Synod for the Family Highlights Rifts, Sets Path for 2015 Meeting

News and analysis from NCC staff and wire reports

Vatican—Vatican—Highlighting the clear fault lines in today’s Church, the Extraordinary Synod on the Family, held October 5–19, in Vatican City State, was a sometimes cacophonous examination of how Catholicism should meet the challenge of contemporary culture.

In the beginning…

At the outset participants were told the Synod’s purpose was “to bring back to today’s world the attractiveness of the Christian message about marriage and the family.” This mission should be fulfilled in “highlighting the joy” received from living the Church’s teachings and at the same time “to respond in a true and charitable way to the many problems which have a special impact on the family today.”

Competing agendas

However, considering how much attention two issues received in the secular media, one could be forgiven for thinking the Synod Fathers’ greatest concern was the precise way the Church should welcome same-sex couples and whether to give Communion to divorced and civilly remarried couples.

This was likely no accident as there had been a pre-Synod attempt by primarily northern European prelates such as German Cardinals Walter Kasper and Richard Marx and England’s Vincent Cardinal Nichols to push a so-called “progressive” agenda.

For the first week, observers had a difficult time discerning what was actually happening within the hall, as the only accounts available were taken from briefings given by the Holy See’s press office. These often gave the impression that things were moving in a more “liberal” direction.

The mid-term report

Proof of this seemed to come on Monday, October 13, when Hungary’s Péter Cardinal Erdő released the midway report on behalf of the Synod Fathers. Of the document’s fifty-eight paragraphs, the four concerning same-sex orientation and divorce received almost all the attention.

Regarding same-sex couples, one of these asked, “Are our communities capable of welcoming, accepting, and valuing their sexual orientation, without compromising Catholic doctrine on the family and matrimony?”

One issue was the Italian word valutando, which means “evaluating” and in this context would be better translated as “weighting” or “considering.” But the English translation suggesting a valuing of the homosexual orientation, which could create confusion for those who are faithful to Church teaching.

The translation was not official—the Vatican website noted “unofficial translation.” Rather it was the working translation rush delivered by the Holy See press office in order to help non-Italian journalists.

Furthermore its only purpose was to provide a rough synopsis of what had been said through October 12. The relatio was never meant to serve as a doctrinal statement.

This distinction was evidently lost on the many media outlets that reported a sea change in Church teaching or at least its approach to those who have a same-sex attraction.

Synod Subterfuge?

Predictably all of this caused a firestorm. In the aftermath, 41 Synod Fathers rose to respond to the relatio and various (see Synod, p. 2)

Pope of Vatican Council, Humanae Vitae Beatified

Pope of Vatican Council, Humanae Vitae Beatified

Vatican City (CNA/EWTN News)—Addressing those gathered for the beatification of Ven. Pope Paul VI in St. Peter’s Square on Sunday, October 19, Pope Francis reminded Christians to live out the gospel message in “God’s newness.”

In his homily, the Pope said “A Christian who lives the gospel is ‘God’s newness’ in the Church and in the world. How much God loves this newness!”

An estimated 70,000 people, including Pope Emeritus Benedict XVI (Paul created him cardinal), attended the Mass to celebrate not only the closing of the Extraordinary Synod on the Family but also the life of Bl. Paul VI, who established the Synod of Bishops as a Church institution designed to help the pope with his magisterial [i.e., teaching] office.

Born Giovanni Battista Montini, he entered the Holy See’s Secretariat of State in 1922, where he served 32 years, becoming one of Ven. Pius XII’s closest advisors.

In 1954, Pius (1939–1958) named him archbishop of Milan, Italy’s largest archdiocese, even though he had scant pastoral experience.

After Pius’ death, many believe the cardinals elected St. John XXIII to the Chair of Peter only because Montini had not been made a cardinal before the previous pontiff’s passing. That situation, however, was remedied when John made him a cardinal in 1958. Subsequently when that Pope died in 1963, Cardinal Montini ascended to the papacy.

He chose the name Paul to identify with the apostle’s mission to evangelize.

His was a tumultuous pontificate lived in turbulent times. Not only did he become pontiff during the Second Vatican Council—and was thus tasked with seeing it through to its conclusion—but he oversaw the years immediately following the Council.

This period saw such developments as an exodus from the seminaries (in 1965

(see Pope, p. 9)
Blessed Martyrs of China, Feast: November 24

En todas las tiendas que entramos, vemos recordatorios de que es hora de comenzar a prepararse para la Navidad. El al final del mes, los lotes estarán llenos con árboles de Navidad, los nuevos misales y folletos de temporada en las bancas, el cambio a vestimentos de color violeta, la ausencia de la Gloria, la presencia de la corona de Adviento, y las lecturas bíblicas llenas de esperanza y expectativa todo es una señal del cambio de temporada.

Para algunos que el cambio es simplemente uno de tiempo. Para algunos el cambio es uno de los hábitos de compras y estrategias de comercialización.

Para los católicos y cristianos que son conscientes del flujo de la temporada litúrgica, ese cambio impacta todo nuestro enfoque a la vida. Así como la llegada del invierno le señala al agricultor cerrar una temporada de crecimiento y prepararse para la siguiente, al igual, los signos litúrgicos le indican al cristiano la necesidad de cerrar una temporada litúrgica y comenzar a prepararse para la siguiente.

Al final del año fiscal, las empresas cierran los libros. Esto no significa el fin de los negocios, sino más bien la rendición de cuentas de las actividades del año pasado.

Al final del año litúrgico también hay un llamado a cada cristiano a “entregar cuentas” (Mateo 12:36) de las actividades de la iglesia, no sólo los beneficios, sino los gastos.

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At the end of the fiscal year, businesses close the books. This does not mean an end of business but rather the rendering of an account of the activities of the last year.

At the end of the liturgical year there is also a call for each Christian to “render an account” (Matt 12:36) of the year’s spiritual activities. This does not signal an end to church activities but rather the setting of the stage for the year to come that cannot be done without a long and self-critical look at the activities of the past year.

The first Sunday of Advent, the first Sunday of a new liturgical season and to begin to prepare for the next.

Prepare well this Advent, and the entire year can be enriched.

I pray that it will be so for you and for me.

