen Christ sends you today, in the Church, to walk together with many brothers and sisters who travel their way from Jerusalem to Emmaus as migrants. An ancient and always new mission; tiring, and sometimes painful, but also able to make you cry with joy.”

**Allegations of misconduct**

After Holley’s resignation was announced, reports emerged that the bishop had been previously accused of sexual misconduct.

In 2009 a former seminarian published a blog post alleging that in 1986, Holley, who was then a deacon, “used all the creepy predator tricks to get me to give in to him sexually,” at Washington, DC’s Theological College. CNA attempted to contact the former seminarian but was unable to reach him.

A senior Church official told CNA that the complaint was forwarded to the apostolic nuncio this summer, and that it might have impacted the Vatican’s decision to remove the bishop.

Holley told CNA that the apostolic nuncio has not raised the issue with him at any time.

He told CNA that while he could not comment directly on the allegation, he is concerned the matter is being raised in order to cast aspersions on his character, linking him to bishops recently accused of predatory sexual behavior.

“I am not a part of the lavender [mafia],” he said.

“I would never belong to that evil,” he added, referring to allegations of predatory sexual behavior raised against Archbishop Theodore McCarrick and other senior Church figures.

He added that he was not particularly close to McCarrick, under whom he served for less than two years as auxiliary bishop. Sources told CNA that it is widely believed in the Archdiocese of Washington that McCarrick opposed Holley’s 2004 appointment as an auxiliary in that diocese, preferring a local candidate.

“I couldn’t help that I was his auxiliary,” he said.

The bishop added while he might have heard that McCarrick had a beach house, he had no knowledge of the prelate’s alleged predatory behavior, much of which is reported to have taken place there.

“I didn’t know anything about McCarrick,” he said.

“The poor victims, my gosh.”

Most important, Holley said, in 2009 or 2010 he informed Wuerl, McCarrick, and Bishop Barry Knestout, then another Washington auxiliary bishop, about the seminarian’s allegation. He said he was “completely transparent” with Wuerl about the allegation, and that Wuerl thanked him for reporting it.

McCarrick, he said, told him “not to worry about it.”

The matter was not raised again, he said.

Wuerl’s spokesman told CNA that “Cardinal Wuerl has no recollection of any conversation with Bishop Holley regarding any allegation from any period of (see Bishop Holley, page 20)
Amid Lawsuit, Firm Publishes List of California Priests Accused of Abuse

By Jonah McKeown

San Francisco, Calif., Oct 25 (CNA) - A Minnesota-based law firm released a report Tuesday compiling the names of over 200 priests from the San Francisco Bay area it says have been publicly accused of sexual abuse. At least one California diocese has questioned the sources for the list.

The law firm, Jeff Anderson & Associates, filed a lawsuit Oct. 1 against all of California's dioceses, along with as the California Catholic Conference and the Archdiocese of Chicago, alleging a sexual abuse cover-up.

The Oct. 23 report lists the names and parish assignments of 212 priests from the San Francisco Bay area. The report says it is an effort to compile "information already available to the public from various sources in the public media," and to raise awareness of the issue of clerical sexual abuse.

"The vast majority of the claims against these individuals have been settled or have not been fully evaluated in a civil court," the report reads. "Accordingly, the allegations should be considered just allegations and should not be considered proved or substantiated in a court of law. All individuals should be considered innocent until proven guilty."

The statute of limitations for trying the alleged crimes has passed in some cases, the report notes.

Mike Brown, spokesman for the Archdiocese of San Francisco, said although the diocese plans to take the accusations in the report very seriously, he said it is not entirely clear what sources and criteria Jeff Anderson & Associates used to compile their list.

"[Jeff Anderson's] already taken some names off his list since two days ago," Brown said.

He said the diocese is in the process of reviewing its files, but cannot announce when or if the diocese will release its own list of accused clergy.

The law firm said that information on the accused came from publicly available documents, such as lawsuits, diocesan statements, and the website bishop-accountability.org, a Massachusetts based non-profit that tracks allegations of sexual abuse.

The law firm's report lists the names of 95 priests in Oakland, 135 in Los Angeles, and 33 in San Jose, although 51 of the names are duplicates because those priests operated in more than one diocese over the years.

The Diocese of San Jose released a list of accused priests Oct. 18 that included 15 names. The disclosure revealed that at least two priests returned to ministry after being convicted of sexual abuse, but were both later banned from ministry.

The San Jose diocese said in a statement Wednesday night that most of the additional names of accused clergy listed by Jeff Anderson & Associates were assigned to positions in the diocese by religious superiors from other places, rather than by the Bishop of San Jose.

Eleven of the additional names, the diocese said, are those of Jesuit priests or brothers who were assigned to the Jesuit-owned and operated institutions within Santa Clara County, but not employed at or assigned to a diocesan or parish ministry by the Bishop of San Jose.

"They were assigned by their religious superiors or were subject to other superiors, such as the Ukrainian Eparchy, the Military Archdiocese (which cares for military posts, including VA hospitals) or the Diocese of Monterey," the statement reads.

"As such, the Diocese of San Jose has no personnel files for those men. Their religious orders or dioceses would have handled any report and investigation of the allegations against them and placed restrictions on their ministry if the allegations were found to be credible."

Bishop Michael Barber of Oakland said Oct. 7 that his diocese plans to release a list of publicly accused clergy within 45 days. This story has been updated to include comments offered by the Diocese of San Jose subsequent to its initial publication. ❖

(Martial Happiness, cont. from page 13)

He said generally in the second or third marriage prep meeting, he’ll ask some basic information such as the couple's home address. If the couple is already living together, they will often admit it at that point, if reluctantly.

“They’ll look at each other like: ‘Oh no. Should we give him the same address?’ And as soon as they do that, I’ll ask ‘So do you guys live at the same place?’ And they have this guilty look on their face, and they’ll say yes,” O’Brien said.

