There is a fierce struggle for Christian orthodoxy in the Catholic Church. It could have dire consequences for all Christians. It should prompt a serious and prolonged response of prayer from all Christians. But it needs more. It needs an active response. I propose what is needed is a new coalition for Christian orthodoxy.

I use the word orthodoxy in the lower case, not referring to the Orthodox Church, which is a vital and wonderful part of the Lord’s loving plan. Rather, referring to the whole of Christianity. The word means “right teaching.”

One of the strengths of the Catholic Church has always been its “Magisterium,” or teaching office. It used to be, you could always know what the Catholic Church taught. This clarity was particularly essential to the Catholic lay faithful. In an age infected by what Pope Emeritus Benedict referred to as a dictatorship of relativism, sound doctrine is becoming too hard to find.

The Apostle Paul instructed Timothy to guard the deposit of faith. (2 Tim. 1:14) The Christian faith: the need to have the deposit protected and regularly offered, without confusion. That is why the Magisterium is so important.

On Saturday, August 19th, the Diocese of Santa Rosa will present a day of prayer and fellowship for all adults in the Diocese. In keeping with the 100 years of Our Lady of Fatima, this year’s theme: The “Yes” That Changed the World. The variety of workshops and keynotes available throughout the day are excellent resources for formation and enrichment for you and for your community’s faith. The opportunity to listen and be renewed by the wisdom offered truly a gift and a blessing.

Bishop Vasa offers these words of welcome: “The theme of this year’s Congress is “The ‘Yes’ That Changed the World.” As we see in the Gospel of Luke 1:38, Mary said, “Behold, I am the handmaid of the Lord. May it be done to me according to your word.” With Mary’s “yes” to God, she conceived the Son of God in her womb.

Our Lady continued to bring Jesus to us with her apparitions at Fatima in 1917. Now, as we mark the 100th anniversary of the apparitions to three shepherd children at Fatima, I invite you to prepare for the Diocesan-wide consecration on Sunday, December 10, 2017.

Want to Change The World? It Starts With Joy, Archbishop Chaput Says

One of the strengths of the Catholic Church has always been its “Magisterium,” or teaching office. It used to be, you could always know what the Catholic Church taught. This clarity was particularly essential to the Catholic lay faithful. In an age infected by what Pope Emeritus Benedict referred to as a dictatorship of relativism, sound doctrine is becoming too hard to find.

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A New Coalition For Christian Orthodoxy

by Deacon Keith Fournier

There is a fierce struggle for Christian orthodoxy in the Catholic Church. It could have dire consequences for all Christians. It should prompt a serious and prolonged response of prayer from all Christians. But it needs more. It needs an active response. I propose what is needed is a new coalition for Christian orthodoxy.

I use the word orthodoxy in the lower case, not referring to the Orthodox Church, which is a vital and wonderful part of the Lord’s loving plan. Rather, referring to the whole of Christianity. The word means “right teaching.”
The Sun after having endured the cruelty of Santos, that is August 19, Lucia and Francisco were walking with their sheep when they saw the lightning which preceded the other apparitions. They sent for Jacinta. The Lady spoke to Lucia: “I want you to continue coming to the Cova da Iria on the 13th of each month and to continue praying the Rosary every day. In the last month (October), I will perform a miracle so that all may believe.” Interestingly, the Lady made reference to the earlier imprisonment of the children saying that the “promised miracle in October would not be as great” because of the imprisonment.

Francisco was true to his word. We recall that he had said: “Our Lady told us we were going to have to suffer much! I don’t care. I will suffer as much as she wants. What I want is to go to heaven.”

Many people are familiar with the apparitions at Fatima and many may also know the three children involved in this great spiritual drama. The extent to which they actually suffered is much less known. I believe that seeking the intercession of Lucia and the two young Saints can be a great source of spiritual renewal for us and for our Diocese. In the various Confirmations, which I celebrated throughout the Diocese in the Easter Season, I often called upon the participants to invoke the help and assistance of Saints Francisco and Jacinta especially in regard to youth ministry and the catechesis and evangelization of our youth and young adults. There is no shortage of energy and effort on the part of many dedicated souls to the catechesis and evangelization of our youth and of adults for that matter. What is lacking seems to be the kind of ‘fruitfulness’ we hope to experience. The Lady of Fatima was singular and consistent in her message to the children (and to us): “Pray, pray a lot and do sacrifices for sinners, for many souls go to hell because there is no one to make sacrifice and pray for them.” So, for us who are active, we must certainly continue to do the “work” but in addition to the work, as Mary says, “Pray, pray a lot and do sacrifices for sinners” and for the fruitfulness which we hope to achieve in response to our efforts.

From the Bishop

Bishop Robert F. Vasa is the sixth bishop of the Diocese of Santa Rosa.
Who Are the Martyrs Pope Francis Will Beatify In Colombia?

ROME July 28 (CNA/EWTN) - During his six-day visit to Colombia in September, Pope Francis will beatify martyrs Bishop Jesús Emilio Jaramillo Montesalve and Fr. Pedro María Ramírez Ramos, who provide a point testimony as the country heals from decades of conflict.

Bishop Jaramillo was killed by Colombian Marxist guerrillas forces in 1989, while Fr. Ramírez was murdered at the start of the Colombian Civil War in 1948.

The two were recognized as martyrs by the Vatican earlier this year, and will be beatified during the Pope's Sept. 6-12 visit to Colombia, which he is making largely to encourage efforts for peace and reconciliation after more than 50 years of violent conflict that has left some 200,000 people dead.

Given the nature of their deaths, the two can be seen as belonging to a new wave of "modern martyrs" Pope Francis has often referred to, killed by oppressive regimes of their time such as Nazism, communism and brutal dictatorships.

Born in Santo Domingo, Colombia, in 1916, Bishop Jamillo was one of the many thousands of victims of the 52-year-long civil war between the government and guerrilla rebels.

After intensive seminary studies in philosophy, humanities and theology, in 1940 he was ordained a priest with the Xaverian Missionaries of Yarumal, on the northern most tip of Colombia. Part of the Baranquilla Archdiocese, the area was known at the time to be hostile, and the people had very primitive religious knowledge.

Although the assignment only lasted four months, it cemented in the future martyr a love for both the priesthood and his vocation as a missionary.

In a letter to his rector at the time, Fr. Aníbal Muñoz Duque, Jamillo said "I think that now my spirit is more capable of appreciating the greatness of my missionary vocation, I feel like Christ; I feel in the depths of my being the great love for my sheep."

After finishing the assignment, Jamillo was then appointed at a professor at the Order’s seminary, where he quickly became known for his clarity, spiritual depth and love for the priesthood. During this time, he also served as a spiritual director at the seminary and worked at the Women's Prison in Bogotá.

He was named director of novices at the age of 30, and in the year 1950 was named Second Assistant to the Secretary General of the Order and Rector of the seminary. He was easily recognized by those around him for his smile, good humor and pastoral advice.

In 1959 Jamillo was elected Superior General of the Order, guiding them through the years of the Second Vatican Council and the many changes that ensued.

Eight years into his 10 year mandate, he asked permission to step down as Superior General, and began working for the bishops conference as an adviser to the National Council of the Laity.

Not long after, in 1970, Bl. Pope Paul VI named him Apostolic Vicar of Arauca, and he was ordained a bishop in 1971. Just 13 years later, the vicariate was elevated to a diocese, and Jamillo became the first residential bishop of the area.

He quickly gained a reputation as a selfless servant who was close to his people, and launched several pastoral projects aimed at helping the local population.

Jamillo became an outspoken critic of the violence that was being committed by the National Liberation Army (ELN) at the time, however, he was also unafraid to call out what he referred to as a climate of fear among the people that often prompted them to retaliate against the guerrillas.

It was his public criticism of violence that led to his kidnapping Oct. 2, 1989, as he was making a pastoral visit to local parishes in Fortul. According to his biography, he celebrated Mass and administered some Sacraments before setting out for the city on foot when he and his delegation were stopped by armed militants dressed as peasants.

They asked for the bishop, telling him they were members of the ELN and that he was being kidnapped in order to "send a message" to the national government. One of the priests traveling with Jamillo, Fr. Helmer Muñoz, realized what was happening and refused to leave the bishop's side.

The two were driven for several hours before stopping in a remote location. After praying together and absolving each others' sins, Jamillo ordered Fr. Muñoz to leave out of obedience when the captors demanded that he go. As he was walking away, Muñoz heard the these bishops' last known words, when he said: "I will speak to whoever you want me to, but please, don't do anything to my son."

Despite reassurances from the captors that Bishop Jamillo would not be hurt, when Fr. Muñoz returned to the spot the following morning he found the bishop's body. Jamillo was lying on his back in the form of a cross, having been shot in the head twice; his episcopal ring was gone, and his pectoral cross had been broken.

He was buried shortly after and dubbed by the faithful of Arauca as "prophet and martyr of peace," which is engraved on his tombstone.

The murder of Fr. Pedro María Ramírez Ramos also came at another contentious point in Colombia's history; when the country was facing divisions after the death of left-wing presidential candidate Jorge Eliécer Gaitán.

Born in La Plata, Colombia Oct. 23, 1899, Ramirez was just 12-years-old when his brother, Luis Antonio, invited him to join the seminary. He was officially enrolled in the seminary of Mayor de Garzon in 1915, but left in 1920. However, he entered the seminary again in 1928, this time in Ibague.

Ramírez was ordained a priest just three years later on June 21, 1931. He then served as pastor in various cities until 1946, when he was assigned to Armero just as political conflict in the country began to intensify.

After Gaitán's death, tensions between liberals and conservatives reached a fever pitch, eventually leading to Colombia's 10-year civil war, which lasted from 1948-1958 and is commonly referred to as "La Violencia," or "the Violence." It was out of this conflict that many of the left-leaning guerrilla groups who have fought against the government for the past 50 years rose.

Amid the chaos of the war, many liberal party groups in Armero protested Gaitán's death by taking (see Martyrs in Columbia, page 7)

All of them are the living blood of the Church. They are the witnesses who carry the Church forward.
The institute aims to help Catholic leaders face the challenges of contemporary America.

“When young people ask me how to change the world,” he said, “I tell them to love each other, get married, stay faithful to one another, have lots of children, and raise those children to be men and women of Christian character. Faith is a seed. It doesn’t flower overnight. It takes time and love and effort.”

“The future belongs to people with children, not with things. Things rust and break,” the archbishop continued. “But every child is a universe of possibility that reaches into eternity, connecting our memories and our hopes in a sign of God’s love across the generations. That’s what matters. The soul of a child is forever.”

In the face of the many challenges of today, he pointed to an idea from St. Augustine: “it’s no use whining about the times, because we are the times.”

“It’s through us that God acts in society and the Gospel of Christ is carried forward. So we need to own that mission. And only when we do, will anything change for the better,” the archbishop said.

“This isn’t a time to retreat from the world. We need to engage the world and convert it,” he added, saying “we have every reason to trust in God and find in him our hope.” The archbishop encouraged his audience to read and pray over Pope Francis’ 2013 apostolic exhortation, “Evangelii Gaudium.”

Reflecting on the temptation to give up, Archbishop Chaput said this is “always easier than fighting for what we believe and living what we know to be true.”

“Cowardice solves the problem of conflict—at least in the short run. But it abandons the many thousands of great young Catholic lay and clergy leaders who are already part of our landscape,” he said. “I know many of them. And they look to us for example and support.”

While Catholics could react to this situation with “a well-crafted strategic plan,” the archbishop said there is no “quick fix” for cultures, which are more like living organisms than corporations or math problems. Prayer was also a focus of his remarks. Reflecting on the “hellish” aspect to modern life that people fill with “discord, confusion and noise,” he recommended Cardinal Robert Sarah’s book “The Power of Silence.” He encouraged his audience to “turn off the noise that cooocoos us in consumer anxieties and appetites.”

“If we don’t pray, we can’t know and love God,” Archbishop Chaput said.

He endorsed reading the Bible as an antidote to the noise of life. Reading the Bible, as well as history, biography, and great novels are antidotes to “chronic stupidity and a conditioning by mass media that have no sympathy for the things we believe.”

Archbishop Chaput suggested that the modern world is not much different from the Athens that St. Paul visited. The city was “full of idols,” where everyone “spent their time in nothing except telling or hearing something new.” There, St. Paul disputed with Jews, devout persons, philosophers, and other residents.


“They’re also a portrait of courage as St. Paul, Christianity’s greatest missionary, preaches the Gospel in the sophisticated heart of Athens,” he continued. Despite mockery and condemnation, St. Paul persists and “understands that his audience has a fundamental hunger for the godly that hasn’t been fed, and he refuses to be quiet or afraid.”

Even after seeming failure, he had planted a seed of faith that would grow into “a Church with deep roots.”

The archbishop cited Jesus’ words from the Gospel of John: “When the Spirit of truth comes he will guide you into all the truth . . . and he will declare to you the things that are to come.”

“The words of the Gospel remind us that the future is God’s, and we should trust in the Holy Spirit who leads us in a spirit of truth. We don’t need to fear the future. We don’t need to know it before its time. What we do need is to have confidence in the Lord and to give our hearts to the Father who loves us. The future is in his hands.”

### (Santa Rosa Congress, cont. from page 1)

This year’s Congress prepares us for the upcoming Diocesan-wide Marian consecration. We welcome Marian theologian Dr. Peter Howard, Patrick Coffin of the Patrick Coffin Show, Luis Soto from the Augustine Institute, Deacon Bob Ellis from the World Apostolate of Fatima, USA and many other workshop presenters. May we be enriched with their words on Mary’s role in our lives.

To close, let us call to mind the prayer of St. John Paul the Great from his encyclical on the Christian moral life, “O Mary, the Mother of Mercy, watch over all people, that the Cross of Christ may not be emptied of its power...” (Veritatis Splendor, no. 120)."