❖

Adviento: Aun No Es Navidad

El primer domingo de Adviento, el primer domingo de una nueva primavera, una continuidad, brinda la oportunidad de disfrutar de un año de la gracia del Señor. Adviento es, sin duda acerca de la preparación inmediata, necesaria y apropiada para la celebración del nacimiento del Señor, pero también es un período de preparación durante todo el año litúrgico. Demasiado énfasis en el Adviento como la preparación para la Navidad puede dar la impresión de que una vez que se haya completado la Navidad, no tenemos la necesidad de seguir involucrados con el año litúrgico. El Adviento sí es un tiempo de preparación para la venida del Señor en la Navidad, pero también es una preparación para la venida del Señor en la Cuaresma, y la venida del Señor en la Pascua y la venida del Señor en todo el crecimiento de las temporadas, y es sobre todo acerca de la venida del Señor al final de nuestras propias vidas.

Espero con entusiasmo y alegría a la próxima celebración de la Navidad, pero espero con entusiasmo similar a la celebración de la venida del Señor al final de nuestras propias vidas.

Prepare bien este Adviento, y todo el año se puede enriquecer.

Rezo para que pueda ser así para usted y para mí.

❖

(Synod, cont.)
The Church is teaching us that making it straight way we think and act, the words we speak. Whatever it is, John the Baptist confront us, including: “Prepare the way to our lives so that we can take a good look at things that also the future coming of Christ the Lord. We are asked to and prayers of this season, we see that the purpose is not toward the second. Paying close attention to the readings we have toward the first coming is the same we will have but His infancy points us to a still-future encounter that all and the sense that at the end of the path there will come an accounting of ourselves. We will encounter an Infant, and the liturgical themes and colors speaks of quiet, sobriety, the weeks leading up to Christmas mean. The restraint of for, the Church is not confused or ambiguous about what

Are You Headed to Bethlehem?

Walking into a Catholic church in the weeks preceding Christmas you’ll see a visible contradiction to the way our culture prepares itself for Christmas: no colored lights, tinsel, or the carols associated with Christmastime. The color “scheme” of the sanctuary and of the liturgical services is the subdued violet of penance, not the holiday red and green. Instead of jingling bells and images of Santa Claus, the most prominent focal point might be only a wreath with four candles. This is how the Church prepares for the birth of Christ. This is Advent.

Advent is a liturgical season that comprises (usually) a four-week period, and it ends on December 24. Whereas it may not be clear what our materialistic culture is preparing for, the Church is not confused or ambiguous about what the weeks leading up to Christmas mean. The restraint of the liturgical themes and colors speaks of quiet, sobriety, and the sense that at the end of the path there will come an all-important encounter with One who will ask us to give an accounting of ourselves. We will encounter an Infant, but His infancy points us to a still-future encounter that all of us must face.

It might come as a shock to find out that Advent is more about preparing for the second coming of Christ than for the first. Or better, Advent teaches us that the same attitude we have toward the first coming is the same we will have toward the second. The words we speak. Whatever it is, the Church is teaching us that making it straight will lead us directly to Bethlehem. The road to Bethlehem is one of justice, humility, mercy, poverty of spirit.

The Collect (i.e., the opening prayer) for the first Sunday of Advent sums it up: “Almighty and merciful God, may no earthly undertaking hinder those who set out in haste to meet Your Son…”

Our “earthly” or worldly attitudes can take us far away from the humility of Bethlehem. These are the obstacles on our journey to meet the Lord. The Church prays for us to hasten joyfully. Yet if our path becomes crooked, we will slow down and perhaps lose the way altogether. But where we are headed during this season is not unknown to us. It is the most familiar place. We know Bethlehem better than any other place on earth, better than the house grow up in, better than the place we live now. It is home in a way that our family home wasn’t home and never could be home. At the stable, we know where everything is, who should be there, and we never feel out of place among the shepherds. The poverty of the stable is more attractive than any palace or hotel this world can offer. For children, the way to get there is short, easy, and simple. No one has to tell a child that he belongs there and that Mary welcomes him as she adores and smiles.

As adults it’s no secret that we might need to hear the fiery warnings of the Baptist: “Bear fruit that befits repentance” (Matt 3:8). Yet the fruit is the same: Become again like humble children, and you will find your way to your Savior.

We start out in life on a straight path, but it takes a number of unexpected turns—some of them taken through our own error, others chosen for us. But annually the Lord asks us to reflect again on where we are in relation to Bethlehem. And wherever we are, are we willing to take radical measures to say yes to the Lord and no to whatever it is that keeps turning us astray?

“How vigilantly am I awaiting the Lord, now, in my life? Our Advent journey is supposed to hold a mirror up to our lives so that we can take a good look at things that might need correction.

In the liturgy, in fact, several stern warnings from St John the Baptist confront us, including: “Prepare the way of the Lord. Make straight his paths” (Matt 3:3). Everyone has something they need to put right: our attitudes, the way we think and act, the words we speak. Whatever it is, the Church is teaching us that making it straight will lead us directly to Bethlehem. The road to Bethlehem is one of justice, humility, mercy, poverty of spirit.

The Collect (i.e., the opening prayer) for the first Sunday of Advent sums it up: “Almighty and merciful God, may not definitive. Furthermore it bears recalling the final report is not definitive. Rather it will function as a “working document” for the 2015 Ordinary Synod of Bishops.

That meeting will likely not have the presence of Raymond Cardinal Burke, a leading “conservative” who was demoted to a nothing post near the end of the gathering. It is possible Cardinal Muller will also be gone. According to Vatican reporter John Allen, “there’s no guarantee [Cardinal Kasper]’ll be back,” either.

In any event, it will take a year following next October’s gathering before the Holy Father issues his own assessment, called a post-synodal apostolic exhortation. Thus until 2016 or beyond, no other document is authoritative.

Pope thanks Synod Fathers

In his final address, Pope Francis had a little something to say to each faction, engaging against, for instance:

- A “hostile rigidity,” closing oneself off behind the letter of the law and “not allowing oneself to be surprised by God.”
- A “destructive do-goodism,” based on a “false mercy,” a particular temptation, Francis said, to “progressives and liberals.”
- Transforming “bread into stone” and chucking it “against sinners, the weak and the ill” by imposing “impossible burdens.”
- Coming down from the cross by “bending to the spirit of the world rather than purifying it.”