“And I’ll say: ‘Ok, I’m not yelling at you, but obviously you guys feel bad about it.’ So then we’ll kind of take that and discuss it as we go.”

O’Brien said despite popular opinion that may suggest that fewer people are seeking marriage in the Catholic Church, he and his fellow priests in Oklahoma are engaged in marriage prep and presiding at weddings “all the time.”

“I’m not ready to throw in the towel on the young people of the Church,” he said. “Because I think there really is a desire to have God as part of their marriage, and they’re not finding that in other places.”

Father Zach Swantek, a chaplain at Seton Hall University, offered his thoughts about his experience with modern marriage prep in an email to CNA.

“Often priests are afraid to discuss issues such as pre-marital sex, chastity, cohabitation, contraception and even participation in the Church with [couples], for fear that they will be offended or scared off,” Swantek wrote.

“On the other hand, some priests boast about how they refuse to marry couples that fail to live in strict adherence to the teachings of the Church, yet do not help these couples to understand and live these teachings,” he added.

“Marriage preparation must be viewed as an opportunity to accompany the couple, gradually leading them to the fullness of truth about faith, sacraments and marriage. This requires patience and work, but it is well worth the effort.” ❖

(Martial Happiness, cont. from page 13)
La Realidad de la Percepción

El informe de la Procuraduría General del Estado de Pensilvania, quien acusa a la Iglesia de continuar siendo cómplice en el encubrimiento de abuso sexual infantil, ha sacudido la confianza de los Católicos en este país. Mientras podríamos decir mucho sobre el informe de Pensilvania, la realidad es que la percepción es tan poderosa como la verdad. La percepción de muchos es que el informe señala graves faltas en la manera que la Iglesia enfrenta el abuso sexual infantil. El hecho de que el informe haga referencia a delitos y mal manejo principalmente en los años 60, 70 y 80 y no hace mención de lo que se ha hecho desde el año 2002 da la impresión de que está señalando fallas del 2010 a 2018. Si bien ha habido fallas en estos años, son muy diferentes de las de hace décadas.

En las últimas décadas la Iglesia ha adoptado medidas muy fuertes y activas para ayudar a asegurar que los niños bajo el cuidado y supervisión de la Iglesia estén lo más seguros posible. Este esfuerzo incluye el proceso de evaluación de huellas digitales de cada empleado y voluntario que tiene acceso regular con los niños. Además, estas mismas personas están obligadas a ver un vídeo de formación que ayuda a identificar señales de comportamiento depredador de parte de ‘adultos de confianza’. La toma de huellas digitales se vincula a que otros quieren que yo haga no es necesariamente lo que quiero hacer y lo que quiero hacer, pero el hecho de que alguien quiera que yo haga algo no es la misma cosa. La pregunta en la que muchos tienen preocupaciones es en las acciones de la Diócesis de Santa Rosa al prepararse para revelar los nombres de quienes han sido acusados de algún tipo de maltrato con respecto a los niños. Hay una fuerte tendencia a utilizar la palabra ‘encubrimiento’ en relación con la diligencia debida la cual estoy tratando de poner en práctica. No tengo ninguna intención de ocultar nada. Mi deseo es dar a conocer todos los nombres pero lo que quiero hacer y lo que otros quieren que yo haga no es necesariamente lo mismo que lo que debe hacerse o lo que la ley me permite hacer. Lo que puedo decir ahora es que ninguno de los sacerdotes en la lista está en ministerio activo en la Iglesia. Todos ellos están ya sea fallecido, laicizado o removido permanentemente del ministerio.

Y es precisamente buscando la ayuda para discernir la publicación de ciertos registros que ha añadido dos miembros a la Junta de Revisión Diocesana: Honorario Charlotte Walter Woolard, Juez jubilado de la Corte Superior de California y Honorable Daniel (Mike) Hanlon, Juez jubilado de la Corte de Apelaciones de California. He tenido una conversación inicial con ellos sobre los sacerdotes acusados y planeo conversaciones adicionales con ellos. Algunas veces es fácil determinar si un nombre puede y debe ser publicado. A veces esto no es tan fácil. Aunque la preocupación de la sanación de una víctima puede ser y es una consideración muy fuerte, no es la única consideración. Quiero que cualquier víctima vea que yo tomo las acusaciones muy seriamente pero, al mismo tiempo, debo cumplir la ley. La ley estatal sobre la confidencialidad de los registros de empleado (que incluye a sacerdotes) es muy importante. Yo no puedo actuar de forma que, incluso con muy buenas intenciones, viole ese derecho. Planeo hablar con todos los sacerdotes de la Diócesis acerca de estos asuntos en Noviembre. Tendré una reunión de la Junta de Revisión Diocesana en Diciembre y esperamos establecer una fecha en Enero para dar a conocer los nombres que puedo revelar. Mientras esto ocurre hay una continua necesidad de oraciones. Oraciones por sanación y reconciliación. Oraciones por la restauración de la confianza. Oraciones por nuestro próximo. Oraciones. Oraciones. Oraciones.

Desde el Obispo

Mons. Robert F. Vaza es el sexto obispo de la Diócesis de Santa Rosa en California.

¿Qué es la “sensus fidei”? Experiencia de los expertos

By Ed Condon

Vatican City, Oct 25 (CNA) - As the 2018 synod of bishops considers a draft text of the meeting’s final document, discussion has turned to the nature of the synod itself.

According to early reports, the third section of the document focuses on the concept of “synodality.” What is “synodality?”

The term is often used to describe the process of fraternal collaboration and discernment that bodies like the synod itself. A draft of the final document notes that the more modern view of a synod as something distinct from a council does not go back even as far as the Vatican Council II, and that its development had been synodal conferences. It said synods and councils were nearly interchangeable terms for formal ecclesiastical assemblies. It said that the more modern, open view of a synod as something different from a council does not go back even as far as the Vatican Council II, and that its development had been synodal conferences.

Oraciones. Oraciones.