The Keynote address of the Congress will be given by Patrick Coffin and is entitled “MARY, MARY, NOT CONTRARY” (AKA, SHE GAVE THE WORD FLESH).

This is a trek through the teaching of Scripture and sacred Tradition that uncovers the truth about the Catholic traditions relating to the Blessed Virgin Mary and her unique role in salvation history. Sadly, many misunderstandings of the proper place Mary holds in the Christian life have led to division and doubt instead of dialogue and devotion. This talk debunks the major myths about Mary and sets the record straight on her maternal prerogatives. Jesus could have saved us by other means, but He chose to come through his holy Mother from whom He acquired His spotless human nature. How does a living relationship with Mary enhance our relationship to her divine Son? Are Catholics required to accept private revelations? Why does the Church stress the role of Mary when the Bible seems to say so little about her?

Patrick is the founder of Patrick Coffin Media, a platform devoted to the renewal of culture, through the podcast The Patrick Coffin Show and YouTube channel. He is the former host of the award-winning Catholic Answers Live radio show, and the Catholic Answers Focus podcast. Patrick has interviewed a wide array of leaders, four presidential candidates, actor-director Kevin Costner, Harry Connick, Jr., Joseph Fiennes, Sir James MacMillan, Cardinals Raymond Burke, Francis Arinze and George Pell, Dr. Scott Hahn, Archbishops Alexander Sample and Salvatore Cordileone, Bishops Robert Barron and Thomas Olmsted, novelist Dean Koontz, Poet Laureate of California Dana Gioia and scores of Christian thinkers and leaders.

The Plenary Session will be given by Deacon Robert F. Ellis and is entitled: “Marian Consecration and the Message of Fatima”. Marian consecration as the ultimate individual fulfillment of God’s desire for devotion to the Immaculate Heart of Mary as revealed at Fatima. We will discuss three paths: Montfort, 30 Days to Morning Glory and daily duty.

Deacon Bob was Born July 4, 1945, in St. Louis Missouri. He and his family moved to Green Bay, Wisconsin in 1955. He served four years in the U. S. Navy as a Communications Technician. He married Dianne on August 3, 1968. They have 20 children - 6 deceased; 14 living (12 boys and 2 girls) and 40 grandchildren.

On September 14, 1986, Deacon Bob was ordained a Permanent Deacon. He served as the Spiritual Director of WAF-USA Division in the Diocese of Green Bay from 1998 to November of 2008. He participated in the delivery of the Russian Pilgrim Virgin Statue to Kazan, Russia in Fall of 2008. He has served as the National Coordinator for the WAF-USA, since November of 2008.

On Site Registration starts at 8:00 AM - 8:45 am, the Congress starts at 9:00 am and concludes at 4:00 pm.

St. Patrick’s Seminary & University Adds New Faculty for 2017-2018 Academic Year

Faculty Appointments Emphasize Spiritual Formation, Pastoral Experience, and Academic Excellence

MENLO PARK, CA. June 20 St. Patrick’s Seminary & University today announced the appointment of five distinguished professors as members of its faculty for the upcoming academic year. In addition, St. Patrick’s has added two new formators to direct the spiritual life of the Seminary. They join 10 returning faculty members at the 118-year-old Seminary, based in Menlo Park, California.

“ar the addition of these outstanding professors and formators brings our faculty to full strength for the fall,” said Rev. George E. Schultze, SJ, President-Rector for the Seminary. “Their academic training from the most respected universities in the world, coupled with extensive pastoral experience will help us provide exceptionally strong formation and education for future priests, building on the proud traditions of St. Patrick’s.

All of the new professors have broad theological backgrounds, as well as ties to the Bay Area and/or dioceses served by St. Patrick’s and the desire to make a long-term home at St. Patrick’s, according to Fr. George. The three priests joining the faculty have all served as parish priests, and support the Seminary’s strategic goal of fully integrating its programs to ensure that both pastoral and academic needs are well-served.

The new faculty members are: Rev. Michael Carey, OP (Associate Professor of Moral Theology, Chair of Moral Theology Department), Jeffrey Froula, PhD (Assistant Professor of Moral Theology), Rev. Khoa Nguyen, OFM (Assistant Director of Spiritual Life), Rev. Vito Perrone, COSJ (Director of Spiritual Life), Rev. Pius Pietrzyk, OP (Assistant Professor of Pastoral Studies, Chair of Pastoral Studies Department), Matthew Thomas, D.Phil. (Visiting Assistant Professor of Sacred Scripture), Margaret Turek, STD (Professor of Dogmatics, Director of the MA Program). Detailed biographies follow at the end of this release.

“I am deeply committed to this Seminary and its future,” said Fr. George. “As the incoming Rector, I look forward to working closely and collaboratively with sending bishops and vocation directors throughout the Western U.S. and beyond to support the formation of outstanding priests and recruit more men to the vocation of the priesthood.”

In February, Fr. George was named as President-Rector and Vice Chancellor effective June 1, 2017. A native of the San Francisco Bay Area, he has been on the faculty and served as a spiritual director at St. Patrick’s for more than a decade, and previously served on the faculty and staff of the University of San Francisco. He holds a degree from Cornell University in Industrial and Labor Relations and a PhD from the University of Southern California in philosophy, theology and ethics. A Jesuit, Fr. Schultze currently serves on the board of Catholic Charities of the East Bay and is an advisor to Catholics for the Common Good. In addition to working as a spiritual director during his entire tenure at St. Patrick’s, Fr. George has directed the field education and pastoral year programs. He has also taught various seminary courses, including Moral Philosophy.

Among those returning faculty members are Rev. Patrick Hartin, a renowned scholar, previously of the Diocese of Johannesburg, South Africa and now of the Diocese of Spokane. Author of 18 books, Fr. Patrick returns as a Visiting Professor of Sacred Scripture. He had been teaching New Testament Studies in the Religious Studies Department at Gonzaga University since 1995 until his retirement in 2016. Fr. Hartin is also a contributor to the Jerome Biblical Commentary.

About St. Patrick’s Seminary & University

St. Patrick’s Seminary & University was established in 1889 by then San Francisco Archbishop Riordan. The Seminary sits on 40 acres in the heart of the Bay Area’s Silicon Valley. Its expansive park-like grounds, historic chapel and classroom space provide an ideal environment for prayer, meditation, and study within close proximity to major urban centers. The Seminary currently has seminarians in formation from throughout California, Nevada, the Pacific Northwest and Hawaii.

The mission of this venerable institution has remained constant over the course of its history; namely, to form priests according to the heart of Jesus Christ and worthy of God’s Holy Church. The Seminary is governed by the Archdiocese of San Francisco in association with its other sponsoring western and Pacific Rim dioceses. For more information about St. Patrick’s Seminary & University, please visit our website, https://www.stpsu.edu/. You can also follow St. Patrick’s on Facebook, Instagram, and Twitter.

Faculty Biographies

Rev. Michael Carey, OP – Fr. Carey is a member of the Dominican Friars, Province of the Most Holy Name of Jesus (the Western Province) and looks forward to his return to seminary formation. He holds B.A. degrees in Education (Arizona State University) and Philosophy (St. Albert’s College), an M.A. in Theology from the Graduate Theological Union, a J.D. from the Boalt Hall School of Law (UC Berkeley), an STL in Theology from The John Paul II Institute for Studies in Marriage and Family Life, and an STD in Theology from the Angelicum. From 2000-2008, he was an Associate Professor of Theology at Saint John Vianney Theological Seminary in Denver, where he served as Chair of the Theology Department, formation advisor, and also taught courses such as Moral Theology: Foundations, Moral Theology: Virtues, Theological Anthropology, Mariology, and Theology of the Body. From 2010-2014, he served as Associate Pastor of St. Dominic’s Church in Los Angeles, CA.

Rev. Michael Carey, OP – Fr. Carey is a member of the Dominican Friars, Province of the Most Holy Name of Jesus (the Western Province) and looks forward to his return to seminary formation. He holds B.A. degrees in Education (Arizona State University) and Philosophy (St. Albert’s College), an M.A. in Theology from the Graduate Theological Union, a J.D. from the Boalt Hall School of Law (UC Berkeley), an STL in Theology from The John Paul II Institute for Studies in Marriage and Family Life, and an STD in Theology from the Angelicum. From 2000-2008, he was an Associate Professor of Theology at Saint John Vianney Theological Seminary in Denver, where he served as Chair of the Theology Department, formation advisor, and also taught courses such as Moral Theology: Foundations, Moral Theology: Virtues, Theological Anthropology, Mariology, and Theology of the Body. From 2010-2014, he served as Associate Pastor of St. Dominic’s Church in Los Angeles, CA.

Jeffrey Froula, PhD – Dr. Froula looks forward to his return to California from Ave Maria, FL with his young family. Originally from Yuba City, CA (Diocese of Sacramento), Dr. Froula received his B.A. in Liberal Arts from Thomas Aquinas College, an M.A. in Theology with an Emphasis on Marriage and the Family from the International Theological Institute in Gaming, Austria, and his Ph.D. (major in Systematic Theology, minor in Moral Theology) from Ave Maria University. His scholarly interests range from St. John Paul II’s Theology of the Body, the Theology of Christian Perfection, and the relationship between moral and systematic theology. Further his interests in Catholic Social Ethics are influenced by his experiences with the farming communities near Yuba City.

Rev. Khoa Nguyen, OFM – Before joining the Franciscan Friars of the Holy Name Province, Fr. Nguyen left Vietnam at the age of 25 to come to the United States. He holds a D.Min from the Catholic University of America, where he studied Systematic Theology and Spirituality, and also earned a Certificate in Spiritual Direction from Creighton University. He brings to St. Patrick’s a wealth of experience, including Spiritual Director at St. Mary’s Seminary in Houston, TX and Holy Apostles College and Seminary in Cromwell, CT; Parochial Vicar at St. Anthony Shrine in Boston, MA; Administrator/Chaplain of various Vietnamese Catholic communities; coordinator of various social ministry programs (such as ministries to AIDS patients, the homeless, orphans, leprosy patients); and Coordinator to establish the Pontifical Theological College in Vietnam. He has also translated numerous theological works into Vietnamese, including Karl Rahner’s Foundations of Christian Faith and various works by Joseph Ratzinger. One of thirteen children (five of whom entered religious life), Fr. Khoa looks forward to moving to the Bay Area, where his father

(see St. Patrick’s Faculty, page 6)
Total self-giving.

by Chris Lyford

Our culture celebrates the victorious. We glorify and admire watching someone “leave it all on the field” to win the championship. When we watch a competitor strain beyond his or her current limits to achieve a new ‘personal best’ we seem to be catching a glimpse of God because we are seeing the best of humanity. Though we are seeing the beauty of a freely chosen investment in all the training and preparation that preceded the championship showing, the final product is only worldly gain unless the victor does in fact acknowledge God in his or her post victory interview.

To witness someone in an act of total self-giving might bring up memories of our own moments of abandon: giving birth, making the cut, pushing our limits, losing ourselves in pursuing ourselves out. Why? Because as human beings we were created with the sole purpose of finding a way to freely give ourselves completely, fully, and in every way: physically, mentally, emotionally, and spiritually.

So why is it so hard to do? We skim, we save, we dole out miserly measures of ourselves to the point that we really aren’t giving at all; giving out of our abundance; making sure we have plenty left over.

The truth is, it’s not until we give our last ‘mite’, our last penny, that we begin truly giving.

No one (I hope) goes to a wedding to see the bride or groom vow to give 75% of themselves to the other (as if that’s possible), or declare their covenant firm until “quality of life do us part”. We want to see the groom give birth, make the cut, pushing our limits until the end. No one was offering anything less than 100% of all they had in order to help their brother take his final breaths on the most important day of his life. And in that complete gift of self while imploiring God’s grace, is the brightness of heaven.

We were made as gifts to be given. We were given the freedom to spend our time either watching TV or watching for God’s will in the next moment. Because we struggle with concupiscence, God has given us many graces to help us to become truly Christian. Mary is the perfect model of how to be a perfect Christian. We have been given the most direct way to Jesus by, and through Mary. We can give ourselves completely to Mary, who, by her perfect nature, will give us completely and perfectly to her Son Jesus. This act of giving ourselves to Jesus, through Mary is called ‘Consecration’.

On July 17th at 11:22 am I had the privilege of being present when my Father-in-law Daniel gave his last breath on this earth. The fleeting moment was preceded by months of suffering and pain, and weeks of loss of appetite until he had literally given all he had. What a profound experience to see the love from family members surround him in his last days, and to see the practical care that was given so freely. And the spiritual blessings of having Fr. Sean Rogers bring him the Sacraments of Anointing and Eucharist, and the family members pray the Chaplet of Divine Mercy, brought a heavenly grace and peace during a time of profound suffering and loss. Most profound is to have witnessed my Mother-in-law Maria’s faithful commitment of love for her husband “to the end”. No one was offering anything less than 100% of all they had in order to help their brother take his final breaths on the most important day of his life. And in that complete gift of self while imploiring God’s grace, is the brightness of heaven.

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In this year of the 100th anniversary of the Fatima Apparitions, we as a Diocese have been given an opportunity to complete an act of Consecration to Jesus, through Mary, as individuals, and as a Diocese. If you have already made your own Consecration, please encourage and assist others in your Parish to prepare for their own by promoting the Glory 33 Days to Morning Glory program by Fr. Michael Gaitley, MIC. Your parish should have plans underway should you want to prepare for, and make your Consecration for the first time. Next month, the NCC will have more news for how you can participate in the online version of this program for free (www.formed.org).