The Synod ended with a closing Mass at which His Holiness beatified the founder of the Synod of Bishops, Bl. Pope Paul VI (1963-1979).
The Islamists—again, by this we mean not every Muslim but only radicals—have targeted religious minorities, by-and-large Christians. Boston Globe and “liberal” Catholic journalist John Allen has written a book on the subject, The Global War on Christians. In it he claims 100,000-150,000 Christian martyrs are created each year.

True, this is not a strictly Muslim phenomenon. The Vatican says the most dangerous place to serve as a church worker is Columbia, a predominantly Catholic country. Yet consider a register compiled by the Protestant aid group Open Doors USA, which lists the “most hazardous nations on earth in which to be a Christian.” Eighteen of those countries are majority Muslim.

Should we ignore this?

To another reader’s point, no one claims Christians have not committed atrocities in the past. This entirely misses the point, however. Why do our own past sins render us unable to shine a light on today’s barbarity? Should we stand by and say do nothing? However the coverage in the last issue perhaps lacked an emphasis that should have been there. Again, we quote Fr. Baho: We as Christians need to create “a way of changing this mentality of hatred toward humanity, to create a mentality of love,” he said, noting how this is the mission of every Christian throughout the world.

“They create hate. We need to create love. This is our war as Christians; not a war with weapons but a war of mentality of love,” he said, noting how this is the mission of every Christian throughout the world.

Hopefully that is a point on which we can all agree, a topic on which we can “just go along.”

I enjoy reading North Coast Catholic, and I appreciate what you are doing with it. I think it is wonderful that our diocese has a quality publication that is made accessible to the parishioners of the diocese.

In the September 2014 issue, I noticed an error in the article, “Early A.M. Earthquake Rocks Napa Valley”:

The 6.0 earthquake was not the strongest northern California earthquake in 25 years. There have been many stronger, including a number with the epicenter close to Ferndale, California (near Eureka).

• In March 2014 there was a 6.9 earthquake near Ferndale.
• January 9, 2010, there was a 6.5 earthquake near Eureka.
• April 25, 1992, there was a 7.1 magnitude earthquake near Petrolia (close to Ferndale) with a series of aftershocks. This particular earthquake and set of aftershocks caused a lot of damage.

The northern part of northern California has had many noticeable earthquakes, with those three being the most memorable in my lifetime.

Thank you for your time and your publication.

Regina Fosnaga
Eureka

Your never-ending, holier-than-thou attitude towards Islamic terrorism shows a complete disregard of our own history.

How about the Middle Ages, the Inquisition, the conquest of the Americans? Shall we talk about wars in Latin America where priests gave “last rites” to political prisoners before they were flown over the ocean and thrown into the water? Shall we talk about the sectarian violence in Ireland and the atrocities committed by Catholics in the quest for religious freedom? How about priestly pedophilia and the bishops who covered it up, with absolutely no regard for the flock entrusted to them? I’m sure you’d insist none of this is true Catholicism.

I, too, can quote the Bible and make it out to be horrible and violent. Shall we play that game? Or would that be taking verses out of context? Please stop sending me this rag that masquerades as a newspaper.

Laura Gonzalez
Santa Rosa

I just finished reading the October North Coast Catholic. I like the new, simpler format, and the articles are timely and newsworthy.

What I do take issue with is the article on p. 23 (“Can’t We All Just Get Along?”). If this kind of denigration of a whole people were about black people, I’m sure you would not have printed it. If it were about Americans or Catholics, you might have seen how one-sided it is in the negative.

Jesus went to enemy peoples and found the good: Roman soldiers, the Good Thief, the Good Samaritan, etc. I could find pictures of Americans with guns taking people’s lives and property.

Anyway, I hope you see something positive in my comment.

Dan Shay
Santa Rosa

Letters to the Editor
Making Every Meal Thanksgiving

When many people think of November, several things spring to mind: elections, Veterans Day, Thanksgiving, and Black Friday! The one that gets the biggest focus, though, is Thanksgiving. While that day is definitely set aside as a day to give thanks for the many blessings we have received, a large concentration of effort and energy centers on the meal. A great deal of importance is placed on that opportunity to sit down with family and friends and eat together.

Interestingly, something seems to translate to a daily occurrence. My children and many of their friends report ours is the only family they know that still has dinner together almost nightly. When I question why that is, the answers range from sports, activities, and jobs to a simple shrug. With four children, we have always had to contend with activities, sports, and jobs, but we have dinner together every night. When all the children were busy, it was not uncommon to have someone missing, but the meal still happened with those of us who were there.

We placed so much importance on the family meal because we had read somewhere it was essential to raising happy, healthy, safe children. Multiple studies have shown that children from families who eat together on a regular basis are more likely to have family support, positive peer influences, and positive adult role models. Part of this may be because communication between the child and the parent can and does happen during family meal time. Some of our happiest, silliest times as a family happened at the dinner table!

Researchers have shown that family connectedness is associated with a lower chance of engaging in high-risk behaviors such as substance abuse and violence. It is also shown to be associated with fewer psychological problems, including emotional distress in children. As parents, we want to make sure our kids are safe and not vulnerable to the dangerous influences out there. A common goal for parents around the nation is to build strong, resilient children who have the ability to resist those who would lead them astray through drugs or sexual promiscuity or would prey on the weak and vulnerable.

We live in bewildering times, so this is not always easy. It seems to me that one simple way is to make family meal time a place for your family to work with crazy, busy schedules. It just takes a little organization and planning.

Wouldn’t it be nice if we made every day a day like Thanksgiving? Wouldn’t it be nice to have a chance each day to gather with our family, thank God for all our blessings (especially each other), and enjoy a delicious meal?

Even if the meal comes from the local pizzeria, eating together and enjoying each other— that’s something to be thankful for.

Obituaries

Msgr. Dennis R. Clark
Former diocesan priest Msgr. Dennis R. Clark passed away on the Feast of St. Denis and Companions, October 9, 2014. Born in 1939, he received ordination for the Diocese of Santa Rosa on June 4, 1966, at the hands of Bishop Leo Maher. While he was here in the North Coast, he served as parochial vicar at St. Rose Church and as administrator at Resurrection Church, both in Santa Rosa. He also taught at Cardinal Newman High School.