Dr. Jessica Murdoch, associate professor of fundamental and dogmatic theology at Villanova University, told CNA that while the modern Synod of Bishops was established by Pope St. Paul VI in 1965, the practical reality of synodality is “nothing new.”

“What the synod is, practically speaking, is an advisory panel. It is a body which gives the pope a way of discussing the issues of the day, and receiving feedback and advice from the episcopacy. St. Paul VI may have given it its current shape, but the reality is that popes have always done this, consulting with their bishops on different matters, in one form or another.”

Murdock said that synodality is a rich concept with a long history in the Church. “Synodality as a concept really just means collegiality. It is the way in which the different parts of the Church come together as the Mystical Body of Christ,” she said.

While this may seem a simple enough idea, Murdock warned that it was prone to misunderstanding. “The risk is that in coming together we get a flattening of the Church, with every member of the body acting like it is the same,” Murdock told CNA.

“There is an immense richness in the diversity of charisms in the Church, and each part has its own proper role. But when everyone is trying to do everything else’s job, not only do we lose that richness the body cannot function properly.”

In March 2018, the Congregation for the Doctrine of the Faith’s International Theological Commission published a document entitled “Synodality in the life and mission of the Church.”

The document noted that in the history Church, synods and councils were nearly interchangeable terms for formal ecclesiastical assemblies. It said that the more modern view of a synod as something different from a council does not go back even as far as the Vatican Council II, and that its development had been accompanied by the neologism of “synodality.”

Speaking of the Church as “synodal” by its nature is something novel, the commission said, and requires “careful theological clarification.”

The principle of synodality is defined specifically as “the action of the Spirit in the communion of the Body of Christ and in the missionary journey of the People of God,” the document added.

Sensus fidei

The sensus fidei is another concept often invoked to advance a more collaborative approach to forming or articulating Church teaching. Like synodality, the sense of the faith is prone to misunderstanding and misinterpretation.

Fr. Thomas Petri, O.P., a moral theologian and the Vice President and Academic Dean Pontifical Faculty (see What is Synodality, page 20)
Planificación Natural de la Familia

Hemos invitado a unos instructores de Alameda a venir para darnos la oportunidad de tener clases en español. Es un gran oportunidad para crecimiento espiritual en el sacramento matrimonial.

Curso de Planificación Natural de la Familia Para Parejas Casadas o Comprometidas. Catedral de St. Eugene, 2323 Montgomery Drive, Santa Rosa, CA. Sabados: 23 de Febrero, 23 de Marzo, 27 de Abril 11 a.m.-2 p.m. Hay cuidado para niños y bocadillo Para registrar, llame a Maria Sanchez @ (707) 542-6984 x8

Obispo Denuncia Que Es Víctima De Amenazas en Nicaragua

MANAGUA (ACI Prensa) - El Obispo Auxiliar de Managua (Nicaragua), Mons. Silvio José Báez, denunció que es víctima de una campaña de desprestigio y que ha recibido amenazas; sin embargo, aseguró que seguirá firme en su ministerio episcopal.

El Prelado, uno de los más críticos a la campaña de represión del Gobierno de Daniel Ortega, hizo la denuncia en su cuenta de Twitter.

“Denuncio que soy víctima de una campaña de represión, desprestigio y acoso que consta no solo de audios manipulados, sino también de cientos de mensajes a mi WhatsApp con insultos y amenazas, además de motorizados rodeando mi vivienda. Seguiré firme con mi ministerio episcopal”, expresó este 25 de octubre.

“Muy pronto presentaré las pruebas de todo esto en mis redes sociales y en los medios de comunicación”, añadió.

Mons. Báez se refirió a los audios difundidos por grupos afines al régimen para acusarlo de promover un golpe de Estado.

Uno de estos audios fue presentado el 23 de octubre por miembros de la comunidad ecclesial de base San Pablo Apóstol, de Managua. En este, Mons. Báez supuestamente conversa con líderes campesinos para conspirar contra el Gobierno de Ortega.

“No queremos llevar al paredón y fusilarlo aunque tengamos una gran deseo, no lo tenemos que hacer, no lo queremos levar para pegarle un balazo o fusilarlo como criminal de guerra. (…) Creo que ahora en lo que todos estamos de acuerdo es que Ortega se tiene que ir”, se escucha en el audio. Según quienes lo presentaron, la voz es del Obispo Auxiliar.

Uno de los que presentó el audio es Rafael Valdez, coordinador de la comunidad de base San Pablo Apóstol y, según medios nicaragüenses, “un conocido militante del FSLN (Frente Sandinista de Liberación Nacional)”, el partido de Ortega y antigua guerrilla de izquierda.

Ante esto, el Arzobispo de Managua y Presidente del Episcopado, Cardenal Leopoldo Brenes, expresó su respaldo a Mons. Báez y llamó a los fieles a rezar para que Dios fortalezca a la Iglesia para que “pueda seguir cumpliendo su misión”.

Desde que comenzaron las protestas contra el Gobierno de Ortega, Mons. Báez y otros líderes de la Igle sia han llamado al diálogo para evitar más violencia.

Sin embargo, dentro de la represión contra los manifestantes, la policía y paramilitares afines al régimen han atacado iglesias y a también a varios obispos.

A mediados de julio, Mons. Báez dijo a la prensa internacional que los ataques cometidos contra los templos y los sacerdotes ha convertido la Iglesia en Nicaragua en “una iglesia perseguida”.

Halloween: El problema no está en los disfraces o dulces, aclara exorcista

DENVER (ACI Prensa) - El P. Vincent Lampert, exorcista y párroco en la Arquidiócesis de Indi anápolis (Estados Unidos), afirmó que los padres deben recordar los orígenes cristianos de Halloween y hacer una celebración consecuente en la Víspera de Todos los Santos “en vez de glorificar al mal”.