27 years ago this August 15th, in the second year of our marriage, my wife and I made our Consecration for the first time. Since then we have renewed it a number of times. I can’t tell you how many times we have had, throughout our Consecration, Our Lady of Cana transform our dirty foot-water into the choicest of vintages. Most importantly, all of our kids have embraced the Catholic Church and have planted their feet firmly upon what they call “The Big Ship”. It is our lived Consecration that has been the source of our strength during the hard times like the past few weeks. Like the Father in heaven, She too has kept her promise, and will keep Her promise to all of us, to be present to us and pray for us “now and at the hour of our death.”

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

(St. Patricks Faculty, cont. from page 5) and various other members of his family currently reside.

Rev. Vito Perrone, COSJ – Fr. Perrone received his M.Div. from St. John XXIII National Seminary. He has served within the Archdiocese of San Francisco since 2000 when he was ordained as a deacon. The greatest day of his life was the day of his ordination to the priesthood on June 23, 2001. He currently is a member of the Contemplatives of Saint Joseph which he helped found in 2009. Fr. Vito has also been a part of the St. Patrick’s Spiritual Orientation Summer program. He looks forward to sharing in the spiritual life of the seminarians and helping them discover the great grace of the priesthood.

Rev. Pius Pietrzyk, OP – Originally from Arizona, Fr. Pietrzyk practiced corporate law at Sidley & Austin in Chicago before entering the Dominican Province of St. Joseph. He holds a BA in English and Philosophy from the University of Arizona, a JD from the University of Chicago, an STL in Dogmatic Theology from the Pontifical Faculty of the Immaculate Conception in Washington, DC, and a JCL and JCD from the Angelicum. Before pursuing his Canon Law studies, he served as a Parochial Vicar in Ohio in a parish of 2,500 families for three years; while here, he oversaw the youth group, assisted with RCIA and taught theology at the local high school. In addition to his duties at SPSU, he will continue to serve as the editor of the Angelicum journal and as a member of the Board of Directors for the Legal Services Corporation (Washington, D.C.), the largest federal funder of civil legal services in the U.S.

Matthew Thomas, D.Phil. – Dr. Thomas recently returned home with his young family to Castro Valley after the completion of his doctoral studies at SPSU. He will continue to serve as the editor of the Angelicum journal and as a member of the Board of Directors for the Legal Services Corporation (Washington, D.C.), the largest federal funder of civil legal services in the U.S.

Margaret Turek, STD – Dr. Turek received her MA in Systematic Theology from the Dominican School of Philosophy & Theology and her STD in Systematic Theology from the University of Fribourg. Before she first joined the SPSU faculty in 2001, she taught at the University of Dallas. From Fall 2001 until Spring 2014, Dr. Turek was a beloved and effective Assistant Professor of Dogmatics and formator who was well-known particularly for her Trinity and Christology courses. She returns to St. Patrick’s this fall with a broad liberal arts foundation, a solid philosophical and theological education, and vast experience in seminary formation, all of which have been enriched by her recent ministry in the Diocese of Oakland as Director of Catechesis.

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

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8/16 St. Stephen of Hungary ❖ 8/17 Blessed Joan Délanoue ❖ 8/18 St. Jane Frances De Chantal
Recognizing the Process

by Julie Sparacio

Before we moved to Northern California, my oldest child played on a club soccer team. The coach was a nice young man, a little awkward, but dedicated to the players, the game, and coaching. We thought he was a great guy, wondered why he wasn’t dating at almost 30, but figured he was just a little socially inept. He liked being with the players, and was especially kind to the two girls whose parents were divorced—one whose dad was in prison, and one whose dad had taken off.

In recent years, my daughter and I have talked about that coach. She has asked me if I thought, with all I know now, if his motives were not as innocent and pure as we thought back then. My answer is a resounding yes. Could the guy have been fine, with no hidden agenda? Could he just genuinely like kids and coaching them? Absolutely! Or could he have been someone whose behavior befriending the most vulnerable on the team—be telling indicators of a predator? Again yes!

The new training that is required of all clergy, employees and volunteers who work with children in the Diocese of Santa Rosa is called Safe Haven, It’s Up to You. The very first vignette is about a soccer coach who systematically, slowly grooms the child AND HER PARENTS, until he begins to sexually abuse her. As I watched the video, I kept thinking of that coach. At one point he comes to the home of one of his players—his intended target—and butters up the parents by talking about how great their daughter is and offers to work extra with her. I don’t know many parents who wouldn’t be flattered by his words and his attention to their child. We probably would all think “finally, someone besides us recognizes how amazing our child is!” That’s the nature of parental love—we think our child is the most wonderful being that God ever created! We may recognize their weaknesses, see their strengths, and when someone else appears to see them too, we can’t help but be affirmed in our opinion of this wonder child we are raising. And that’s what makes us vulnerable.

Grooming is a process that many predators use to lull their intended victim, and their families into a false sense of security and safety. Many, many predators take a lot of time, to set things up, so that they have ready access to their victim, and less likelihood of getting caught. If a family loves you, it makes sense that they would be less suspicious and less likely to believe that you would be capable of anything inappropriate or worse. A perfect set up.

With the start of another school year, many sports teams are starting up again. Does this mean that any coach who speaks highly of your child has a hidden agenda? Does this mean that if you child plays sports, does the coaches are all creeps? ABSOLUTELY NOT. But it does mean that as parents—you need to be vigilant. Educate yourself on what grooming is, what it looks like, and watch out for it. I was not suspicious of that coach—but boy now I would be. I know more. If you have not taken the new training yet, I encourage you to do so. The website is www.CMGConnect.org. If you have never taken our training before, you can create a new account by choosing the Diocese of Santa Rosa. If you have done online trainings for the diocese before, sign in using your previous user name and password to access the trainings. I am getting a lot of positive feedback—that this is our best training yet. I think it’s an eye opener.

(Martyrs in Columbia, cont. from page 3)

up arms, widely accusing the Church of joining forces with the conservative party; accusations they backed with the Church’s alleged support for conservatives and their frequent appeals to nonviolence.

It was in this atmosphere that an angry mob, alight with anti-religious sentiments, stormed Fr. Ramirez’s parish and a nearby convent April 9, 1949, in an attempt to arrest him.

They started throwing stones and eventually broke into the curial house and went to the chapel, where Fr. Ramirez was praying. He managed to escape with the help of one of the nuns.

After returning from the prison, the priest created an escape plan for the sisters, and had them consume all the consecrated hosts, leaving just one for himself. He then stayed in the convent to pen his last will and testament before the mob returned.

In the letter with his testament, Ramirez wrote that “I want to die for Christ and for his faith.” He thanked the bishop for allowing him to become a priest for the people of Armero, “for whom I want to spill my blood.”

“The mob took Fr. Ramirez and beat him with sticks and their fists before bashing his head with a machete. As he fell to the ground, the priest shouted “Father, forgive them! All for Christ!” He was then decapitated, however, his body was later recovered and preserved from further desecration.

Pope Francis has often said that there are more martyrs now than in the early Church, and has praised them as sources of life and strength for the faith.

In an April 22, 2017, liturgy honoring the “new martyrs” of the Church, the Pope noted how in many communities around the world Christians are “objects of persecution.” However, he also noted that it is in difficult moments that people frequently call for “heroes.”

The Church today also needs the heroic witness of martyrs and saints, he said, explaining that this includes “the saints of everyday life,” who move forward with coherency, but also those who “have the courage to accept the grace of being witnesses until the end, until death.”

“All of them are the living blood of the Church. They are the witnesses who carry the Church forward,” he said. By demonstrating with their lives that Jesus is alive and risen, they also “attest with the coherency of their lives and with the strength of the Holy Spirit that they have received this gift.”

Later that afternoon, as the mob returned, he consumed the last host and left his stole and serving vestments with a statue of Our Lady so they would not be desecrated before going out to meet the crowd.

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Guarding the Vulnerable

Julie Sparacio is Diocesan Director of Child and Youth Protection.
The right to life
Relying on the Bible and the natural Law, the Magisterium of the Catholic Church teaches that all human persons have an inherent dignity and a fundamental right to life from conception to natural death.

This doctrine is infallibly taught by the Magisterium of the Catholic Church. In other words, it is unchangeable. It must be embraced by all Catholic Christians, or they are being unfaithful in the practice of their Christian faith.

Jesus promised to send the Holy Spirit on the Church. One of the functions of the Holy Spirit would be to guide the Church in all truth. In the Gospel of John we read His promise, “When the Spirit of truth comes, he will guide you into all the truth” (John 16:13). Catholic Christians affirm that one of the ways this happens is through the teaching office, the Magisterium.

This truth concerning the right to life is also meant to inform the civil or positive law of every nation. Every human life, whether that life is found in the first home of the womb, a wheelchair, a jail cell, a hospital room, a hospice, a senior center, a soup kitchen or on a refugee boat, is to be respected and protected in the law.

There is a natural moral law in which the positive or civil law is to participate in - and defer to. When the positive or civil law denies the natural moral law, or overtly rejects it, the resulting “law” is not a law at all. It is unjust. This position has deep roots in the Christian tradition and is affirmed in every great human rights struggle.

Human rights are also goods of human persons. They are not ethereal concepts floating around in the air. When there is no human person to receive or exercise them, all the rhetoric extolling them is nothing but empty air and sophistry.

Every procured abortion is the taking of innocent human life. Period. It is therefore always and every-thing, nothing but empty air and sophistry.

The nature of marriage
So too, when the very nature of marriage is rejected, the social order is placed at risk. The Catholic position on the nature of marriage is clear. Or, is should be. Marriage is solely possible between one man and one woman. Period.

The Vatican Congregation for the Doctrine of the Faith of the Catholic Church explained it well in 2003. “The Church's teaching on marriage and on the complementarity of the sexes reiterates a truth that is evident to right reason and recognized as such by all the major cultures of the world. Marriage is not just any relationship between human beings. It was established by the Creator with its own nature, essential properties and purpose.”

No ideology can erase from the human spirit the certainty that marriage exists solely between a man and a woman, who by mutual personal gift, proper and exclusive to themselves, tend toward the communion of their persons. In this way, they mutually perfect each other, in order to cooperate with God in the procreation and upbringing of new human lives.

The role of civil government
Marriage is the first and most fundamental social institution. It is a relationship defined by nature. It is protected by the natural law that is binding on all men and women. It finds its foundation in the order of creation. It is affirmed by Revelation and, in Jesus Christ, elevated to a Sacrament, a means of grace and sign of God’s loving plan for His Church.

Civil governments must be just. They must recognize, respect and protect the natural law right to life. In addition, civil institutions did not create marriage. They cannot manufacture a right to marry for those who are incapable of marriage. The institutions of government should defend marriage and family.

Government has long regulated marriage for the common good. For example, the ban on polygamy and age requirements were enforced to ensure that there was a mature decision at the basis of the marriage contract.

Heterosexual marriage, procreation, and the nurturing of children form the foundation for family. Family is the foundation for civil society. It is the first vital cell of the social order and the first mediating institution of government.

To limit marriage to heterosexual couples is not discriminatory. Homosexual couples cannot bring into existence what marriage intends by its definition.

To confer the benefits that have been conferred in the past only to stable married couples and families to homosexual paramours is bad public policy. It will never serve the common good.

Yet, that is the current state of Western Civilization. We have lost our way. Only a renewed Christian civilization can turn this situation around.

Infallibility
Sadly, the clarity of Catholic moral doctrine on life and marriage has been eroded by lack of proper catechetical instruction. There is also poor teaching being given right within the Church. Too often, this teaching is given by some in authority. Finally, the truth about life and marriage is being disregarded by a growing number of the Catholic faithful. It has been rejected by some unfaithful Catholics in public office.

However, none of that changes the truth of that doctrine. It is still taught infallibly by the Church and is not capable of being changed.

Infallibility is a gift of the Holy Spirit to the Church.

The doctrine insists that the pastors of the Church, the pope and bishops in union with him, can definitively proclaim a doctrine of faith or morals for the belief of the faithful (Catholic Catechism #891). This gift is related to the inability of the whole body of the faithful to err in matters of faith and morals (Catholic Catechism #92).

So, how do we explain the huge difference between what the Catholic Church teaches and what an increasing number of Catholics believe and practice? There is a great falling away occurring. Moral incoherence runs rampant among Catholic Christians.

They have embraced a separation between faith and life. The Pastoral Constitution on the Church stated it succinctly. “This split between the faith which many profess and their daily lives deserves to be counted among the more serious errors of our age.”

Moral coherence
Catholic Christians are called to be “morally coherent.” They are to live the faith they profess in the Creed in every area of their life. That phrase, moral coherence, was used in an instruction released in 2002 entitled a “Doctrinal Note on some questions regarding the Participation of Catholics in Political Life.” Here is an excerpt:

“The social doctrine of the Church is not an intrusion into the government of individual countries. It is a question of the lay Catholic’s duty to be morally coherent, found within one’s conscience, which is one and indivisible. Living and acting in conformity with one’s own conscience on questions of politics is not slavish acceptance of positions alien to politics or some kind of ‘confessionalism,’ but rather the way in which Christians offer their concrete contribution, so that, through political life, society will become more just and more consistent with the dignity of the human person.”

The same congregation has repeatedly addressed the right to life. Here is one example: “The first right of the human person is his life. He has other goods and some are more precious, but this one is fundamental - the condition of all the others. Hence it must be protected above all others. It does not belong to society, nor does it belong to public authority in any form to recognize this right for some and not for others” (Declaration on Procured Abortion, 1974, no. 11).

A battle underway
The bulwark that is the Magisterium of the Catholic Church is being ravaged by wolves. The attack is coming from both within the walls of the Catholic Church and without. The Church is in the wilderness. Jonathan Coe explained the core of the problem in one sentence, “The Church has, in many places, become the culture. The secularists have influenced us much more than we have influenced them.” Coe is correct.

He further opines, “The good news is that, when you look at both the biblical narrative and Church history, in a time of profound spiritual and moral decline, God usually has a consecrated person (or a group) hidden away, whom he is preparing for the purpose of meaningfully engaging the people causing the decline and the institutions they have constructed.”