As a talented man who had amassed an alphabet soup of degrees, Bishop Mark Hurley (1970-81) named him superintendent of Schools in 1973. He left shortly thereafter, however, and became incardinated for the Diocese of San Diego by Bishop Maher, where he held a variety of curial and parish appointments.

Fr. Wilfred Sheehy
Fr. Wilfred Sheehy died peacefully on October 21, 2014, at Carmel House in Santa Rosa. The 88-year-old priest was born in Searsboro, Iowa, on November 11, 1925. He attended public grade school and high school there, graduating from the latter in 1943. He served in the United States Navy Reserve from the summer of 1943 to May 1946. After demobilizing, he attended Creighton University in Omaha, St. Ambrose College in Davenport, Iowa, and Iowa State University. Following his college education he worked in Milwaukee, Wisconsin.

In 1955 he joined the Pallottine Fathers and completed his theological studies for the priesthood at Catholic University of America, Washington, DC. He received holy orders on September 21, 1960, in Holy Cross Church, Milwaukee, Wisconsin. He ministered as a Pallottine Father in Fargo, North Dakota, until 1966. Next he taught religion at Pius XI High School in Milwaukee, Wisconsin, for one year, but he did not believe he had the gift to be a teacher. Rather he preferred parish life.

As a result Fr. Sheehy came to exercise his priestly ministry in the Diocese of Santa Rosa starting in the summer of 1966. He served in the Diocese of Santa Rosa as a parochial vicar at St. Mary Church, Arcata; Our Lady Queen of Peace Church, Clearlake; St. Helena Church, St. Helena; and as pastor at Our Lady of Guadalupe Church, Windsor; St. Joseph Church, Crescent City; and finally St. Joseph Church, Middletown.

He retired from active priestly ministry in August 1989. Fr. Sheehy is preceded in death by his parents and two brothers. He is survived by his nieces and nephews. The diocese extends its gratitude to the staff of the Napa Valley Care Center and Carmel House, the staffs of each having given him caring attention in his final weeks.

A Requiem Mass took place at St. Eugene Cathedral on Monday, October 27. The funeral oration was given by Fr. Michael Cloney, pastor of Christ the King Church, McKinleyville, who first met Fr. Sheehy when both served as curates at St. Mary Church in Arcata under then-pastor Msgr. William Serado (12008).

He said of his now-deceased friend, “Fr. Will understood very well his priesthood and pastoral duties. He was very aware of the ordination prayer, ‘Grant, we pray, Almighty Father, to these, your servants, the dignity of the priesthood; renew deep within them the Spirit of holiness; may they henceforth possess this office which comes from you, O God, and is next in rank to the office of bishop; and by the example of their manner of life, may they instill right conduct.”

Father was then interred in the priest’s plot at Santa Rosa’s Calvary Cemetery.

Calendar

November 3-7
All Souls Week Rosary
9:00-9:30am
Location: Chapel at Calvary Santa Rosa Cemetery
2930 Bennett Valley Road
Santa Rosa, CA 95404
For more information, call 707-546-6290

November 8-9
Annual Holiday Angel Bazaar
Saturday, 9am-6pm; Sunday, 8am-3pm
Location: St. Apollinaris Church
3700 Lassen Street
Napa, CA 94558
For more information, call Sr. Peggy at 707-255-7208

November 11
Veteran’s Day Mass and Reception
10:30am
Location: Chapel at Calvary Santa Rosa Cemetery
2930 Bennett Valley Road
Santa Rosa, CA 95404
For more information, call 707-546-6290

November 13
Internationally known speaker Dcn. David Leatherby, Jr., will speak
7:00pm; no charge
Our Lady of Perpetual Help Church
901 Washington Street
Callistoga, CA
Call 707-280-2080 or 707-942-6894

November 15
XLT/ONE Catholic Teen Event
Doors open: 6:30pm, Event: 7:00-8:30pm
Location: St. James Church
125 Sonoma Mountain Parkway
Petaluma, CA 94954
Speaker: Brennan Cull
Musician: Jason Weinrich
Special Guest: Bishop Robert F. Vasa
For more information, e-mail dssyouth@srdiocese.org

CALENDAR

¡Atención! ¡Atención!

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Calendar items must be submitted at least six weeks in advance. Send them to diocesefasantarosa@yahoo.com.
California Bishops File Civil Rights Complaint

Sacramento—The California Catholic Conference (CCC) has filed a complaint with the Office of Civil Rights at the United States Department of Health and Human Services (HHS) citing federal civil rights violations by the California Department of Managed Health Care (DMHC) resulting in Catholic institutions and others being forced required to purchase health insurance covering all forms of voluntary direct abortion, including late-term and gender selection.

The complaint was filed because of an administrative directive issued on August 22, 2014 by DMHC to the heads of eight different health insurance plans: Aetna, Anthem/Blue Cross, Blue Shield of California, GEM Care, Health Net, Kaiser Permanente and United Health Care. The directive orders them to amend their current health plans and remove any coverage or exclusions regarding voluntary abortions on the basis that abortion for any reason is “basic health care” and cannot be excluded.

“This is a coercive and discriminatory action by the State of California,” said Bishop Robert McElroy, auxiliary bishop of the Archdiocese of San Francisco and chair of the CCC’s Institutional Concerns Committee. “This demand by the State was directly targeted at Catholic institutions like Santa Clara University, Loyola Marymount University, along with other California employers and citizens. It is a flagrant violation of our civil rights and vulnerable, and Catholic social services provide assistance to people and families in need. It goes to the core of our moral beliefs.”

The HHS Office of Civil Rights has jurisdiction in this matter because of a federal law known as the “Weldon Amendment” that was enacted to protect the conscience rights of individuals and institutions. In this case, the Office of Civil Rights can cut-off California’s access to federal funds unless or until it stops its discriminatory practices.

A Prayer for Priests

O almighty and eternal God, look upon the face of Your Christ and for love of Him Who is the eternal high priest, have pity on Your priests. Remember, O most compassionate God, that they are but weak and frail human beings. Stir up in them the grace of their vocation which is in them by the imposition of the bishop’s hands. Keep them close to You lest the enemy prevail against them so they may never do anything in the slightest degree unworthy of their sublime vocation.