“En última instancia, no creo que haya nada malo con que los niños se pongan una traje, se vistan de vaquero o Cenicienta y pasen por el barrio pidiendo dulces. Es una diversión sana”, dijo el P. Lampert en diálogo con CNA, agencia en inglés del Grupo ACI.

El sacerdote aseguró que el peligro radica en los trajes que glorifican el mal deliberadamente e infunden miedo, o cuando las personas pretenden “obtener poderes especiales” a través de la magia y brujería, aunque sea solo por diversión.

“En el libro de Deuteronomio, en el capítulo 18, se habla de no intentar consultar a los espíritus de los muertos, tampoco a los que practican magia, brujería o actividades afines. Aquello sería una violación de un mandamiento de la Iglesia, al colocar otras cosas por delante de la relación con Dios”.

“Y ese sería el peligro de Halloween. Que de alguna manera Dios se pierde en todo esto, que la connotación religiosa se pierda y finalmente la gente glorifique el mal”, añadió.

También dijo que es importante recordar que el diablo y los espíritus malignos no tienen ninguna autoridad adicional en Halloween, aunque lo parezca.

“El diablo actúa por lo que la gente hace, no porque haga algo por sí mismo. Tal vez por la forma en que se celebre esa día, en realidad se invita a que el mal entre a nuestras vidas”, dijo.

Finalmente el P. Lampert aseguró que una de las mejores cosas que los padres pueden hacer es utilizar Halloween como un momento de aprendizaje y explicar a los niños “por qué ciertas prácticas no conducen a nuestra fe e identidad católica”.

Por otro lado, Anne Auger, una madre católica y madre de tres niños en el estado de Winsconsin (Estados Unidos), dijo a CNA, que si bien deja que sus hijos se disfrazan y pidan dulces, siempre verifica las casas por donde pasarán y así evitar aquella que están decoradas “con cosas temibles”.

“El año pasado una persona llegó a la puerta ves-}

Chile Y Argentina Se Movilizarán Contra La Ideología De Género Y Aborto

(ACI Prensa) - Millones de personas se movilizarán en Chile y Argentina, el 27 y 28 de octubre respectivamente, para manifestar su rechazo a los proyectos de ley que atentan contra la vida y la familia.

En el caso de Chile, el 27 de octubre se realizará la tradicional Marcha por Jesús, actividad ecuménica que se manifestará contra la ideología de género y el aborto.

En Chile fue aprobada el año pasado la ley de aborto bajo causas de riesgo de vida de la madre, inviabilidad fetal y por violación. Sin embargo, en el Parlamento se están discutiendo proyectos para liberalizar más esta práctica.

En cuanto a la ideología de género, las familias se manifestarán contra los proyectos que son parte del acuerdo firmado en junio de 2016 entre el Movimiento de Integración y Liberación Homosexual (Movilh) y el Estado chileno -entonces liderado por Michelle Bachelet-, con mediación de la Comisión Interamericana de Derechos Humanos (CIDH).

El movimiento promovió los proyectos para el proyecto de “Educación sexual afectiva y de género” implementado en el currículo escolar y que vulnera el derecho de los padres a educar a sus hijos según sus valores. La Marcha por Jesús se realizará en varias ciudades de Chile, en distintos horarios.

Marcha en Argentina

Al día siguiente tendrá lugar la “primera manifestación nacional contra la ideología de género en la educación en Argentina”.

En más de 30 provincias argentinas las comunidades escolares y familias saldrán a las calles bajo las consignas “con mis hijos no te metas” y “si a la educación sexual integral, no al adocrinatamiento”. El objetivo es exigir al Gobierno que respete el derecho de los padres a educar a sus hijos según sus propias convicciones y creencias.

 Esto debido al proyecto que busca modificar la ley de Educación Sexual Integral (ESI) que tiene como fondo la imposición de la ideología de género en las escuelas. Además, el texto impide a las escuelas públicas de gestión privada enseñar educación sexual de acuerdo a sus idearios.

En cambio, los manifestantes pedirán al Estado que sea un “agente preventor” en materia de abuso (vea Noticias en Español, pag. 20)
La Celebración Del Día De Muertos en México es Lo Mismo Que El Culto A La Santa Muerte?

CIUDAD DE MÉXICO (ACI Prensa) - La tradicional celebración del Día de los Muertos el 2 de noviembre en México está llena de símbolos y decoración, como estatuas de calaveras vestidas, panes y dulces que asemejan cráneos y el popular “altar de muertos”, lo que lleva a algunos a temer que se trate de un culto a la llamada “Santa Muerte”. ¿Hay alguna relación entre ambas cosas?

El sacerdote mexicano Luis Fernando Valdés, doctor en Teología y capellán en la Universidad Panamericana, explicó que las tradiciones mexicanas por el Día de los Muertos distan mucho del culto idólatro a la llamada Santa Muerte, falsa devoción surgida en torno a narcotraficantes y otros delincuentes.

En diálogo con ACI Prensa, el P. Valdés explicó que las celebraciones tienen su raíz en la inculturación surgida de la evangelización española de tierras mexicanas en el siglo XVI. “Se dio un fenómeno pastoral muy hermoso, de una verdadera inculturación del Evangelio. Es decir, el Evangelio se hizo vida en la cultura popular de todos los días de la gente, apor- tando sus elementos, y purificando bastantes de los elementos de la cultura local”.

El sacerdote indicó que las culturas precolombinas en México y Centro América ya tenían elementos como las calaveras, los alimentos para los fallecidos y las flores naranjas llamadas cempásúchil para conmemorar “el fenómeno tan complicado de la muerte, que es un misterio a los ojos humanos”.

Sin embargo, tras la evangelización, “la muerte ya no es un tema de un dolor gigantesco por una pérdida o una ida a un lugar que no se sabe cuál es, sino que la muerte ha sido redimida por Cristo y la muerte apunta a la resurrección”.

“Por eso las calaveritas, ya sean de dulce, de chocolate, que están decoradas, tienen un sentido casi festivo, porque ya están de alguna manera anunciando la resurrección. La muerte, como enseña la revelación cristiana, no tiene la última palabra”.