Again, his prescription is the right one for the malady. We need to engage the people who are causing a decline in the Church. We must deal with errant
What does it mean? Is God trying to get our attention? Is something coming?

I begin with the Feast of All Saints, November 1, 2013, when Fr. Michael Gaitley came to speak in Madison, WI about Marian Consecration. We were told the crowd who came to hear him speak was a record number. People were hungry for the message Fr. Gaitley was about to give.

A few of us had some time to meet with him beforehand. It was a vibrant discussion about this “sense that something is coming,” Fr. Gaitley, wholeheartedly agreed. He would tell this small group, later, that he went backstage before his talk, that night, and completely changed what he planned to speak about. The Lord had set on his heart that he needed to focus upon something very important. That focus was on St. Maximilian Kolbe and “something is coming.”

On October 16, 1917, just 3 days after the Miracle of the Sun in Fatima, St. Maximilian Kolbe (oblivious to what had happened three days prior in Portugal), founded the confraternity known as “The Militia of the Immaculata,” a movement whose purpose is “to convert sinners, heathen, and especially Masons, and to sanctify all under the patronage and through the intercession of the Immaculate Virgin Mary.”

To better “win the world for the Immaculata,” he and his fellow friars utilized the most modern printing and administrative techniques. This enabled them to publish countless catechetical and devotional tracts, a daily newspaper with a circulation of 230,000 and a monthly magazine with a circulation of over one million. Maximilian started a shortwave radio station and planned to build a motion picture studio—he was a true “apostle of the mass media.” St. Maximilian Kolbe was the master of new media in his times. Because of this, hundreds of thousands of people were consecrated to Jesus through Mary!

“While St. Maximilian Kolbe’s push for consecration was the largest,” according to Father Gaitley, “the one going on right now is the second-largest ever, and the largest since St. Maximilian Kolbe.”

Given the fact that the date of Yom Kippur this year falls on the feast of St. Michael and the Archangels (Michaelmas), there is yet another disparate period of 40 days of repentance coming into play around the time of the solar eclipse, this time rooted in a long-standing Catholic tradition. Although it is not widely celebrated today, there is a custom in Catholicism dating back to the Middle Ages known as St. Michael’s Lent, which was a 40-day period of fasting in preparation for the feast of Michaelmas, lasting from the Solemnity of the Assumption on 15th August to Michaelmas on 29th September. We should note that while the period of St. Michael’s Lent actually extends to 45 days, it is still held to be a symbolic 40-day fast in keeping with Lent itself. If we are to count 40 days back from Yom Kippur/Michaelmas on 29th-30th September this year, we arrive at the date of the solar eclipse itself on the Feast of Our Lady of Knock, 21st August, 2017, rather than the Solemnity of the Assumption.

Like St. Francis of Assisi, it was also during St. Michael’s Lent (September 20, 1918) that St. Padre Pio had his first occurrence of the stigmata: bodily marks a 40-day period of repentance before the feast of Yom Kippur, and was the time during which Moses spent 40 days on Mount Sinai after the incident of the Golden Calf, in order to prepare for the reception of the second set of tablets containing the Decalogue.
Superheroes and the Power of Love

by Sister Constance Veit, I.S.P. (Little Sisters of the Poor)

Superman has his red power cape. Elijah wore a cape to manifest his divine authority. Most famously, the Virgin Mary is usually portrayed wearing a cape-like garment known as a mantle, often blue and sometimes adorned with stars, to highlight her extraordinary role in history. In the Church’s oldest Marian prayer we say, “Beneath your mantle we take refuge, O Mother of God.”

Medieval artists often depicted Mary under the title of Our Lady of Mercy, with her arms outstretched to reveal a crowd of tiny suppliants huddled in the folds of her mantle. All kinds of people found a place at Mary’s feet—from princes and pious nuns to slaves and peasants. In The Virgin of the Navigators, a Spanish work, Our Lady’s mantle is full enough to envelope a whole armada of ships! Through these paintings, whether they were seeking refuge from pirates or the plague, medieval women and men expressed their faith in Mary’s motherly protection and powerful intercession.

Our Lady’s mantle had a special significance in the New World too. As Mary appeared to Juan Diego in Guadalupe, she assured him, “Do not let your countenance, your heart be disturbed…. Am I not here, I, who am your Mother? Are you not under my shadow and protection? … Are you not in the hollow of my mantle, in the crossing of my arms? Do you need anything more?”

Mary explained to Juan Diego that a sanctuary should be built on the hill of Tepeyac so that she could demonstrate her merciful concern for God’s people: “I will give Him to the people in all my personal love, in my compassion, in my help, in my protection,” she told him. “I am truly your merciful Mother, yours and all the people who live united in this land and of all the other people of different ancestries, my lovers, who love me, those who seek me, those who trust in me. Here I will hear their weeping, their complaints and heal all their sorrows, hardships and sufferings.”

Our foundress, Saint Jeanne Jugan, was also known for her mantle, a black hooded cape which billowed in the Breton winds and under which she fingered her rosary beads as she traveled on foot seeking alms for the elderly poor to whom she had given a home. Perhaps finding inspiration in the traditional images of Our Lady of Mercy, several artists have portrayed Jeanne Jugan gathering the elderly under her mantle and holding them tightly to her breast.

I find solace imagining those I love and care for sheltered in the folds of Mary’s mantle, or nestled close to the heart of Saint Jeanne Jugan. But I also sense a challenge, and I believe that is why God has inspired me to contemplate these images, which manifest the powerful yet gentle and merciful love of God himself.

I believe that God is calling the Church today, and each of us, to open our arms, reach out and draw all those on the peripheries of society into our circle of love. “We are called to bring to everyone the embrace of God, who bends with a mother’s tenderness over us … stooped down in a gesture of consolation,” our Holy Father once said to consecrated women and men.

These words of Pope Francis can motivate all of us. This is how we will be missionary disciples who bring the joy of the Gospel to the field hospital of today’s world. Saint Jeanne Jugan’s feast day is celebrated on August 30 and during these last weeks of summer we celebrate Mary’s Assumption and Queenship, as well as her birthday. On these special days let’s ask Our Lady and Saint Jeanne Jugan to teach us how to extend a mantle of compassion over wounded souls, creating—and becoming ourselves—sanctuaries of that powerful yet gentle love which animates the heart of Christ.

Sister Constance Veit is director of communications for the Little Sisters of the Poor. ✝

Drawing of Saint Jeanne Jugan by Gerard Rooney. Mr. Rooney was an illustrator for The Pilot, the newspaper of the Archdiocese of Boston, and a resident of Jeanne Jugan Residence in Somerville, MA.
On August 13, between 10,000 and 20,000 people gathered at the Cova da Iria to await the arrival of Our Lady. The three little seers, however, were not present. The administrator of the district, Artur de Oliveira Santos, a prominent Freemason, had imprisoned the children on August 13, and for two days he used many means, including the threat of boiling them in oil, to pry from them either the Secret itself, or a confession that they were lying. COURAGEOUSLY the children refused to betray their confidence and remained steadfast under every tactic used. In fact, believing that they were soon to be killed, they were full of joy at the thought of soon being in Heaven. This willingness to suffer martyrdom is another proof of the truthfulness of the Message. Realizing that he was getting nowhere, after two days the administrator released the children.

While the seers were being held on August 13, Our Lady still came to the Cova da Iria and manifested Her presence to the large crowd. One faithful woman described the scene:

The clap of thunder was more or less similar to that of the preceding time. Some say that it came from the road, others from the holm-oak. It seemed to me that it came from very far. Everyone kept quiet, frightened. ... At the clap of thunder there followed lightning, and at once we began to notice a small cloud, very pretty, white in color, very light, which hovered some moments over the holm-oak, then rose towards the sky, and disappeared in the atmosphere.

While looking around us, we observed a strange thing, which we had already seen the previous time, and which we were going to see again in the future. The faces of the people had all the colors of the rainbow: pink, red, blue. ... The trees did not appear to have branches and leaves but only flowers; everything seemed laden with flowers, and ever leaf appeared to be a flower. The ground was covered with squares of different colors. Clothes were also of every color of the rainbow.

On the afternoon of August 19, Lucy and Francisco, accompanied by Francisco’s older brother John, went to put their sheep to pasture. This is the account that Sister Lucy gave of what occurred:

I felt that something supernatural was approaching and enveloping us. Suspecting that Our Lady was going to appear to us, and feeling sorry that Jacinta would not be there to see Her, we asked her brother John to go and get her.

However John wished to stay and see Our Lady. Lucy, therefore, gave John one coin to fetch Jacinta, and promised him another when he brought her back. While he ran to get her, Lucy and Francisco saw the characteristic flash of light, and just as Jacinta arrived, Our Lady appeared above a holm-oak tree. Lucy’s account continues:

[Lucy asked:] ‘What does Your Grace want from me?’

I want you to continue going to the Cova da Iria on the 13th, that you continue praying the Rosary every day. On the last month, I will perform a miracle so that all may believe. If they had not taken you to the town, the miracle would have been greater. Saint Joseph will come with the Child Jesus, to give peace to the world. Our Lord will come to bless the people. Our Lady of the Rosary and Our Lady of Sorrows will come also.’

‘What do You want them to do with the money the people leave at the Cova da Iria?’

‘Have two litters made. You will carry one with Jacinta and two other girls dressed in white; the other one Francisco is to carry, with three boys, like him, dressed in white. It will be for the Feast of Our Lady of the Rosary. What is left over will help towards the construction of a chapel that is to be built.’

‘I should like to ask You to cure some sick persons.’

‘Yes, I will cure some of them during the year.’

Then looking more sad, Our Lady said: ‘Pray, pray very much, and make sacrifices for sinners, for many souls go to Hell because they have no one to make sacrifices and pray for them.’

As usual, Our Lady began to ascend towards the east.

After the apparition of August 19, the three children looked for ways to make more sacrifices to Our Lord in reparation and for the conversion of sinners, and in reparation for the offenses against the Immaculate Heart of Mary.

Lucy describes one example:

Some days after [the apparition of August 19], we were following a path with our sheep and I found a piece of rope which had fallen from a cart. I took it and amused myself by attaching it to one of my arms. I did not take long to notice that the rope hurt me. I then said to my cousins: ‘Look, that hurts! We could attach it around our waist and offer this sacrifice to God.’ The poor children accepted my idea immediately and we then decided to share that rope among the three of us. A sharp stone, rubbing on another, served as a knife. Whether because of the size and roughness of the rope, or because sometimes we squeezed it too much, that instrument made us suffer horribly. Sometimes Jacinta shed some tears because of the discomfort which the rope caused her. I told her on several occasions to take it off, and she replied, ‘No! I want to offer this sacrifice to Our Lord in reparation and for the conversion of sinners.’
33 Days to Morning Glory Summary and Review from “Goodreads.com”

From Fr. Michael E. Gaitley, MIC, author of the popular book “Consoling the Heart of Jesus," comes an extraordinary 33-day journey to Marian consecration with four giants of Marian spirituality: St. Louis de Montfort, St. Maximilian Kolbe, Blessed Mother Teresa of Calcutta, and Blessed Pope John Paul II.

Father Michael masterfully summarizes their teaching, making it easy to grasp, and simple enough to put into practice. More specifically, he weaves their thought into a user-friendly, do-it-yourself retreat that will bless even the busiest of people. So, if you’ve been thinking about entrusting yourself to Mary for the first time or if you’re simply looking to deepen and renew your devotion to her, “33 Days to Morning Glory” is the right book to read and the perfect retreat to make.

Here are some reviews:

I made my retreat with a group of a little over 30 people. We met at a neighboring parish, once a week (on Wednesday evenings) for approximately 90 minutes, a total of six times. We completed our retreat and made our consecration on the Feast of the Assumption, August 15, 2013. In the beginning, some had reservations based on not being sure, ‘how to pray anymore’—their words not mine. Our retreat leaders assured us these difficulties would be resolved as we went along and in fact they were. By the end of the retreat, everyone was so happy they had stayed with it. Our consecration ceremony was very moving. Participants had different favorite saints and were affected in widely varying ways, but sharing these in small group allowed all to benefit from the variety of responses. I was inspired to read Forget Not Love: The Passion of Maximilian Kolbe about Father Maximillian Kolbe and learned even more about his devotion to Mary.

My husband and I did the Consoling the Heart of Jesus retreat in January through March 2014. We will be facilitators for this series next month in our own parish. —Sarah

This book is a beautiful approach to Consecration to Jesus through Mary. It is a self-guided retreat, in a sense, where you truly “ponder in your heart” Mary’s role in Salvation History and her role NOW in bringing us closer to Her Son, Jesus. It takes St. Louis de Montford’s method and expands upon it with the devotions of other Marian saints: St. Maximillian Kolbe, Blessed Mother Teresa and Blessed Pope John Paul II.

Throughout the reading of this book, I felt like I not only grew in my understanding of Our Blessed Mother but also in my own relationship with her. I also came to know some incredible saints, and although they are well-known, I definitely got to know them better through these readings.

If you have considered Marian consecration, this is a gentle book that is totally doable in the midst of a busy schedule. You will be so excited to read the next day’s readings, and you will relish in your quiet time of thought-provoking ponderings! If you already are consecrated to Mary, this might be a nice supplement to deepen your devotion. —Sarah

I can’t say enough good about this book. I had read about consecration to Jesus through Mary years ago, but the litany of prayers involved put me off. This book simplifies the process of consecration while enriching our understanding of Marian devotion. If you are interested in Marian consecration, this book is the best! —Amy

Father Michael Gaitley’s book, 33 Days to Morning Glory, is a do-it-yourself retreat guide which can be used in/with a group—as I did it—or on one’s own. Either way it is designed to take the reader step-by-step through preparation for spiritual consecration to Jesus through Mary and includes helpful information for follow-on study.