O Jesus, I pray for Your faithful and fervent priests; for Your unfaithful and tepid priests; for Your priests laboring at home or abroad in distant mission fields; for Your tempted priests; for Your lonely and desolate priests; for Your sick priests; for Your aged priests, for Your dying priests; for the souls of Your priests in purgatory.

But above all I commend to You the priests dearest to me: the priest who baptized me; the priest who absolved me from my sins; the priest at whose Masses I assisted and who gave me Your Body and Blood in Holy Communion; the priest who taught and instructed me or helped me and encouraged me; all the priests to whom I am indebted in any other way, particularly (priest’s name here). O Jesus, keep them all close to Your heart, and bless them abundantly in time and in eternity. Amen.

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Catholic Diocese of Santa Rosa

Diocese of Sta. Rosa (@CatholicRosa)

November 2014 – Prayers for Priests Calendar

A project of the Santa Rosa Diocesan Council of Catholic Women

Join daily by saying at least one prayer for the Priest of the day.

Loving Father, bless our Priests and let the Radiance of your love embrace Father...

Prayer for Vocations: O Lord, our God, with love and care you provided companions to the apostles to assist them in teaching and proclaiming that you are with us. Grant to us, your servants here in the Diocese of Santa Rosa, priests to do your work, for our need is great.

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Bl. Francesc Palau Quer
Dr. Steve Patton

The problem is people will be received "into the Church but after a year or two, they fall away." Sometimes people think they can solve their marital problems by going through RCIA, but RCIA, said Mon- signor, "is not going to fix any of their problems. That's the reality.

He also suggested reception into the Church shouldn't be a once-and-done affair. Rather, he said, "Those received should continue on the journey for another six weeks, like a Bar Mitzvah, it's over. But you see, it's not over on Holy Saturday. It's only beginning. They need to know the 'joy' of it means to be an active Catholic.

Steve Patton, director of Evangelization and Catechesis for the Sacramento diocese, spoke on marriage prepa- ration, and in his talk, he suggested that marriage preparation coordinators are not so much teaching about what makes a good union "so much as they are radiating it. The Faith isn't so much taught as it is caught." In a good marriage prep program, the couples should be able to "see the fabric the messiness of ordinary Catholic family life and why that's different from and better than, more livable than what the world is presenting them."

The most well attended of all the talks was that given by Fr. Gary Thomas, exeget of the Diocese of San Jose. In his first presentation, Father reminded his audience that "Satan wasn't created by God. Rather, 'Lucifer' (God's high- est angel, the 'Bearer of Light') was created by God. When the angels in their office as angels had to give honor and glory to God the Son, who lowered Himself below nature of spirits, that is what caused the rebellion."

"That's why so Satan has such hatred toward us. That's what drew him from heaven.

"God wants to respect our free will," he continued. "God does not intervene in the exercise of our free will. He gives us a choice. Do we want to follow a future in heaven or one that leads to nowhere but eternal pain?"

In his second talk, which was likewise packed with people crammed into a non-air conditioned classroom, Fr. Thomas spoke about gateways for the demonic to enter people's souls.

"When I sit down with a person," he said, "I'm always listening for gateways. I ask them, 'What has brought you to see an exorcist?' because people don't usually go to see an exorcist.

"My role as exorcist is to get to the root cause of the prob- lem. The ministry of exorcism is one of healing, because everyone who comes to it is suffering in one fashion or another. So, for broken relationships or no relationships, I'll tell them, 'Tell me about growing up in your home, about your mom and dad, wheth- er it was a remarkable or positive or pejorative experience.'"

"Eighty percent of people who come to me," he contend- ed, "are seeking a way to break free from their past when they were prepubescent, so I'll say to them, 'Tell me about that.' I'll ask them, 'Tell me about your experiences as a Catholic in the Church are or were. Did you worship as a family? If so, tell me about what that was like.'"

"I'll also probe about addictions. Pornography is a door- way," Fr. Thomas observed. Drugs such as meth, cocaine, and LSD are, as well.

"I'll also ask if they have been around the satanic and the New Age. The New Age is not necessarily satanic but it certainly is a doorway to the satanic." So are, he noted, occultist practices such as wicca, which are also sins against the First Commandment.

For his final talk, Fr. Thomas spoke of the four ordinary means of our lives as Catholic and how those are reasonable assurance against demonic harassment, oppression, or possession: prayer (fortify our faith), faith (i.e., our relationship with God), sacramental (sustain our faith), and a moral life (to live out our faith).

He lamented that of all the most powerful tools at our disposal, the sacrament of "reconciliation is the most poorly used and most poorly understood."

Father left his audience with a challenging message: "Satan's mission is very powerful, and as many of us with him as he can because he's already lost!"

In his second talk, Dcn. Leatherby spoke about the Blessed Virgin's role in our salvation. He observed with the Church Fathers that the "first member of the new Church is Mary: she is the new Eve." Like the old Ark of the Covenant, which preceded Israel "into the Promised Land, she is the new Ark of the Covenant who leads us to the new Promised Land, her Son.

"What did the old ark do for people? It brought the Presence of God into their midst. Well, what does this new ark do? She brings the Presence of God into our midst." Fr. Samuel Weber, OSB, formerly of St. Eugene Cathedral and who now teaches at St. Patrick Seminary in Menlo Park, California, gave a workshop on sacred music. In it, participants learned the difference between music that actually worship and that which is merely worshipful. They were also exposed to a deeper understanding of the only two forms of music specifically called for by the Second Vatican Council: Gregorian chant and polyphony.

In his next presentation, Steve Patton warned marriage prep coordinators that when it comes to couples who aren't living the Church's teachings on charity, "I wouldn't get into guilt or manipulation. Instead, I would present it as a serious moral matter, and I would present the true meaning and purpose of sex. If you really understand that, you're going to want to wait until your wedding night. Experience shows that when engaged couples were shown the fullness and beauty of the Church's teaching on sexual relations, fully one-third said decided they would wait until their wedding day.

"Many ask, 'Why is it consummation on Saturday night and fornication on Friday night?' It's the same act, the same physical experience, but morally and religiously, it is a completely different thing."