El “altar de muertos” Este “diálogo” entre la cultura precolombina y la fe católica, señaló el P. Valdés, se nota particularmente en el altar de muertos.

“El altar de muertos tiene un contexto muy bonito, que es que en todo hogar católico hay una parte de la casa que es una especie de capilla familiar, que toma elementos de las iglesias. Es una especie de retablo donde hay imágenes de la Virgen, del Sagrado Corazón, San Martín, San Judas. Y tiene una mesa, con veladoras, que en cierto modo imita al altar a la Santa Muerte”.

“Se ponía una línea de flores indicando el camino desde la puerta hasta la mesa donde se ponía su comida, para que el difunto llegara a comer”, explicó.

“Eso se cristianizó y las flores se pusieron como parte del altar, de la capilla familiar, y ya se pone el pan de muerto, la comida, etc., pero con un sentido nuevo, un sentido festivo, familiar, no con el sentido de que viene un difunto a aparecerse”.

“También se pone fotos de seres queridos que se fueron, lo que es una bonita tradición mexicana, honrar a los familiares difuntos, recordarlos siempre”.

El riesgo del sincretismo y el culto a la Santa Muerte

“Toda inculturación del Evangelio siempre tiene un riesgo de sincretismo, de fusionar arbitrariamente ideologías y creencias, hacer una mezcla”.

“En México tenemos un problema muy grande de una falsa religiosidad del culto a la Santa Muerte, un culto que no es católico pero que toma elementos católicos”, dijo.

El sacerdote explicó que “esta superstición está muy vinculada a los narcotraficantes, que la han conver- tido en un elemento para protegerse en sus fechorías y balaceras. Remeda, es una imitación falsa, de los símbolos católicos”.

Los católicos, indicó, “reazamos por tener una santa muerte, es decir morir en gracia de Dios. Pero ellos toman la santa muerte como si fuera un personaje, una entidad viva, una persona, por eso es una calavera con ropa, como si fuera una divinidad”.

“Es una cuestión idolátrica, supersticiosa, porque se toma la muerte como su fuera un personaje, que decide cuándo vivimos, cuándo morimos, y que habría que pedirle que no me lleve todavía. Esto es totalmente opuesto a la fe, que nos enseña que el único que tiene en sus manos nuestras vidas y es Dios, que es el único que puede morirnos”.

Para el P. Valdés, para vencer estos sincretismos y falsos cultos es importante una “mejor catequesis”.

“Siempre ha existido el riesgo del sincretismo. Y entonces, en los lugares con mayor catequesis, mejor evangelización, se entiende muy bien estos sentidos del altar de muertos, no como una cuestión de super- stición sino como algo que ha sido leído a la luz del Evangelio”, aseguró.

Order of authority

Murdoch also cautioned against interpretations which negate the importance of the Church’s order of authority.

“The Church teaches that is divinely founded, and its essential structure – the faithful, led by the priests, governed by the bishops under the pope – is divinely ordered. Other structures, like parish coun- cils, national bishops’ conferences, or the Synod of Bishops, are considered to be helpful, but are not con- sidered to be a part of the Church’s divinely ordered hierarchical constitution.

While the synod was and is intended to foster com- munion among the bishops themselves, and with the pope, Murdoch told CNA that it was important to remember that it is a distinctly human — not divine — institution.

“Good ecclesiology preserves the distinctions in the hierarchy and in the Church as a body,” Murdoch said. “Ultimately, the bishops are under the authority of the pope and the Church is under the authority of God.”

“A wrong understanding of synodality flattens the divinely instituted hierarchical order into a majoritarian mass. The collective wisdom and perspective of the bishops, and of others in the Church, can certainly be an important tool, but it has definite limits,” she added.

No measure of synodal discussion, debate or voting can replace the true sources of authority in the Church. Those sources, Murdoch said, are divine revelation and the unbroken magisterium handed down by the Church together with, and guarded by, the authority of the pope.

When they depart from these, Murdoch said, synodality can have “no value”.

“There have been a number of ‘synodal’ attempts to replace or relativize these true sources of authority in the Church,” Murdoch told CNA.

“Perhaps the most egregious example of this was in the eighteenth century, when the synod of Pistoia gathered to reform the Tuscan church, without the authority of the pope. While the attendees saw themselves as reformers, they ended up proposing a number of heretical Jansenist measures.”

The Pistoian synod was, Murdoch explained, a clear historical warning about what can happen when bishops wrongly apply the concept of synodality and overstep their true authority.

“A wrong approach to synodality, one which gives (What is Synodality, page 24)
Youth Need Constancy from the Church, Not Change, Says Irish Archbishop

By Hannah Brockhaus

Vatican City, Oct 26 (CNA) - In a world of constant change, young people need the Church to be a source of stability and consistent teaching, a prominent Irish archbishop said Friday.

"Young people are yearning for some kind of stable reference points, some sort of moorings, things they can hold on to, that are not just constantly changing," Archbishop Eamon Martin of Armagh, and the Primate of All Ireland, said Oct. 26.

"The Church has to present clearly and fearlessly a message that sometimes goes against the grain of what young people are experiencing and hearing elsewhere."

Speaking at a Vatican press briefing on the youth synod, he said, "one of the messages I certainly will take home is the importance of the Church fearlessly presenting [what is] often a counter-cultural message, to the world in which young people drown and are being suffocated."

He noted the pressures faced by young people around the world, whether the realities of poverty and human trafficking in some countries, or the increased prevalence of mental illness and feelings of being "completely lost" that can be found in many Western societies.

"Amid these challenges, he said he hopes the Church is able to say, "Listen, you have a reason for living, a reason for hoping, a reason for continuing to hold onto the precious gift of life you've been given."

"I would like to think that the Church doesn't just chase after fashions and changing this and changing that in the hope that it will somehow attract more young people. It won't," he emphasized.