Although not widely known or practiced in recent years, spiritual consecration is not new or difficult. It takes 33 days, culminates on a Marian Feast day and requires proper understanding, preparation and commitment. To consecrate (be made holy) oneself to Jesus through His Blessed Mother has the character of taking a vow, so it shouldn’t be undertaken lightly nor for the wrong reasons. As a participant who has just gone through the experience for me, that’s all the technical “stuff” associated with it. You undertake spiritual consecration because you want to grow in your relationship with Jesus. Saints throughout the life of the Church have recognized the importance of Mary as the best person to teach us about her Son, Jesus.

In his book Fr. Gaitley introduces us to four individuals not only renown for their piety, but especially for their devotion to Our Lady: Saint Louis De Montfort, St. Maximilian Kolbe, Mother Teresa, and John Paul II. Through the writings of these spiritual leaders, we gain greater insights into Mary’s words and place in Holy Scripture and learn about her unique relationship with the Triune God, as daughter of God the Father, mother of God the Son, and spiritual spouse of God the Holy Spirit.
Child & Youth Protection

If you or someone you know has been harmed by sexual misconduct by clergy, a Church employee, or volunteer, please contact:

Julie Sparacio, Director
Child and Youth Protection
707-566-3309
jsparacio@srdiocese.org

International Pilgrim Virgin Statue of Fatima Comes to Santa Rosa Diocese

The tour of the world-famous International Pilgrim Virgin Statue of Fatima is a nation-wide call to prayer and penance for peace in our nation and conversion of hearts. That’s because prayer is more powerful than any army on earth. Our Lady promised, “in the end, my Immaculate Heart will triumph.” The tour and your prayers will create an outpouring of grace to allow Our Lady of Fatima to claim her dominion over our country through her Immaculate Heart.

Carmelite House of Prayer, Oakville

39th Annual Benefit Dinner

Sunday, September 10, 2017

Discalced Carmelite Friars
Hosted at the Carmelite House of Prayer, 20 Mt Carmel Drive, Oakville
Enjoy the beautiful grounds of the Monastery

Dinner and Live Auction
Benefit Schedule
2:00 pm Social Hour and Silent Auction

Entertainment
4:00 pm Buffet Style Dinner • BBQ Tri-tip & Chicken, Side Dishes and Dessert, Napa Valley Fine Wines • Live Auction

Adult Ticket: $50 ($60 if paid at the door) • Free Hot Dog Dinner (for children 12 and under)
RSVP by August 31 • Call 944-2454 ext 103, Weekdays 10:00am - 4:00pm
At the feet of Virgo, we find the moon. And upon 2017, we see the constellation Virgo with the sun rise Virgo. Upon Jupiter's exit (birth), on September 23, 2017, we see another phenomenal astrological event. Patrick Archbold went on to write … On November 20, 2016, an astronomical event begins that will last nine and a half months, culminating in striking concurrence with the vision of Revelation 12. While I am not an astronomer, all my research indicates that this astronomical event, in all its particulars, is unique in the history of man. On November 20, 2016, Jupiter (the King planet) enters into the body (womb) of the constellation Virgo (the virgin). Jupiter, due its retrograde motion, will spend the next 9 ½ months within the womb of Virgo. This length of time corresponds with gestation period of a normal late-term baby. After 9 ½ months, Jupiter exits out of the womb of Virgo. Upon Jupiter’s exit (birth), on September 23, 2017, we see the constellation Virgo with the sun rise directly behind it (the woman clothed with the sun). At the feet of Virgo, we find the moon. And upon her head we find a crown of twelve stars, formed by the usual nine stars of the constellation Leo with the addition of the planets Mercury, Venus, and Mars. That is a truly remarkable and, as far as I can determine, unique series of event with a startling degree of concurrence with the vision of Revelation 12. So what does it mean, if anything? The obvious and truthful answer is that we simply do not know. That said, we are not entirely without possible context. It just so happens that these events transpire during the 100th anniversary of the apparitions of “the woman clothed in the sun,” Our Lady at Fatima in 1917. The culmination of these astronomical events occurs just 3 weeks before the 100th anniversary of the great miracle of Fatima, in which the sun “danced” (another heavenly sign), an event that was witnessed by many thousands. … I must also note that the date the astronomical event begins, November 20, 2016, is the very day that Pope Francis’ declared “Year of Mercy” comes to an end. The very same day is the Feast of Christ the King. Novena for Our Nation – Join Today! Last year, as we approached the centennial year of Fatima and during a contentious Presidential election season, we asked Americans to join together in prayer, as we called out to the Mother of God to heal our nation … 54 days of prayer from August 15 to October 7, just days before the election. Over 20,000 signed up for daily emails of reflections and prayers, and it is believed that tens of thousands more participated by going, daily, to the novenaforournation.com website. Now, here we are, in the “womb” of the centennial year just as the Revelation 12 celestial sign sees the King (Jupiter, the king planet) in the womb of the woman clothed with the sun. Does anyone else have the feeling that “something is coming?” Why is the Total Solar Eclipse traveling directly through the heart of America, just as it traveled directly though Nineveh at the turn of the 20th century? As Patrick Archbold wrote, at this point “we simply do not know.” It’s interesting to note that it is 33 days (span of Christ’s life) from the Total Solar Eclipse on August 21 to the Revelations 12 sign on September 23.

It’s also interesting to note that it is exactly 54 days from the Total Solar Eclipse on August 21 to October 13, the anniversary of the Fatima Miracle of the Sun.

I don’t know about you, but I *do* know this is a time for prayer and penance. America has become the New Babylon, and God cannot be none too happy. We must pray for conversion! Conversion, first, for ourselves. This year, we are concluding our 54 Day Rosary Novena for Our Nation with St. Maximilian Kolbe’s Marian Consecration. We will be encouraging folks to join the Militia Immaculata … this is also the centennial year of the Militia Immaculata. And, we are also encouraging the enrollment and wearing of the Brown Scapular (or Scapular Medal). So, Rosary, Scapular and Consecration … we want to do precisely what Mary asks.
What the Holy See told the UN about Middle East Christians

New York City July 28 (CNA/EWTN)
The Middle East needs peace, human rights, and the continued presence of Christians, a Holy See diplomat told the U.N. Security Council Tuesday.

“Christian communities have existed for over two thousand years in that region and have peacefully coexisted with the other communities. The Holy See urges the international community, through the Security Council, not to forget them,” Monsignor Simon Kassas, interim chargé d’affaires of the Holy See’s permanent observer mission to the United Nations, said July 25.

“The Holy See believes that the rule of law, including respect for religious freedom and equality before the law based on the principle of citizenship and regardless of one’s race, ethnic origin or religion, is fundamental toward the achievement and maintenance of the peaceful and fruitful coexistence among individuals, communities and nations in the whole region and beyond,” he continued.

Msgr. Kassas spoke in an intervention during the U.N. Security Council’s open debate on “The Situation in the Middle East, including the Palestinian Question.”

He voiced the Holy See’s regret at the loss of lives and property in wars and conflict in the Middle East, particularly in Syria, Yemen, and Iraq. In these places “the dramatic humanitarian situation calls for renewed commitment by all to arrive at a political solution to these conflicts.”

The diplomat said Pope Francis “deeply appreciates the tireless efforts of those toiling to find a political solution to the conflict in Syria.”

“He encourages all actors to work toward a Syrian-led political process leading to a peaceful and inclusive transition,” the monsignor said, stressing the benefits of a peaceful settlement that will restore stability, allow for the safe return of refugees and others who are displaced.

Peace in Syria will also create an environment for effective counter-terrorism efforts and maintain “the sovereignty, independence, unity and territorial integrity of the Syrian state.”

Turning to the Israeli-Palestine conflict, Msgr. Kassas said the Palestinian question is debated four times a year and this debate sometimes sounds like “broken records,” but this will continue until a solution is found. He added: “notwithstanding the multiple challenges facing the Middle East today, the Israeli-Palestinian peace process cannot be allowed to slip out of the top priorities of the international community and this council.”

The Holy See voiced support for a two-state solution in which both the Israel and a Palestinian state exist side-by-side “in peace within internationally recognized borders.”

“For this process to happen and succeed, Israelis and Palestinians must agree on substantial steps to lower tensions and de-escalate the violence on the ground,” Msgr. Kassas said. This includes refraining from actions, including actions regarding settlements, that contradict their stated commitment to a negotiated solution.

He cited Pope Francis’ exhortation to pray for peace and to promote a culture of non-violence so that everyone can bequeath “a culture capable of devising strategies of life, not death, and of inclusion, not exclusion.”

All Palestinian factions must show “a united political will” and work together to address their people’s needs, Msgr. Kassas told the U.N.

“A united Palestinian front would prove the commitment of the Palestinians to a peacefully negotiated settlement and would be key to the economic prosperity, social cohesion and political stability of a Palestinian State,” he said.

“We must also not forget Jerusalem, a city sacred to Jews, Christians and Muslims,” the diplomat continued, adding, “The historical status quo of the holy sites is a matter of profound sensitivities.”

Msgr. Kassas reaffirmed the Holy See’s support for “for a comprehensive, just and lasting solution” regarding Jerusalem and reiterated the importance of internationally guaranteed special status that ensures religious freedom of all its inhabitants and “the secure, free and unhindered access to the Holy Places by the faithful of all religions and nationalities.”

These Nuns Offer Their Blindness For The Salvation Of The World

By Barbara Bustamante

Santiago, Chile, July 25 (CNA/EWTN News) This August 15 will mark 90 years since the Sacramentine Sisters of Don Orione were founded to offer something very particular for the salvation of the world: their blindness.

They are a community of blind nuns consecrated to perpetual adoration of the Blessed Sacrament and wear a distinctive white habit, a red scapular, and a white Host embroidered on the chest.

“I intend to offer with this new branch of the religious family, as a flower before the throne of the Blessed Virgin, so that she herself, with her blessed hands, offer it to Jesus in the Blessed Sacrament,” Saint Luigi Orione told them when he founded the order in Italy Aug. 15, 1927.

This branch of the Little Missionary Sisters of Charity (LMSC) has as its mission, according to its constitutions, to offer to God “the primacy of sight for those who do not know the truth yet so that they may come to God, the light of the world.”

In addition they seek to support with Eucharistic Adoration and sacrifice “the apostolic action of the LMSC and the Sons of Divine Providence,” the two congregations founded by Saint Luigi Orione.

The congregation is present in Italy, Spain, the Philippines, Kuwait, Argentina, Brazil, and Chile.

They have been in Chile since 1943 and currently there are three sisters there: Sr. María Luz Ojeda, Sr. Elizabeth Sepúlveda, and Sr. María Pía Urbina, who is on mission in the Philippines at the moment.

These sisters attend computer classes to be able to bring before the Blessed Sacrament the numerous petitions they receive from many faithful through their Facebook account, where they offer to pray for each intention they receive.

Sr. María Luz Ojeda had an accident when she was a child which left her with severe vision problems which gradually increased until at 30 years of age she completely lost her sight.

“Sometimes I personally thank God, because of this I was able to enter the congregation. Before the Blessed Sacrament I often tell the Lord: ‘this is my means of helping you save souls,’ and I’m happy,” Sr. María Luz told CNA.

The religious sister explained that “every day in our prayer and Adoration we present to the Lord the poverty, sufferings, and sorrows of humanity.”

“Perhaps what I am going to say may seem like I’m claiming too much, but I am going to have this to present to the Lord on the day he calls me, that I helped him save souls,” Sr. María Luz said.

The sisters dedicate each day of the week for a special intention: Mondays for the sick, Tuesday for young people, Wednesdays for peace, Thursdays for vocations, Fridays for the elderly, Saturdays for children, and Sundays for families.

Former Senator Sam Brownback tapped for religious freedom ambassador

By Matt Hadro

Washington D.C., July 27 (CNA/EWTN News) - Gov. Sam Brownback of Kansas (R) on Wednesday was nominated by President Donald Trump to be the next Ambassador-at-Large for International Religious Freedom.

Dr. Tom Farr, president of the Religious Freedom Institute, hailed the choice as “excellent.”

Farr explained that “because of his experience,” Brownback “fully meets the two qualifications critical for this position: first, a vigorous understanding of the meaning and value of religious freedom for all, and second, the ability to communicate that understanding, both as a universal moral value and as a political institution that can serve the interests of every society.”

The religious freedom ambassador position was created through the 1998 International Religious Freedom Act. That law established the Office of International Religious Freedom at the State Department, which is tasked with “promoting religious freedom as a
Ohio Bishops: Replace Death Penalty With Mercy, Conversion

July 27 (CNA/EWTN)

Catholic leaders in Ohio stressed the need to replace the death penalty with mercy and spiritual conversion, following the execution of convicted child murderer Ronald Phillips.

“The Catholic Church believes that the death penalty is an unnecessary and systemically flawed form of punishment,” the Ohio Catholic Conference said in a statement.

“The Catholic bishops of Ohio sought mercy for Mr. Phillips because of the belief that spiritual conversion is possible and that all life—even that of the worst offender—has value and dignity,” the conference said.

The July 26 execution was the first in Ohio since a botched 2014 execution. Phillips, 43, was executed by lethal injection at the Southern Ohio Correctional Facility in Lucasville, Ohio, the Associated Press reported. He was convicted for the 1993 rape and killing of three-year-old Sheila Marie Evans, his girlfriend’s daughter.

He gave his final statement ten minutes before his death.

“Sheila Marie didn’t deserve what I did to her,” Phillips said, telling the girl’s family “I’m sorry you had to live so long with my actions.” Phillips had spent much of the morning praying, kneeling and reading the Bible. Ohio Gov. John Kasich had rejected clemency in 2016, citing “the extremely brutal nature of the offense committed against an innocent 3-year-old child.”

The Ohio Catholic Conference previously cited Pope Francis’ address to Congress in which he had called for an end to the death penalty.