One way he suggested of helping couples understand the difference between consumption and consummation is by helping them see something that is 'critically impor- tant.' "It's not just a cool ceremony we're going through. Our relationship is becoming a sacrament, and our sexual intimacy is the physical expression of that two-become-one soul union. Most know they want their wedding day to be full of as much meaning as it can possibly have. 'Don't you want to get just as much out of your wedding night? They're seeing it!"" Furthermore, Patton continued, "Sex as God designed it has an inherently marital meaning. It has to be a free, total, faithful, fruitful expression of their love for each other. Whether it's the priest, deacon, or sponsor couple who does this, you need to figure out who's going to help them understand this in a loving, challenging, and successful way, and I know that from experience."

The diocese's Director of Marriage and Family Life John Galton, MA, spoke about effective use of the Church's teaching documents, as well as how to be a more effective catechist in the classroom.

In his workshops, Dr. Joseph Hollcraft spoke about evangelizing catechesis, because if someone is not evangelized, if they do not have a burning desire for Christ, then the chances of catechesis being even marginally effective are slim. Additionally he spoke on how to forgive, even when it seems impossible.

There were also a series of talks in Spanish given by Mary Ann Wiesinger of the Diocese of Oakland, Fr. Raul Lemus, and nationally known Catholic speaker Hector Molina.

The next Congress is planned for November 2015. ❖

Dr. Steve Patton

Elements of a Successful Marriage Prep Program
1. Catechesis.
Engaged couples are entitled to hear and understand the message of marriage. "It is essential that the tone and pace of the message must be the order and necessary to be delivered at a technical preparation. The security of the couples must be the order and necessary to be delivered at the formation of the course. (Paraphrased for the Congregation for the Catechesis of the Family) couples and couples interested and wanted to undertake the formation of the course.

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Hector Molina prepares to give a talk in Spanish.

Bl. Francesc Palau Quer 11/8 Bl. Elisabeth of the Trinity; The Four Holy Crowned Martyrs; Bl. Vincenza Maria Poloni.
If you know anything about Pope Benedict XV (1914-21), you know he was not an impressive looking man.

It is said he was so short that when he sat on his papal throne, he was lucky his shoes touched the floor. He walked with a limp. His complexion was pale, and his eyes were set deep over heavy, dark circles.

But looks belie the man. He was an intellectual giant and courageous. He fought for peace, struggling to bring it through almost the entire length of World War I (we commemorated the hundredth anniversary of the conflict's start this past July).

Born Giacomo della Chiesa, firstborn son of a noble family, he ascended to the Chair of Peter following Pope St. Pius X's death on August 20, 1914. Benedict was well-qualified. He had three doctorates, spoke several languages, and had been a successful papal diplomat, was a man of character, and had served as archbishop of Bologna.

As one of his first acts, Benedict released the encyclical letter *Ad Beatissimi Apostolorum* on November 1, 1914. This ardent appeal for peace demonstrated his formidable intellect, his courage, his willingness to stand for what is right, yes. But what it also did was show the fountain of passion of which he was capable. In places, it makes for stirring reading.

4. Moved by these great evils, we thought it Our duty, at the very outset of Our pontificate, to… [implore] rulers to consider the floods of tears and of blood already poured out and to hasten to restore to the nations the blessings of peace. … Surely there are other ways and means whereby violated rights can be rectified. Let them be tried honestly and with good will, and let arms mean-while be laid aside.

6. Our Lord Jesus Christ came down from heaven for the very purpose of restoring amongst men the Kingdom of Peace, which the enmity of the devil had destroyed, and it was His will that it should rest on no other foundation than that of brotherly love. These are His own oft-repeated words: “A new commandment I give unto you. That you love one another (John 14:14); “This is my commandment that you love one another” (John 15:12); “These things I command you, that you love one another” (John 15:17); as though His one office and purpose was to bring men to mutual love.

... He bids us be brothers one to another and calls us His brethren...

7. Far different from this is the behavior of men today. Never perhaps was there more talking about the brotherhood of men. … But in reality never was there less brotherly activity amongst men than at the present moment. … Peoples are more divided by jealousies than by frontiers.

9. The second cause of the general unrest we declare to be the absence of respect for the authority of those who exercise ruling powers. Ever since the [rebellion of Adam and Eve] the bonds of duty these should exist between superior and inferior have been so weakened as almost to have ceased to exist. The unrestrained striving after [self-]independence, together with overweening pride, has little-by-little found its way everywhere; it has not even spared the home, although the natural origin of the ruling power in the family is as clear as the noonday sun. Nay, more deplorable still, it has not stopped at the steps of the sanctuary.

10. In presence of such perversity of thought and of action, subversive of the very constitution of human society, it would not be right for Us… to keep silence, and we remind the people of [the earth that] discourse that no human opinion can change: “There is no power but from God: and those that [rule] are ordained of God” (Rom 13:1).

14. But there is still, Venerable Brethren, a deeper root of the evils we have hitherto been deploiring, and unless the efforts of good men concentrate on its extirpation, tranquill… peacefulness of human relations… can never be attained. The apostle himself tells us what it is: “The desire of money is the root of all evils” (1 Tim 6:10). If any one considers the evils [that presently burden] human society, we can see they all spring from this root.

15. Once the malleable minds of children have been molded by godless schools, and the ideas of the inexperienced man have been formed by a bad [media], and when by means of… other influences [people have been told] that most pernicious error that man must not hope for a state of eternal happiness, [rather] it is here, here below, [where] he is to be happy in the enjoyment of wealth and honor and pleasure—what wonder that these men whose very nature was made for the people of [the earth that] discourse that no human opinion can change: “There is no power but from God: and those that [rule] are ordained of God” (Rom 13:1).

17. Now, the whole secret of this divine philosophy is that which "God hath prepared for them that love Him" (1 Thess 4:13-18). If any one considers the evils [that presently burden] human society, we can see they all spring from this root.

If any one considers the evils [that presently burden] human society, we can see they all spring from this root.
in the United States: 48,046 seminarians, 600 seminaries; 1970, 28,819 seminarians; 2013, 5,046 seminarians, 159 seminaries), a decline in the number of sisters (in 1965 in the US, 180,000 sisters, of whom 104,000 taught; 2013, 50,086 sisters, with 3,515 teaching), and a sense that much of Catholic doctrine was now open to interpretation.