Martin also addressed one of the prominent issues in Ireland, the recent legalization of abortion through a referendum passed in May. He said the vote legalizing abortion was passed with about 66 percent of the vote—only 34 percent of the votes opposed the legalization of abortion in the country.

By contrast, if you study the exit polls closely, the margin was even greater among young people, the archbishop said: "There were only about 17 percent of young people that voted in favor of life. That is troubling."

"Why are young people, who are passionate about life, and who are passionate about justice—why are they so easily convinced that if you remove the fundamental right to life itself that somehow you're being a more compassionate person?" he asked.

He said after the referendum he spoke with a few of the young people who had voted to protect the life of the unborn and who had campaigned for the pro-life cause. He said they were totally dejected, feeling like their message "was rejected."

But what Archbishop Martin took from their "courageous" and "counter-cultural" witness is that the Church now needs "missionaries for life even more. We need courageous people who will speak up."

That will be one of his take homes from the synod on young people, faith, and vocational discernment, he said, "not to give up on the fact that there are many young people who are still prepared to stand up for the Church's teaching in this critical area."

‘What Is a Youth?’ A Synod Glossary

By Courtney Grogan

Vatican City, Oct 22 (CNA) - The 15th ordinary Synod of Bishops is meeting now to discuss young people, the faith, and vocational discernment. Many have referred to this nearly month-long meeting as the "Youth Synod." This raises a question: What is a youth?

In the eyes of the Vatican, a youth is defined as a person between the ages of 16 and 35.

This age range extends beyond what is typically considered a "youth" in the United States. Whereas American World Youth Day participants are frequently groups of Catholic high school students accompanied by chaperones, many have observed that World Youth Day participants from European countries tend to be in their 20s and 30s.

With that established, what is a synod? A synod is a meeting of bishops gathered to discuss a topic of theological or pastoral significance, in order to prepare a document of advice or counsel to the pope.

The Synod of Bishops was created in 1965 by Pope Saint Paul VI, who was canonized earlier this week. Paul VI charted the synod to encourage close union between the pope and the world's bishops and to "insure that direct and real information is provided on questions and situations touching upon the internal action of the Church and its necessary activity in the world of today."

Ordinary synods happen every three years on issues voted upon by synod delegates elected or appointed from each continent, and from certain Vatican offices. There have been 15 ordinary synods to date. There are also extraordinary synods and special synods.

What makes a synod extraordinary? It is a matter of timing. Extraordinary synods are called by the pope outside of the usual timing as a matter of urgency.

Special synods address a particular topic and are usually regional. For example, next year there will be a Special Synod on the Pan-Amazonian Region.
**CALENDAR**

**November 1st**  
**The Norbertine Sisters’ Christmas Wreaths and Gift Boxes**  
Fresh hand-made Balsam Christmas Wreaths. We make our 24-inch wreaths with full fresh Balsam (Northern White Fir) pine boughs. Each wreath is made with 2-3 pounds of balsam greenery, and is adorned with frosted and natural pine cones, along with a large custom-design ribbon hand-made by the sisters. Download our wreath and gift box flyer and fill it out with all your ordering and shipping information, etc. to order our Christmas wreaths.  
You can also contact us directly at (661) 823-1066 or norbertinecanoneses@gmail.com  
www.norbertinesisters.org/christmas-wreaths-seasonal

**November 2nd - 3rd**  
**Ignatius Press 40th Anniversary Banquet and Conference**  
St. Mary’s Cathedral Conference Center, 11111 Gough St, San Francisco; Featured speakers are popular long-time Ignatius Press authors: Peter Kreeft, Steve Ray, Michael O’Brien, Jesuit Father Robert Spitzer, and Cardinal Francis Arinze. Archbishop Salvatore Cordileone will also speak. Ignatius Press Founder and Editor Jesuit Father Joseph Fessio will speak as well. For more information, go to www.ignatius.com/40.

**November 3rd**  
**Victoria’s Requiem Mass**  
Victoria’s Requiem Mass celebrated by Cardinal Francis Arinze and Archbishop Salvatore Cordileone, 11 am, St. Patrick’s Seminary & University, 320 Middlefield Road, Menlo Park, featuring “The Benedict Sixteen,” a 16-voice professional choir, directed by guest conductor John Renke. Sponsored by the Benedict XVI Institute.

**November 11th**  
**Free Health and Wellness Fair**  
Our Lady of Guadalupe Church, located at 8400 Old Redwood Hwy in Windsor, is hosting a free Health & Wellness Fair on Sunday, November 11th, 2018. The event will take place in the Mary Agatha Furth Center from 1:00 pm to 4:00 pm. This will be the third year that the church has hosted this event. The event is open to everyone! Over 30 Community Providers will provide free health care services to all who attend. Free services include the following: Consultations: MD, Vision, Dental, etc., Flu shots, Diabetes Testing, Blood Pressure Checks, Nutrition Workshop, CPR Demonstration, Immigration Information, Mental Health Counseling. For further information, contact Joe Tembrick at (707) 548-9729.

**November 16th**  
**“How to Teach Your Kids to Love the Faith”**  
7:30 pm. $10 per person / $20 per family at the door.  
Steve Ray is a convert to the Catholic Church and best-selling author. He is in great demand as a speaker for conferences and parishes around the world and is a regular guest on Catholic radio and EWTN television. He is writer, producer and host of the 10-part video series The Footprints of God.

**November 17th**  
**Catholic Cursillo Fellowship Gathering**  
Want a Catholic friend? Come join us. Develop friendships, enjoy singing and fellowship, hear how other Catholics are living their life of holiness and pray as a group before the Blessed Sacrament. Fellowship gatherings of Catholics are held monthly. Catholic Cursillo is a movement within the Catholic Church based on friendship. We would love to be your friend.  
Join us on November 17th from 2-4 pm at St. Elizabeth Seton in Rohnert Park. For further information call Molly Touchette at 707-292-8389 or Olga Dorado at 707-755-0022.