Karen Clifton, executive director of Catholic Mobilizing Network, said her organization was “deeply saddened” by the resumption of the executions.

“Our prayers are with the victim, her family and all those who were asked to participate in Ronald Phillips’ execution,” she said.

“Ronald Phillips committed a horrific crime, but through the grace of God’s transformational love became a person who asked for forgiveness and journeyed with others from anger and hate to repentance,” Clifton continued. “Today’s execution highlights the need for mercy and reconciliation in our justice system.”

She called on Ohio to reconsider the 26 other scheduled executions.

Other opponents include the group Ohioans to (see Ohio Bishops, page 24)

(News Briefs, cont. from page 15)

The ambassador is charged with monitoring religious freedom abuses worldwide, meeting with religious leaders and officials around the globe, and discussing with foreign governments how they could better respect the freedom of religious minorities to practice their faith publicly without harassment or state action.

Rabbi David Saperstein, the previous ambassador, served during the second term of the Obama administration and was a “model” for the position, former congressman Frank Wolf told CNA recently. Most notably on his watch, the State Department declared that genocide was taking place against Christians, Yazidis, and Shia Muslims in Syria and Iraq at the hands of the Islamic State.

The position is vital, religious freedom advocates say, because countries where freedom of religion is respected also see fewer acts of terror and extremism, and enjoy stronger civil and human rights than other countries where religious freedom is not respected.

Now Brownback will look to continue progress made within the State Department in this area. The agency has historically not viewed promoting religious freedom as a priority in U.S. foreign relations, although according to Saperstein the office has made strides in the last two years particularly in advocating for prisoners of conscience.

Brownback “has the experience, gravitas, and bureaucratic skill to sell this understanding” of the importance of religious freedom, Dr. Farr said, “and to build a successful policy, within a resistant bureaucracy at the Department of State and a largely indifferent political class.”

Other religious freedom advocates applauded the selection of Brown as the next ambassador.

Afer Ferguson, senior policy advisor with The Catholic Association, said that Brownback’s record on defending religious freedom during his time in the Senate proves his qualification.

“As a U.S. Senator, Brownback was a passionate defender of the rights of all people to worship freely, and courageously confronted offenses against human dignity in trouble spots such as North Korea, Iraq, China, Sudan, Vietnam, and Egypt,” Ferguson said.

His nomination comes at a crucial time, she said, “given the global instability caused by the severe religious persecution that 77 percent of the world’s population live under.”

Brownback converted to Catholicism in 2002, after years of being a mainline Protestant and then an evangelical.

Before serving as Governor of Kansas, Brownback was a U.S. senator from 1996 until 2010. He served on the Senate Foreign Relations Committee.

When he retired from the Senate in 2010, Brownback was hailed in the chamber as someone “known around the world as a champion of religious freedom.” The senator introduced resolutions or bills defending human rights abroad and shaming human rights abusers.

In 2010, he introduced a measure “condemning the Government of Iran for its state-sponsored persecution of religious minorities” and calling for the release of the “Baha’i Seven,” seven Baha’i leaders held captive by the state for their religious beliefs.

In 2008, Brownback introduced a resolution calling for a Jewish cemetery in Lithuania to be protected against planned construction projects, and insisted that it “should not be further desecrated.”

He also introduced a resolution that year welcoming Pope Benedict XVI to the United States and honoring “the unique insights his moral and spiritual reflections bring to the world stage.”

Brownback spoke out against persecution of religious minorities in Russia in a 2005 resolution that called on “the government of the Russian Federation to ensure full protection of freedoms for all religious communities and end the harassment of unregistered religious groups.”

He also called for a “National Weekend of Prayer and Reflection for the people of Darfur, Sudan” in July of 2005, a year after the U.S. declared genocide was taking place there at the hands of the government and militia groups. Brownback introduced a concurrent resolution in the Senate declaring that genocide was taking place there.

Senator James Lankford (R-Okla.), who wrote the administration in April asking them to nominate an international religious freedom ambassador, emphasized the importance of the ambassador position.

“As anti-religious freedom regimes expand around the world, the United States should clearly speak out for human rights, including religious liberty,” he stated on Wednesday.

Pro-life groups praise new Missouri bill curbing abortion

St. Louis, July 26, 2017 (Church Pop) – Pro-lifers lauded a bill that will restrict abortion access in Missouri, granting the state attorney general more power to prosecute violations, and requiring both stricter health codes and proper fetal tissue disposal.

“Today is a great victory for pregnancy care centers that help women and children all over the state,” Gov. Eric Greitens said in a statement according to the Associated Press.

“I’m proud that many of Missouri’s lawmakers stood together to protect the lives of the innocent unborn and women’s health.”

The bill passed through the state’s Senate 22-9 on July 25. Missouri’s Catholic Conference supported the move by promoting it at the parish level and encouraging Catholics to contact their senator.

Greitens said the bill was in response to local ordinances aimed at curbing so-called reproductive health “discrimination,” which affected the state capital’s pregnancy centers and religious organizations.

The bill was also in response to the ruling of a federal judge who struck down some of Missouri’s previous anti-abortion laws.

The legislation overturns a previous move that made St. Louis an “abortion sanctuary city,” which added abortion and contraceptive use to existing non-discrimination laws. It also prohibits St. Louis forcing religious schools from hiring abortion advocates and landlords from renting to abortion clinics.

Josh Hawley, the state’s attorney general, will now have the power to prosecute abortion legislation violations, in order to balance concern surrounding a left-wing prosecutor who may not pursue abortion offenses. The bill also ditched a provision which would have forced the attorney general to notify prosecutors 10 days before action is taken.

Additional provisions include mandatory inspections by Missouri’s health department once a year and stricter requirements on how clinics dispose of fetal tissue after the abortion.

The bill will also restrict which medical staff may refer women for an abortion and may have state-mandated discussions about the procedure. Before inducing an abortion to save the mother’s life, the clinics must also get approval from the health department.

The law will be sent to the republican governor next, who is expected to sign into effect soon.
Church POP Editor December 26, 2016

“Be sober-minded; be watchful. Your adversary the devil prowls around like a roaring lion, seeking someone to devour.” —1 Peter 5.8

Are humans alone in the universe as intelligent beings? The Catholic Church has always believed and taught that the answer is no: the universe is in fact filled with many kinds of intelligent, other-worldly beings that we call angels. And they are up to all sorts of amazing things!

Here are 12 important things for all Christians to know about these mysterious beings from another realm:

1) Angels are absolutely real
Angels are not just a pious fiction or a superstition: they are absolutely, positively real — as a real as you and me and anything else. They are actively involved in our world and play a crucial role in human history. (CCC 328)

2) Every Christian has a guardian angel
The Catechism quotes St. Basil saying “Beside each believer stands an angel as protector and shepherd leading him to life.” (CCC 336)

3) Demons are also very real
All angels were originally created good, but some angels made a choice to disobey God. These fallen angels are called “demons.” Hell was originally prepared as a place for demons. (CCC 391ff; Matthew 25.41)

4) There is a dramatic spiritual war going on for human souls
The choice to fall away from God was irrevocable for demons. But humans, at least as long as they are alive on earth, still have a choice. Angels and demons are engaged at this moment in a dramatic spiritual war, battling to influence human souls either toward or away from God.

5) St. Michael the Archangel is the leader of the Lord’s angelic armies
St. Michael is a faithful angel who leads good angels in spiritual battle against fallen ones. His name literally means “Who is like God?”, which represents his faithfulness to God when other angels rebelled. (cf. Revelation 12.7)

6) Satan is a leader of the fallen angels
Like all demons, he was originally a good angel who chose to turn away from God. As a creature, he remains finite and subject to God’s providence. (CCC 391, 395)

In the Gospels, Jesus resisted Satan’s temptations (Matthew 4, Luke 4), called him the “father of lies,” a “murderer from the beginning” (John 8.44), and said Satan came only to “steal and kill and destroy” (John 10.10).

7) Any involvement with the occult or demonic forces is gravely sinful
Demonic forces are nothing but evil and humans should have nothing to do with them. Any involvement in the occult — whether it be divination, horoscopes, clairvoyance, mediums, etc — even if with “good” or “innocent” intentions, is gravely sinful and highly dangerous. (CCC 2116-2117)

8) Exorcism remains an active practice of the Church
In the Gospels, Christ and his Apostles regularly make explicit battle against demons, often exorcizing them from possessed individuals. The Church continues this act of spiritual warfare for the good of souls.

A minor exorcism is included in the baptismal rite. In the case of demonic possession, priests with special permission from their bishop can perform solemn exorcisms. (CCC 1237, 1673, 550)

9) We can also engage in spiritual battle through prayer and other spiritual practices
The Our Father prayer, given by Christ himself, includes a request to “deliver us from evil.” The Church also encourages the use of the Prayer to Saint Michael. Written by Pope Leo XIII, it calls for the final imprisonment of Satan to hell. Fasting has also been traditionally used as a spiritual weapon. But the best way to aid the fight against demonic forces is to simply live a holy life following after Christ.

10) Many saints have engaged in explicit, even physical, battles with demons
Beating them up, appearing as terrifying beasts, making dreadful sounds, even setting things on fire; you can read the incredible stories of St. Anthony the Great, St. Padre Pio, St. Gemma Galgani, St. John Vianney, and St. Teresa of Avila in this article.

11) Satan was definitively defeated by Christ
In his passion, death, and resurrection, Jesus definitively defeated the powers of Satan. This fact is progressively manifested in the history of the Church until the Second Coming of Christ. (cf. CCC 550)

Photo: secrets of the spiritual realm2.jpg (noquote)

12) Christ is the King of the whole angelic world
Jesus Christ is the King of the Universe, and that includes the spiritual realm. Angels were created by Christ at the beginning of the world to be his servants. Even demons, who have chosen to disobey God, ultimately remain under the control of God’s providence. (CCC 331)

St. Michael, please protect us in battle! ♦
Lo Que Yo Quiero Es Ir Al Cielo

En Agosto 13 los tres niños de Fátima no llegarón al lugar de las apariciones, como se esperaba. Aunque una gran multitud de peregrinos llegarón, los tres niños no estaban por ningún lugar. Los niños vivían en un pueblo de Aljustrel y, como otros pueblos en los alrededores, eran parte de la Región Administrativa de Vila Nova de Ourém. El Consejo era presidido por un hombre anticlerical de nombre Arthur Oliveira Santos. En Agosto 10, Santos envió un mensajero a los padres de Lucía, Francisco y Jacinta convocando a los padres y a los niños a presentar a la sesión del Consejo. Santos presionó a Lucía para que les dijera el secreto de las apariciones y que prometiera que no regresaría al lugar de ellas, Cova. Al no recibir una respuesta satisfactoria, les envió a su casa y los amenazó. Muchos temprano por la mañana el día 13, el mismo Santos, acompañó al sacerdote de la parroquia del pueblo Porto de Mós, y fueron a Aljustrel a la casa de los niños. Les dijo que quiera presenciar la aparición y les dijo a los niños que los llevaría a Cova en su carruaje. Sin sospechar nada, los niños fueron con él, pero en lugar de ir al sitio de aparición, los sequestró y los trajo a Vila Nova de Ourém. El primer día los trató con gran amabilidad, pero a la mañana siguiente decidió probarlos. Primero los encerró en la cárcel con ladrones y prisioneros que, para la decepción de Santos, fueron muy amables con los niños e incluso los animaron rezando el rosario con ellos. Finalmente, Santos los amenazó diciéndoles que si no revelaban el secreto de las apariciones los herviría en un caldero de aceite. Llegó uno de los guardias, y llamando a Jacinta, le dijo que el aceite ya estaba hirviendo y que podía salvarse revelando el secreto. Escogiendo el martirio, la niña se negó a hablar y se la llevaron. A continuación fué el turno de Francisco y el también se rehusó a hablar y se lo llevaron. Finalmente, Lucía fue amenazada de la misma manera y se negó fielmente a cooperar con Santos. El miedo de ser hervido en aceite no disuadió a estos tres niños de su fidelidad a su Madre Bendita. No sabían que la amenaza no era real y estaban dispuestos a morir antes que romper la promesa que habían hecho a su Madre. Santos liberó a los niños de Fátima el 15 de Agosto, la Fiesta de la Asunción de la Santísima Virgen María al cielo.

Ejecutivo del Ministerio Hispano y el Centro San Augustino, Luis fue Director de Desarrollo de Ministerio Hispano y el Centro San Augustino, Luis fue Director de Desarrollo de Ministerio Hispano del “Instituto Augustino”. Al mismo tiempo, fue miembro del equipo fundador y Director Ejecutivo del Ministerio Hispano y el Centro San Juan Diego de la Arquidiócesis de Denver. Todo esto convirtió a Luis en uno de los líderes católicos hispanos más influyentes en la Iglesia norteamericana. Luis tiene una Licenciatura en Filosofía y una maestría en Teología. Originario de Sonora, México, Luis identifica como una de sus grandes pasiones, apoyar el crecimiento de la fe en los hispanos, a medida que se integran a la sociedad norteamericana manteniendo su riquísima herencia cultural hispana. Luis desarrolló la iniciativa “Una Fami-lia Bajo un Mismo Dios”, la cual es un modelo de unidad e integración para parroquias que enfrentan diversidad cultural y el reto de la unidad. En reconocimiento a sus contribuciones a la Iglesia y a la Sociedad, Su Santidad el Papa Benedicto XVI entregó a Luis la “Medalla Benemerenti”, uno de los reconocimientos más destacados que se ofrecen a laicos católicos en el mundo. Luis y su esposa Maira, viven en Denver Colorado con sus tres hijos Daniel, Diego y Sarah.

La Conferencia Principal de El “Si’ que Cambio El Mundo es: “María, Madre de la Misericordia”, de Luis Soto.