Perhaps the greatest point of controversy was his 1968 encyclical on contraception, Humanae Vitae ("On Human Life"). In it he decided to uphold 2,000 years of unchanged Church teaching. Reaction was explosive and negative. Up to this point, this Pope had wielded a prolific pen, with the Coptic Church. One of the 84 people he canonized was St. Elizabeth Ann Seton, making her the first American citizen to achieve this distinction.

He died August 6, 1978, after a massive heart attack. His memorial is September 26.

"When we look to this great pope, this courageous Chris- tian, this tireless apostle," the Holy Father said, in reference to the new blessed, "we cannot but say in the sight of God a word as simple as it is heartfelt and important: thanks!... Thank you, our dear and beloved Pope Paul VI! Thank you for your humble and prophetic witness of love for Christ and his Church!"

My 30 Minutes with the Pope
by Harriet A. Burr

(Editors note: In honor of Bl. Pope Paul VI’s beatification, we publish St. Mary Church (Arcata) parishioner Harriet Burr’s charming reminiscence of the time she met the Holy Father.)

Sunday morning, May 11, 1975, I was in a bus on the way to celebrate Pentecost Sunday Mass with our then-Pope, Paul VI.

During each Holy Year or Jubilee Year, the Porta Sancta (Holy Door) is opened. Other than these years, the door is closed. Pilgrims visiting the Basilica of St. Peter during the Holy Year will enter through the Holy Door and turn to the right to see the beauty of Michelangelo Buonarrotti’s Pietà sculpture. Between the marble representation of Our Lady with her dead Son and the Porta Sancta is the door through which popes are traditionally carried into the basilica on something called the Sedia gestatoria (i.e., the gestatorial chair, literally the "chair for carrying." St. John Paul II discontinued its use in 1978). Experienced pilgrims and the people of Rome knew this and gathered around it.

I had come to Rome with the Mexican pilgrimage group Renovación Carismática, and we were staying at a boarding house in Roccia di Papa, about 16 miles from Rome. Due to traffic, we arrived late at the basilica, and the Swiss Guard would not allow us to go through the Porta Sancta. We were instructed to enter through the gate on the opposite end of the building, between the sacristy door and the monumental statue of St. John of God.

Our group was excited because at this Mass, Paul VI was to officially declare Mexico consecrated to the Holy Spirit. This had been requested since the years of the Crisitada, the mass, bloody persecution of Catholics by the civil govern- ment and the counter-insurgency waged by the faithful.

(Editors note: Also known as the Cristero War, this conflict lasted from 1926–1929.)

Upon entering most of the people hurried to get as close as possible to the entrance. We later learned the Swiss Guard calculated over 32,000 people attended the Mass, much more than expected.

About a dozen of us stayed there between the side door and the main altar. Suddenly the door opened, and Pope Paul appeared on the gestatorial chair! He began to address our small group, asking where we were from. When he got to me, I answered him, "Soy de California pero vengo con el grupo de México" (I’m from California, but I am here with the group from Mexico).

Immediately he was so happy. He opened up his arms and answered me, "Messi-ko." And then everyone applauded, and the conversation opened up. In Spanish and a little bit of French, we all had a wonderful time, full of joy and blessings. This little visit lasted for about 30 minutes.

Then he told us the Swiss Guard had decided that it was safe enough for him to continue into the basilica. And now this kind man whom I met has been declared a blessed. What a blessing… for me and the Church.
Cathedral School Employs the Golden Rule

When they learned of the Napa earthquake, St. Eugene Cathedral School employs the Golden Rule: “So whatever you wish that men would do to you, do so to them” (Matt 7:12).

As a result, they immediately started thinking of what they could do to help Napa’s St. John the Baptist School. All the students started praying for inspiration at morning assembly. Not long thereafter the Student Council learned it cost St. John $96-per-day for the portable classrooms it is currently renting. This obviously doesn’t include the cost of repairs, which is enormous.

The Student Council sprung into action, making beautiful posters to hang throughout the school, and they also went into every classroom to talk about St. John’s situation and what St. Eugene could do to help raise money.

The Council designated September 24 as a special day to help St. John. Students, faculty, and staff paid $3.00 to wear free dress, and it had to be in red and white in honor of St. John’s school colors.

“The collected monies were sent to St. John for its relief fund,” reports Catherine Buse, St. Eugene’s development director. “We are proud to say that St. Eugene raised over $1,100 for St. John Catholic School, further demonstrating our strong Catholic sense of community.”

The school did another paid dress toward the end of last month and raised an additional $600-plus.

Said Fr. Frank Epperson, cathedral rector, “I am so proud of our students for the way they rallied together and raised money for such a worthy cause.”

Your Help Is Requested

St. John the Baptist Catholic School enjoys a legacy presence in the Napa Valley, having educated thousands of students in over 100 years of operation...

This year, we have been faced with an incredibly challenging situation. The August 24 earthquake significantly damaged our historic building. We sustained substantial plaster damage, water pipe breaks, dropped light fixtures, broken ceiling tiles, exterior mortar loss, and technology loss.

Repairs are expected to take several months, and we have temporarily closed the most extensively damaged and original section of the school, which was built in 1926. Adding to the cost of all repairs and restoration is the cost of relocating three classrooms and three offices.

—Nancy Jordan, principal, St. John the Baptist School, Napa

From diocesan Superintendent of Schools Dr. John Collins

There is such a thing as our togetherness in Catholic school education. I appeal to your sense of this togetherness. I ask for 100% participation in supporting one of our schools in this time of its need. 100% participation. After all, the need of all.

To Parents: Another Catholic school—like yours—is the need of all. Please help St. John, THANK YOU!

To Teachers: Help please St. John the Baptist School in Napa to recover. Imagine the financial help and prayers you would like your school to receive were it affected by a natural catastrophe, the likes of which St. John’s has experienced and from which it is trying to recover. (If you have already helped St. John’s, THANK YOU)!