**December 1st**  
**Celebrate Advent with us!**  
The Catholic Cursillo Movement of the Diocese of Santa Rosa invites all Catholics to celebrate the Advent season by attending a grand Christmas Ultreya on December 1st from 2 pm until 4 pm at St. Elizabeth Seton in Rohnert Park. It will be festive with Christmas caroling! Ultraya means “moving forward,” and these gatherings help to move Catholics forward by helping them to learn and practice spiritual skills that will help them walk more closely with Jesus Christ and other Christians. Those who want to know more about the Catholic Cursillo Movement and those who have already lived a Cursillo weekend are invited to attend this special holiday event.

**February 2nd - 5th**  
**NCCW Catholic Social Ministry Gathering**  
The 2019 Catholic Social Ministry Gathering Omni Shoreham Hotel in Washington, D.C. The Catholic Social Ministry Gathering is organized by the Department of Justice, Peace and Human Development in collaboration with 7 other USCCB departments and 15 national Catholic organizations. This central gathering of Catholic social ministry leaders in the U.S. annually brings together hundreds of participants whose faith inspires them to respond to pressing current domestic and global challenges relating to poverty, war, injustice and the promotion of human life and dignity. Visit our CSMG Highlights page to learn more. www.usccb.org

**Ongoing**  
**Thursdays 5:30pm**  
“Pray for Priests” prayer group St. Sebastian Parish  
Is God calling you to enrich your prayer life in the very meaningful way? If so, you are welcome to come to our parish “Pray for Priests” prayer group on Thursdays, 7-8 pm in St. Sebastian’s church. Weekly attendance is not a requirement, join us when you can.

**To have your calendar event listed please email us! SrDiocese1@gmail.com**

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**A Synodal glossary of terms.**

**Synod Fathers** are the bishops and others who participate and vote in a synod.

**Auditors** are people appointed by the pope to participate in synod discussions and interventions within the synod hall, but without a vote on documents. Laypeople and women religious participate in the synod as auditors.

In a historic first, the 2018 Synod of Bishops has invited 34 young people participating as auditors.

**Circoli Minori** are small discussion groups in which synod participants who speak a common language work together to produce a report on each section of the working document, along with modi, or proposals, to be included in the final document.

At the 2018 Synod of Bishops, there are 14 language groups—four in English, three French groups, three Italian, two Spanish, one German group, and one Portuguese.

“**Synodality**” is generally understood to represent a process of discernment, with the aid of the Holy Spirit, involving bishops, priests, religious, and lay Catholics, each according to the gifts and charisms of their vocation. This phrase has been emphasized in Pope Francis’ pontificate. In May, the International Theological Commission released a document on “Synodality in Life and Mission of the Church.”
Synod Bishop: ‘John Paul II Guided Me Through My Youth’

By Courtney Grogan

Vatican City, Oct 22 (CNA/EWTN News) - John Paul II spent much of his papacy speaking to youth. Now some of those youth are bishops.

On the feast of Saint John Paul II, one synod bishop reflected on how the Polish pope inspired generations of young people, including himself, to pursue holiness.

“Catholic youth want to implement ‘the civilization of love’ that was promised by John Paul II,” French Archbishop David Macaire said at a Vatican press conference Oct. 22.

The archbishop of Saint-Pierre and Fort-de-France in Martinique is in Rome for the 2018 Synod of Bishops convened Oct. 3-28 to discuss young people, the faith, and vocational discernment.

“I attended my first World Youth Day when I was 19 years old in Santiago de Compostela,” Macaire said in French.

The 1989 World Youth Day in Spain was the fourth global meeting for young people established by the John Paul II, who went on to celebrate a total of 19 World Youth Days in his pontificate with millions of young people from all over the world.

“John Paul II guided me through my youth,” Archbishop Macaire said.

Synod fathers should convey the Gospel, he continued, because “young people will receive this legacy,” Earlier in the day, Pope Francis prayed at the tomb of Saint John Paul II in St. Peter’s Basilica. In April 2014, Pope Francis canonized John Paul II along with Pope John XXIII.

The Synod of Bishops did not meet Monday, while committees complete writing the draft of the final document and the synod letter to young people.

The draft document of the post-synod apostolic exhortation will be presented Oct. 23 and synod fathers will be able to propose their changes individually or as groups, Paolo Ruffini, Prefect of the Vatican Dicastery for Communications, announced.

It is up to Pope Francis to decide when the document will be made available to the public, Ruffini added.

As the synod nears its close, Bishop Frank Caggiano of Bridgeport, Connecticut said Monday that bishops and other diocesan leaders need to bring “synodality” to the local level.

“The document that we will receive tomorrow ... is an attempt to speak to a global community,” Caggiano said.

“Let’s be realistic, young people in Bridgeport have a very different experience from young people in Nairobi or young people in Caracas,” he continued.

One unique experience was shared by a young girl from Guinea, Henriette Camara, who told the synod her story of growing up in a Muslim family. Camara converted to Catholicism, despite parental disapproval, through the witness and community that she encountered in a Catholic scouting group.

“The pursuit of holiness is recognizing the will of God and choosing to do it,” said Bishop Caggiano. “This entire synod has been an ecclesial exercise to unlock that pursuit of holiness.”

Millennials-Generation-Y,Z,etc... had an Amazing 2nd Annual Harvest Ball in Marin last week. Youth Adults came from all over the bay area. See all our Young Adult events www.catholicya.org please publicize this site at your parish.

St. Monica prayer bookmarks: thank you for the response, glad they are appreciated. Let us continue to draw her attention and intercession for our young people. Replenishment on the way to your parish.

“Faith, Hops, & Love” tickets on sale soon for Lagunitas Nov 16th (5:00pm brewery tour, 6:00-8:00pm dinner and social).