María es presentada como madre de la Misericordia dado que es la madre de Jesucristo, Señor Misericordioso. Reflexionaremos sobre cómo se expresa y se vive la misericordia de María en el corazón de Jesús.

Luis Soto es Director de Implementación Parroquial y Ministerio Hispano del “Instituto Augustino” en Denver, Colorado, particularmente en la plataforma: “formed.org”. Antes de unirse al equipo del Instituto Augustino, Luis fue Director de Desarrollo de Ministerios del “Instituto de Liderazgo Catolíco”. Al mismo tiempo, fue miembro del equipo fundador y Director Ejecutivo del Ministerio Hispano y el Centro San Juan Diego de la Arquidiócesis de Denver. Todo esto convirtió a Luis en uno de los líderes católicos hispanos más influyentes en la Iglesia norteamericana. Luis tiene una Licenciatura en Filosofía y una maestría en Teología. Originario de Sonora, México, Luis identifica como una de sus grandes pasiones, apoyar el crecimiento de la fe en los hispanos, a medida que se integran a la sociedad norteamericana manteniendo su riquísima herencia cultural hispana. Luis desarrolló la iniciativa “Una Fami-lia Bajo un Mismo Dios”, la cual es un modelo de unidad e integración para parroquias que enfrentan diversidad cultural y el reto de la unidad. En reconocimiento a sus contribuciones a la Iglesia y a la Sociedad, Su Santidad el Papa Benedicto XVI entregó a Luis la “Medalla Benemerenti”, uno de los reconocimientos más destacados que se ofrecen a laicos católicos en el mundo. Luis y su esposa Maira, viven en Denver Colorado con sus tres hijos Daniel, Diego y Sarah.
Obispo Denuncia Incoherencias En La Libre Comercialización De Marihuana
MONTEVIDEO (ACI) - El Obispo de Salto (Uruguay), Mons. Pablo Galimberti, denunció las “incoherencias o doble discurso” del gobierno en materias como la comercialización legal de la marihuana, el aborto y la educación; normativas que en los últimos años han debilitado la cultura de la vida, la familia y los valores en la sociedad.

La columna de Mons. Galimberti, publicada en el Diario Cambio, surgió a raíz del inicio de la venta legal de marihuana en las farmacias el pasado 19 de julio, a casi cinco mil consumidores que están inscritos en un registro nacional.

Solo los residentes en Uruguay pueden acceder a un máximo de 10 gramos a la semana y 40 al mes, y es el Estado el que está a cargo de controlar el cultivo, empaquetado y venta.

Mons. Gualberti dijo que la comercialización de la marihuana, “idea, lanzada, discutida y aprobada durante el gobierno” de José Mujica, es una medida riesgosa.

“La nueva etapa, con consumidores registrados no elimina mágicamente las preguntas que se plantean aban antes de la legalización. El consumo abusivo, no elimina los efectos sobre el cerebro. Las investigaciones del NIDA (National Institute on Drug Abuse), por ejemplo, lo prueban de modo irrefutable”.

En otra ocasión, en el mismo diario, Mons. Galimberti lamentó “que el dogmatismo oficialista no haya prestado la atención que merecen los especialistas y que el debate en el senado haya sido un diálogo de sordos”.

Asimismo, dijo que la legalización de la marihuana “incumple con el artículo 44 de la Constitución, según el cual es deber del Estado procurar el ‘perfeccionamiento físico, moral y social de todos los habitantes del país’”.

En su columna, Mons. Galimberti señaló que otra “incoherencia flagrante es en lo que respecta al valor del país’”. La agencia AVAN informó que la Misa se celebrará en la Parroquia de Jesucristo del Barrio de El Palmar, “en donde se venera la Eucaristía a las 11:30 a.m. Posteriormente, a las 9 p.m. tendrá lugar una procesión por las calles de la localidad”.

Previamente, el 4 de agosto se celebrará, como es tradición desde 1976, la romería del Cristo de la Salud en el lago de la Alberua, un acto que se caracteriza por la “profunda devoción de los vecinos, que arranca hace siglos pero sobre todo en el XIX a raíz de las epidemias de peste y cólera que asolaron Valparaíso”, según explicó el P. Gonzalo Albero.

La petición de Año Santo Jubilar fue anunciada por el propio Cardenal Cañizares en la romería del Cristo de la Salud del pasado año con motivo del 75 aniversario de su imagen actual, el 75 aniversario también de la parroquia, así como con ocasión de la visita de esa imagen procesional de la Virgen de los Desamparados a la pedanía y la peregrinación del Cristo de la Salud a la Basílica de la Virgen días después.

En ese sentido, el P. Albero aseguró que este Año Santo Jubilar “es el acto de gracia y de redención para todo la parroquia y ‘una oportunidad para abrir las puertas de la parroquia a todo la diócesis para que diferentes grupos, movimientos y parroquianos puedan ganar la gracia jubilar y obtener la indulgencia plenaria’”.

El sacerdote recordó que la indulgencia plenaria se concede “con las condiciones acostumbradas (concesión sacramental, comunión eucarística y oración por las intenciones del Romano Pontífice) a aquellos que, verdaderamente arrepentidos y movidos por la caridad, deseen ganarla” en su peregrinación a la parroquia.

La devoción al Santísimo Cristo de la Salud, dijo que “es muy notable”. “Cada casa tiene una estampa, un cuadro, que hace presente en cada corazón y hogar la imagen del Cristo”, ha asegurado el párroco. Igualmente, “la devoción de los pescadores al Cristo de El Palmar es indiscutible a pesar de los años de rechazo y desamor por el régimen nazi. Ante esto preguntó a sus superiores si podía concederles visas para que estos pudieran escapar del país, pero su petición fue negada”.

En julio de 2016, el Papa Francisco tuvo un encuentro en el campo de concentración de Auschwitz (Birkenau), ubicado en Polonia, con los representantes de algunos “justos entre las naciones” que ya habían fallecido.

José Arturo Castellanos nació en 1893 en El Salvador en el seno de una familia católica y de militares. En su juventud decidió ingresar al ejército al igual que su padre y comenzó a desarrollar una brillante carrera. En 1930 viajó a Europa para completar su educación.

Una biografía suya publicada en el sitio web de Yad Vashem indica que a los 44 años el coronel Castellanos fue enviado como diplomático a Inglaterra y en 1938 fue designado a Alemania.

Allí fue testigo de la persecución a los judíos por el régimen nazi. Ante esto preguntó a sus superiores si podía concederles visas para que estos pudieran escapar del país, pero su petición fue negada.

Sin embargo, Castellanos no se rindió y en 1939 envió una carta al Ministro de Relaciones de El Salvador donde describió la situación de los judíos y le pedia ayuda. Este requerimiento también fue negado.

El sitio web del documental “Castellanos Movie” elaborado por sus nietos Álvaro y Boris Castellanos, señala que el coronel desobedió las órdenes recibidas del gobierno de su país y comenzó a extender visas y nacionalidades salvadoreñas a los judíos para evitar que fueran enviados por los nazis a los campos de concentración, donde eran obligados a realizar trabajos forzados en condiciones inhumanas o asesinados.

En 1942 Castellanos asumió el cargo de cónsul de El Salvador en Ginebra. Allí nombró a George Mandel-Mantello, un refugiado judío de origen rumano que era amigo suyo, como primer secretario del consulado para llevar a cabo la “acción salvadora”.

El coronel autorizó a Mandel-Mantello a entregar de forma clandestina pasaportes y certificados de ciudadanía salvadoreña a los judíos. La institución Yad Vashem explicó que quienes obtuvieron estos beneficios estaban a salvo debido a que El Salvador era considerado un país neutral, al no ser partidario de ninguno de los bandos que combatieron durante la Segunda Guerra Mundial.

Castellanos hizo que la expedición de más de 13 mil documentos salvadoreños no tuviera ningún costo. Estos papeles fueron enviados a través de sus contactos a los judíos que residían en Francia, Hungría, Reino Unido, Canadá y EEUU.

La historia del católico de El Salvador que salvó a 40 mil judíos del Holocausto

La historia del católico de El Salvador que salvó a 40 mil judíos del Holocausto
DUBLÍN (ACI) - Un sacerdote de Irlanda criticó la posición del Vaticano al permitir que la Iglesia Abandonada en el Belfast Film Festival, lo cual él considera un "truco barato" que no respeta lo que alguna vez fue un lugar sagrado.

"No hay razón para mostrar películas de terror en una iglesia abandonada por los planes de un festival de cine para proyectar dos películas de terror allí lo es completamente distinto", comentó a The Times.

"No son el tipo de películas que yo elegiría para ver. La gente ha hablado de las películas y yo he visto fragmentos de El Exorcista, pero simplemente no entiendo por qué a alguien le gustaría verlo en una iglesia", enfatizó.

La posición del Vaticano fue expresada por Mons. José Antonio Eguren, presidió el Tedeum con una proyección de Jaws (Tiburón) en 2015, en la playa Portrush.

"Los lugares escogidos añaden una dimensión extra a la proyección, y creemos que el entorno de piedra fría de una iglesia abandonada hará una experiencia de visualización adecuada y escalofriante para The Exorcist".

"Muchas personas tendrán sus propias razones personales para que no les guste El Exorcista, y respetamos su derecho a esa opinión, pero la verdad es que fue una de las películas más aclamadas de la década de 1970", agregó el portavoz.

"El Festival de Cine de Belfast es bien conocido por sus eventos especiales realizados en lugares específicos", dijo el portavoz a la BBC, citando como ejemplo una proyección de Jaws (Tiburón) en 2015, en la playa Portrush.

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La proyección de The Exorcist y The Omen se mostrarán el 19 de agosto y 20 respectivamente, y ya se han agotado las entradas según The Times.

"El caso de Jerusalén

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Santa Sede Reitera Ante La ONU Solución De Dos Estados Para La Paz En Medio Oriente

VATICANO (ACI) - La Santa Sede reiteró ante las Naciones Unidas su apoyo a la solución de dos estados como medio para lograr la estabilidad en Medio Oriente entre israelíes y palestinos, cuyo proceso no puede ser excluido de la agenda de la comunidad internacional.

La posición del Vaticano fue expresada por Mons. Simon Kassas, encargado de negocios de la Misión Permanente de Observación de la Santa Sede en la ONU este 25 de julio durante el debate promovido por el Consejo de Seguridad de las Naciones Unidas.

"Mons. Kassas ha recordado que la Santa Sede ratifica su firme apoyo a la solución de dos estados. La esperanza es, por tanto, la de que las futuras generaciones hereden "una cultura de paz y prosperidad en miras a una coexistencia pacífica", como se refleja en la Carta Apostólica "Nostra aetate".

El representante vaticano recordó que en 2014 el entonces Presidente de Israel, Shimon Peres, y el de la Autoridad Autónoma Palestina, Mahmoud Abbas, se encontraron con el Papa Francisco, quien los llamó a rezar y promover la cultura del diálogo para que las futuras generaciones hereden "una cultura que sepa delinear estrategias no de muerte, sino de vida, no de exclusión, sino de integración".

El caso de Jerusalén

Finalmente, llamó también a no olvidar a las comunidades cristianas que desde hace 2.000 años viven en Medio Oriente. "La Santa Sede invita a la comunidad internacional a no olvidarlas y considera que el estado de derecho, incluido el respeto a la libertad religiosa, es fundamental para obtener y mantener la convivencia pacífica", expresó.

Arzobispo Llama Al Perú A “Una Reconstrucción Moral Ante Desastres Y Corrupción

LIMA (ACI) - El Arzobispo de Piura y Tumbes, Mons. José Antonio Eguren, presidió el Tedeum con ocasión del 196º aniversario de la independencia del Perú y afirmó que el país necesita "una reconstrucción moral", porque si en ella la reconstrucción material de los lugares afectados por las lluvias -y que dejó miles de damnificados- será imposible, sus frutos serán escasos.

En la Eucaristía y Te Deum celebrada en la Basílica Catedral de Piura por la fiesta de la independencia nacional que se conmemora este 28 de julio, el Prelado pidió rezar por los más de 20 mil damnificados en Piura y unos 100 mil en todo el país, que dejaron las lluvias e inundaciones del Niño Costero de principios de año.

Indicó que esta tragedia "no se limita simplemente a pérdidas materiales o de infraestructura, sino que tiene rostros y nombres, historias de sufrimientos de familias y de personas, de compatriotas y ciudadanos".

En ese sentido, exhortó a las autoridades peruanas a que envíen con brevedad los recursos necesarios para aliviar las necesidades de los piuranos antes de que otro desastre natural "losconde nuevamente a sufrir la inseguridad, el hambre, la insalubridad, y la tragedia de la pérdida de sus seres queridos y de sus bienes materiales".

"Los damnificados de nuestra Región no pueden esperar más", afirmó.

Mons. Eguren también destacó que además de la reconstrucción material, "apremia reconstruir en nosotros y entre nosotros, la unidad, la honesti-

(Noticias en Español, cont. de pagina 19)
teaching masquerading as some sort of acceptable “development.” Understanding the source of this errant teaching consists of is important.

Some Helpful Distinctions

The Catechism of the Catholic Church distinguishes between heresy, apostasy and incredulity.

“Incredulity is the neglect of revealed truth or the willful refusal to assent to it. Heresy is the obstinate post-baptismal denial of some truth which must be believed with divine and catholic faith, or it is likewise an obstinate doubt concerning the same; ...apostasy is the total repudiation of the Christian faith” (Catechism #2089).

It is increasingly apparent that the Church is afflicted with an outbreak of all three.

There is widespread incredulity among many Catholics. There is also a growing apostasy within the Catholic Church. Both are occurring within other Christian churches and communions. The abandonment of the unchangeable truth concerning the dignity of human life and the nature of marriage is just the tip of the iceberg.

Finally, there is a growing acceptance of false teaching or heresy.

Christians are abandoning the teaching of the Bible and the Christian Tradition. That is heresy. This must be exposed and opposed. It is occurring in every segment of the currently divided Body of Christ.

A response is needed

What is needed is a new coalition of faithful Christians, formed across Christian confessional lines, and committed to defending what C.S. Lewis referred to as “Mere Christianity.” What Lewis meant by the phrase was not minimalism. Rather, basic Christian orthodoxy.

The word orthodoxy, at its root, means right teaching.

This rejection of sound teaching is not a new phenomenon in the 2000-year history of the Church. All one needs to do is look at the first few centuries of the Christian Church. The same struggles existed very early in the Church. Many of the epistles in the New Testament were addressed to the early Christians to assist them in staying faithful to sound doctrine (2 Tim. 4:5).

The teaching of the Apostles continued beyond their death, through the bishops. Much of what they did in those early centuries was refute heresy and defend sound doctrine. For example, Irenaeus, the Bishop of Lyon, France, was born in Asia Minor in the year 125. His efforts are one example of the many early Church Fathers who contended for the truth — and pulled no punches in defending orthodoxy.

His seminal work was entitled “Against Heresies.” It was dedicated to exposing and opposing false teaching, to protect the Christians of his day from poison. His treatise is a refutation of the teachings of certain so called Christian Gnostics whose followers fell for similar errors as those which are reemerging in this hour.

Irenaeus’ goal, stated in the Fifth Book of the treatise, was to “reclaim the wanderers and convert them to the Church of God” and to “confirm at the same time the minds of the neophytes” (Preface, Book V).

This should be the mission of this new coalition for Christian orthodoxy.

A Christian response

Irenaeus loved the heretical Christians enough to speak the truth. His goal was to lead them back to the faith which was taught, lived and demonstrated by Jesus and handed down to us from the Apostles. We must follow his example today.

It now seems all too common that we read of new instances of priests, deacon, ministers, pastors, bishops and lay leaders falling away from the ancient yet ever new Christian faith.

The positions being espoused by some contemporary Christians are heretical. The lifestyles affirmed by some Christians who claim to be “progressive” are a regressive effort to turn the clock back to a pre-Christian paganism.

We are living in a new missionary age of Christianity. The mission field now includes people in the pews on Sunday morning. They need to hear anew the liberating message of the Gospel of Jesus Christ, in its fullness, without compromise or equivocation.

Only a renewed Christian Church, orthodox in doctrine and empowered by the Holy Spirit, can change the culture of our day. A weakened Christian church, poisoned by heresy, will not be able to rise to the challenge of this hour.

The mission to the culture

It is not my intent to debate what stage we are in. But, the evidence is clear. We are losing the Christian influence in western culture.

It is the Christian vision of faithful, monogamous marriage, family, authentic human freedom, the dignity of every human person and the existence of objective truth from which we had derived a common morality to guide western civilization. That morality has also guided all true social progress.

The message of the Gospel of Jesus Christ, and teaching that helped to overcome the flawed pagan ideologies and superstitions.

From its birth, the Christian Church has been sent into cultures filled with people who thought the ancient pagans. Questions such as why we existed and how we got here? What was the purpose of life? Questions like how evil came into the world and why we could not always make right choices? What force seemed to move us toward evil and how we could be set free from its power?

Christianity taught such novel concepts as the dignity of every person and their equality before the One God. The Christians proclaimed the dignity of women, the sanctity of the family.

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Christianists insisted that freedom must be exercised with reference to an objective moral code, a law higher than the emperor or the shifting sands of public opinion; a natural Law which could be known by all men and women, through the exercise of reason, because it was written on the human heart.

Christianists presented a coherent and compelling answer to the existential questions that plagued the ancient pagans. Questions such as why we existed and how we got here? What was the purpose of life? Questions like how evil came into the world and why we could not always make right choices? What force seemed to move us toward evil and how we could be set free from its power?

Christian philosophy began to flourish. The arts and sciences also flourished under the Christian worldview. Philosophies of government and economic theory began to be influenced by these principles derived from a Christian worldview.

The Christian worldview offers the same genuine liberation to the contemporary age in which we live. However, it must be presented with doctrinal clarity. We need a coalition for Christian orthodoxy to protect sound doctrine within the Church so that the Church can do what she alone is capable of doing, bring conversion to men, women, children, families and whole cultures.

Our missionary task

Some say we live in a postmodern age; others call it a post-Christian age. I contend it is a pre-Christian age, ripe for the missionary work of a renewed, dynamically orthodox Church. The future belongs to such a
A la que fueron enviados el expresidente Ollanta Humala y su esposa Nadine Heredia para evitar que se fugaran del país.

Actualmente ambos son investigados por haber recibido presuntamente unos 3 millones de dólares de la constructora brasileña Odebrecht para financiar la campaña presidencial del 2011.

Asimismo, a fines de 2016, Odebrecht admitió haber pagado 29 millones de dólares en sobornos a distintos funcionarios entre 2005 y 2014 para obtener licitaciones de obras públicas en Perú.

Mons. Eguren indicó que para detener la corrupción "nos hace falta redescubrir que nos necesitamos unos a otros; que cada uno de nosotros tiene una responsabilidad por el hermano, especialmente por el más pobre y necesitado." "Cuando se pierde esa perspectiva de destino común que nos hermana, los intereses particulares, unidos al interés económico, llegan a prevalecer sobre el bien común y sobre el poder entendido como servicio. En su homilía, el Arzobispo de Piura también advirtió sobre el peligro de la proliferación de la ideología de género en la nueva currícula de educación básica autorizada por el Ministerio de Educación.

Recordó que los obispos del Perú publicaron un comunicado en enero de este año donde pedían que se retire la idea de género de la currícula. “La ideología de género es la pretensión arrogante del hombre moderno de querer ser pura autonomía, de querer ‘crearse’ a sí mismo y ser ‘Dios’, y esto es metafícticamente imposible, ya que el hombre, al pretender emanciparse de su cuerpo, de su esfera biológica, acaba por destruirse a sí mismo. La persona humana no puede inventarse a sí misma”, manifestó Mons. Eguren.

Por lo tanto, el Prelado exhortó a “defender y afirmar la dignidad de cada persona humana creada a imagen y semejanza de Dios; su derecho inalienable a la vida desde la concepción hasta su fin natural, así como el reconocimiento de su dignidad trascendente y por ende su derecho humano a la libertad religiosa”. ❖
2017 YOUTH & YOUNG ADULT SUMMER PROGRAMS

Camp 12 – 2017 “Follow Me”
Youth from around the Santa Rosa diocese are taking part in a variety of mission building adventures this summer. Camp 12 provided a camping opportunity for middle schoolers to encounter Christ. Young adult counselors lead teens through Jesus’ encounters in the Gospel of John… among hikes, water fights, color wars, and celebration of the Sacraments.

Nancy Brown, St. James Youth Ministry.

Camp began at St. Coleman’s outdoor church with a family Mass celebrated by Fr. Raul Lemus, Director of Vocations.

Sr. Maria Faustina

At the end of June, teens traveled to Eureka for the first of two Mission trips. Young people from the southern half of the diocese joined their local brothers and sisters in Christ to work alongside Betty Chinn, preparing meals in her kitchen. Their trip also involved serving around the Catholic community at neighboring parishes, the Humboldt State Newman Center, and St. Vincent de Paul.

Participating parishes:
Church of the Assumption, Holy Family Church, Our Lady of Good Counsel, Our Lady of Perpetual Help, Our Lady Queen of Peace, Resurrection, St. Apollinaris, St. Bernard Church, St. Eugene’s Cathedral, St. Helena Catholic Church, St. James, St. Joan of Arc, St. John the Baptist (Healdsburg), St. John the Baptist (Napa), St. Joseph Church (Cotati), St. Joseph Church (Crescent City), St. Joseph Church (Fortuna), St. Mary Immaculate, St. Mary of the Angels, St. Peter Church, St. Vincent de Paul Church.

Teens also volunteered at a majority of our parish Vacation Bible School programs over the summer. Check back with the North Coast Catholic in September for a full update of all youth and young adult ministry work.

For more information about upcoming youth ministry events, or to help out, contact: DSRyouth@srdiocese.org or call (707) 566-3371.

Church. Sadly, the Church is weakened. First, by our own division within. The Body of Christ was never meant to be divided. It is not God’s fault, He is without any fault. It is our own.

But also, and this is the issue which I am addressing in this article, we are weakened because we are being ravaged by poor teaching. Jesus promised Peter “on this rock I will build my church, and the gates of hell shall not prevail against it” (John 16:18). The gates of hell have not prevailed. But, they sure as hell have tried. And, they are trying in this urgent hour. It is time to band together in a coalition for Christian orthodoxy.

When we do, the Church of Jesus Christ will rise from this seeming collapse of this moment, once again strong and powerful. The message and gifts she holds can still pave the road for real progress.

Proclaiming the orthodox Christian faith is her great contribution to humanity and human history.

The contemporary re-emergence of paganism has been embraced, even by some within some Christian churches and communities. It is not the path to freedom and flourishing but to misery and new slaveries. It must be exposed, opposed and rejected by courageous orthodox Christians. They exist across confessional lines.

We need to pray for the faithful Christians within every Christian church and community in our day. Then, we must band together, across our divisions, to refute heresies by proclaiming the Truth which still sets all men and women free in a new coalition for Christian orthodoxy.
On Saturday, August 19th, the Diocese of Santa Rosa will present a day of prayer and fellowship for all adults in the Diocese.

The opportunity to listen and be renewed by the wisdom offered truly a gift and a blessing.

**Schedule:**

- **8:00AM - 8:45AM** On site Registration & Program book pickup
- **9:00AM** Holy Mass (gym)
- **10:10AM - 11:20AM** Keynote Address
- **11:30AM - 12:40PM** Session 1
- **12:40PM - 1:30PM** Lunch/Visit Exhibits
- **1:30PM - 2:40PM** Session 2
- **2:45PM - 3:55PM** Plenary session

**Cost:**

- The registration fee for Congress covers admission to all workshops (tickets are required), liturgies and exhibits. Fees for the Congress is:
  - $20 - by July 15, 2017 - Early Bird
  - $30 - postmarked after July 15, 2017 and at day of event.

**Registration:**

- Registration is now open.
- Variaty of topics
- Brochure with workshop descriptions and Registration Form available online.

**Dates:**

- **Saturday, Aug. 19, 2017**

**Facility:**

- Classrooms are air conditioned. Coffee, & doughnuts will be provided.
- Bottled water will be available. There will be Ministries & Exhibitors showcasing Books & Gifts.

**Registrations received after Aug. 4th are at risk of not being processed.**

**Request TO REGISTER OUR WEBSITE OR CONTACT:**

**Carmen Aamenson, Diocese of Santa Rosa, Department of Religious Education**

dre@srdiocese.org | (707) 566-3366 | www.santarosacatholic.org

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El 19 de agosto, la Diócesis de Santa Rosa ofrecerá un día de oración y compartimiento para todos los adultos en la Diócesis. De acuerdo con los 100 años de Nuestra Señora de Fatima, El Tema es “El Si Que Cambió el Mundo.”

La variedad de talleres y charlas presentadas durante el día es valiosa. Recursos de formación y enriquecimiento para ustedes y para sus comunidades de fá. La oportunidad de escuchar y de renovarse con la sabiduría ofrecida por los conferencistas es un verdadero don y una bendición.

**Presentadores:**

- Luis Soto
- Padre Juan Carlos Chiariotti
- Dominick Figueroa
- Padre Paul Ilerma
- Alfredo Melgoza
- Teresa Sanchez
- Padre Juan Carlos Gravencho, STL
- Padre Daniel Rux, STB

**Registración:**

- El registro está abierto.
- Variedad de temas
- El folleto con descripciones de los talleres y el formulario de inscripción están disponibles en el sitio web.
- Como tenemos una cantidad limitada de asientos por favor registre-se temprano. Los talleres se llenan rápidamente.
- Las personas que quieran ordenar comida lo pueden hacer en la registración y debe ser pagada por adelantado. También, cada persona puede traer su comida. El precio de la comida por adelan-tado será de $8.00.
- Si no ha asistido al congreso en el pasado puede solicitar un folleto por el correo electrónico.

**Lugar:**


**Costo:**

- $20 - antes del 15 de julio de 2017 fecha límite.
- $30 - después de 15 de julio de 2017.

**TO REGISTER OUR WEBSITE OR CONTACT:**

**Carmen Aamenson, Diocese of Santa Rosa, Department of Religious Education**

dre@srdiocese.org | (707) 566-3366 | www.santarosacatholic.org

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(Ohio Bishops, cont. from page 16)

Stop Executions, which had delivered over 27,500 signatures to Gov. Kasich asking him to postpone the state’s executions, including that of Phillips. The group sought better safeguards to prevent sentencing innocent people to death and endorsed 56 recommendations the Ohio Supreme Court’s death penalty task force made to the state legislature, Cleveland.com reports.

European pharmaceutical companies have barred the sale of their drugs for the purpose of executions, causing difficulties for Ohio state officials in charge of executions. Officials say they have enough of the drugs to carry out three executions.

Executions had been halted following the January 2014 execution of Dennis McGuire, in which he was seen clenching his fists, trying to sit up, gasping for breath and choking as the drugs took a record 26 minutes to kill him.

The execution used an untested drug cocktail that included the sedative midazolam and the morphine derivative hydromorphone. In a letter to Gov. Kasich, 17 former corrections officials and administrators had warned of possible errors in the use of midazolam, warning that a disturbing execution could traumatize corrections officials.

McGuire was condemned for the 1989 murder of a woman and her unborn child. In the months before his execution, he had returned to the Sacramento of Reconciliation and was an attendee at the prison’s weekly Masses for inmates. At the Mass before his execution, he was a recipient of the anointing of the sick and dying, and received spiritual direction.

Since capital punishment resumed in Ohio in 1999, 54 people have been executed. ▶