Parish Mission November 4, 5, 6 (7pm)
Steve Angrisano will be offering a parish mission at Our Lady of Loretto. Sure to be an edifying faith experience. The mission will take place for three nights (November 4, 5, 6) in the church beginning at 7pm. Come join us and bring friends! Steve Angrisano is undoubtedly one of the most effective and versatile ministry leaders in the Church today. Young and old alike embrace the passionate message of faith, hope and love woven throughout his music and storytelling. Always rooted in a spirit of humility and faithfulness, Steve’s easy, honest style of ministry is born from who he is: a committed witness to the life and love of Jesus Christ.
Cardinal Parolin: For Paul VI, “Humanae Vitae” Had to Be Pastoral

By Andrea Gagliarducci

Vatican City, Oct 22 (CNA) - When drafting Humanae vitae, Pope St. Paul VI showed pastoral concern while emphasizing doctrinal clarity, the Vatican’s secretary of state said Oct. 18.

In that way, the pope recognized that “birth control was not a topic that merely regarded Christian couples,” Cardinal Pietro Parolin said.

Parolin outlined the process that led Pope Paul VI to draft the encyclical Humanae vitae at an event organized by the Congregation for the Doctrine of the Faith.

Published 50 years ago, Humanae vitae is known mostly for being “the encyclical that said ‘no’ to contraception,” Parolin said. The cardinal argued that the text actually goes beyond the issue of contraception to propose an integral vision of procreation.

Paul VI has been described as a pope who acted alone on the encyclical, against the opinion of the majority of theologians involved in the pre-drafting discussion. However, a recently published book on the subject aims to demonstrate that the pope was not alone on Humanae vitae.

The book, “The birth of an encyclical,” was written by Gilfredo Marengo, a professor of theological anthropology at the John Paul II Pontifical Theological Institute.

To compile it, Marengo was given access to documents from the archive of the Vatican’s Secretariat of State. He needed a special permission from the pope, since the Holy See’s archives are usually available only after 70 years.

The book presents a series of drafts and instructions, as well as a previously unpublished encyclical draft titled De nascendi prolis. That draft was totally replaced by the text that became Humanae vitae.

Parolin referred Paul VI’s “suffering path” in the drafting of the encyclical.

“Paul VI,” Parolin said, “looked at Humanae vitae as an immediate development of new and authoritative words that the Second Vatican Council was able to express on marriage and family.”

According to the cardinal, the Second Vatican Council recognized that marriage and family were “at the top of the list of the issues for the presence of the Church in the world.” Parolin noted that John Paul II and Benedict XVI emphasized the importance of the family during their pontificates, as Pope Francis has also done.

Parolin said that the Church’s approach to birth control was “at the beginning focused on the concern for the possible spread of anti-natalist policies,” and after that there was “the consideration that the obligation to follow moral principles was the only path to make the Church convincing in the world.”

However, Cardinal Parolin noted, “these two positions cannot be imposed in abstract way,” but they must be harmonized with “an pastoral—ecclesial wisdom that cannot be found in many of the protagonists of those years.”

Cardinal Parolin referred indirectly to the heated discussion that anticipated the publication of the encyclical. The so-called majority report of the commission, in favor of the use of contraceptive pill under certain conditions, was leaked to the press, and published simultaneously in April 1967 in the French newspaper Le Monde, the English magazine The Tablet, and the American newspaper the National Catholic Reporter.

Cardinal Karol Wojtyla, the future St. John Paul II, was a member of the drafting committee, though he was unable to take part to the meetings personally.

After Humanae vitae was published, Cardinal Wojtyla even asked Pope Paul VI to draft an instruction to explain that what was contained in Humanae vitae has always been part of the Church’s magisterium, and affirm its infallibility.

Such a position shows how the discussion was developing.

St. Paul VI’s figure stands in the midst of this discussion. Cardinal Parolin noted that “texts published and commented in Marengo’s book clarify that the Pope had no doubts about the doctrinal contents of the encyclical, and deny the myth of an uncertain and Hamletic Paul VI.”

Paul VI was rather concerned to find “adequate ways” to present the Church’s teaching, Parolin said. This was reason the pope waited for five years before publishing the encyclical.

Because of this pastoral concern, Parolin said, “Paul VI asked for the help and suggestions of many specialists before maturing his judgment. Then, he spoke out, trusting that he was going to be understood.”

According to Parolin, Humanae vitae must be understood as a “testimony of the fact that the Church cannot enjoy promises of good without recognizing the original unity between conjugal love and generation of life.”

Parolin explained: “If the love of the spouses is the place where the Creator generates new lives, when this does not happen there are many occasions to think the child as an object wished at all cost.”

Humanae vitae, he said, was prophetic, as “50 years ago we could only glimpse the processes the put traditional family into question.”

It is not possible to understand the “Humanae vitae mindset if we do not look at the emerging situations of that time.”

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it too much authority, can be devastating to the body of the Church. The experience of the Eastern Catholic Churches, where synodality is a much more formalized part of the ecclesiological structure, has its own particular history and value,” Murdoch said.

“At the same time, the universal Church needs to consider carefully the lessons of the Anglican Communion and the Orthodox Churches, both of which are grave cautionary tales about where a wrong application of the concept can lead,” Petri agreed, telling CNA that those expecting the advancement of a more parliamentary approach to teaching and authority were misunderstanding the Church’s nature.

“While such a view of divine revelation may be compatible with certain forms of Protestantism, it is not compatible with Catholic doctrine.”

Petri also noted that the pope has warned against conflating intellectually or socially fashionable ideas with authentic developments in the Church.

“In Episcopalis communitate, Pope Francis cautioned that the sensus fidei should not be confused with the changing currents of public opinion,” Petri said.

An authentic expression is one that is in continuity with magisterial teaching, comes from a life formed by the Word of God in the heart of the Church, and which seeks not only one’s own salvation but the salvation of others for the edification of the Church and the advancement of the Kingdom of God.”

November 21: Presentation of Mary