What you want for your child at your Catholic school is not different than what a St. John’s parent wants for her/his child. This school community is struggling to right itself after being “rocked to its foundation” by the August 24 earthquake. The cost of repairs is enormous. Could you help with a financial gift to the school? Any amount is helpful. Any amount is appreciated. God bless you. (If you would like your school to receive were it affected by a natural catastrophe, the likes of which St. John’s has experienced, and from which it is trying to recover. (If you have already helped St. John’s, THANK YOU))

(Sinodo, cont.)

recordar a los pastores que su primer deber es nutrir la greya que el Señor les ha confiado y de salir a buscar—con paternidad y misericordia y sin falsos miedos—la oveja perdida.

La tarea del Obispo de Roma, indí, es de “recordar a todos que la autoridad en la Iglesia es servicio.”

Citando a su predecesor, el Sumo Pontífice Emérito Benedicto XVI, el Papa señaló que “la Iglesia está llamada y se empeña en ejercitar este tipo de autoridad que es servicio, y la ejercita no a título propio, sino en el nombre de Jesucristo…” a través de los Pastores de la Iglesia, de hecho, Cristo apacienta a su greya: es Él la que la guía, la protege, la corrigie porque la ama profundamente. Pero el Señor Jesús, Pastor supremo de nuestras almas, ha querido que el Colegio Apostólico, hoy los Obispos, en comunión con el Sucesor de Pedro… participaren en este misión suya de cuidar al pueblo de Dios, de ser educadores de la fe, orientando, animando y sosteniendo a la comunidad cristiana, o como dice el Concilio, cuidando sobre todo que cada uno de los fieles sean guiados en el Espíritu Santo a vivir según el Evangelio su propia vocación, a practicar una caridad sincera y operosa y a ejercitar aquella libertad con la que Cristo nos ha librado” (Presbyterorum Ordinis, 6).… Y a través de nosotros—continúa el Papa Benedicto—es que el Señor llega a las almas, las instruyen las custodia, las guia. San Agustín en su Comentario al Evangelio de San Juan dice: ‘Sea por lo tanto un empeño de amor apacientar la greya del Señor’ (123,5); esta es la suprema norma de conducta de los ministros de Dios, un amor incondicional, como aquel del buen Pastor, lleno de alegría, abierto a todos, atento a los cercanos y premuroso con los lejanos (cf. S. Agustín, Discurso 340, 1; Discurso 46,15), delicado con los más débiles, los pequeños, los simples, los pecadores, para manifestar la infinita misericordia de Dios con las confortantes de la esperanza (cf. Id., Carta 95,1).”

El Papa Francisco subrayó que “la Iglesia es de Cristo—es su esposa—y todos los Obispos, en comunión con el Sucesor de Pedro, tienen la tarea y el deber de custodiarla y de servirla, no como patrones sino como servidores. “El Papa en este contexto no es el señor supremo sino más bien el supremo servidor—‘Il servus servorum Dei’—el garant de la obediencia, de la conformidad de la Iglesia a la voluntad de Dios, al evangelio de Cristo y al Tradición de la Iglesia poniendo de parte todo arbitrio personal, siendo también—por voluntad de Cristo mismo—‘Il Pastor y Doctor supremo de todos los fieles’ gozando de la potestad ordinaria que es suprema, plena, inmediata y universal de la iglesia.”
Kerala, India (CNA)—A former Muslim imam who converted to Christianity believes that God protected him from death threats and torture at the hands of his family members.

“The holy Qur’an converted me to Christianity,” said Mario Joseph, a former imam who shared the story of his conversion and subsequent persecution on the HM Television program Changing Tracks, broadcast by the EUK Mamie Foundation.

Mario Joseph grew up in India in a Muslim family. His mother dedicated him to God when he was a baby. She had rejected doctors’ advice to abort him when she had an infected womb during pregnancy. Enrolled at a young age in a Muslim Arabic college in the southern Indian state of Kerala, he studied philosophy and theology for 10 years. He became an imam before he reached the age of 18.

After someone asked him about who Jesus was, Mario Joseph began to investigate Christianity. Studying the Qur’an, he noticed that the name of Jesus was mentioned more often than the name of Islam’s prophet Mohammed and that Mary, known in Arabic as Maryam, was the only woman mentioned by name in the Qur’an. In Islam, Mary is recognized as a perpetual virgin who was conceived without sin.

It struck him to consider why the Qur’an would “give more preference to Jesus” and why it says “all these things about Maryam.”

The Qur’an describes Jesus as the “Word of God” and the “Spirit of God.” It says Jesus healed the sick and brought the dead to life and went to heaven alive. It does not depict the Prophet Mohammed doing any of this, he explained. In addition, Mario Joseph came to understand God as a father, something also taught by Christianity.

“Whenever I think that the Creator of the universe is my dad, I have a kind of joy which I cannot express,” he said in an interview. With this motivation, he explained, “I decided to accept Jesus.”

However, this conversion to Christianity triggered a violent reaction from family members, he said, recounting that his father found him at a Catholic retreat center and beat him badly, to the point that he lost consciousness. Mario Joseph said his father was obeying the law of the Qur’an, which punishes those who leave Islam.

Mario Joseph is now staying at a Catholic retreat center in India, where he gives talks in various languages. He took the name “Mario,” a male version of Mary in Italian. He also took the name Joseph for Mary’s spouse.

“I ask [for] the intercession of Mary, and I know she is protecting me wherever I am,” he said.

In addition, the Catholic convert stressed the importance of Church teaching, especially the Eucharist.

Mario Joseph said he did not expect he would still be alive 18 years after his conversion. He said people are still trying to kill him, and his parents held a mock funeral ceremony for him to signify he was an outcast. On the mock grave, they marked as his death date the date of his baptism. Although he has had no contact with his family members, he prays for them and believes “God can touch them within a moment.”

Even if they never accept Christianity, he explained, “I’m always saying ‘Jesus, please take them to heaven.’”

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DIOCESE of SANTA ROSA

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Catholic Cemeteries ... A Legacy of Faith
Longtime Bishop's Secretary Retires


These words and many more have described Pam Hawkins, who has served two bishops as their secretary over the last 14 years. Now, professionally speaking, only one word describes her.

Retiree.

On Wednesday, October 15, Hawkins retired from the position she held, a tough, sometimes brutal job she did so well, she made it look easy.

She began working at the chancery in the fall of 2000. Unhappy in her previous position, her then-pastor Fr. Stephen Canny suggested she send in her resume. She had her first interview on a Friday, and the following Tuesday, she was offered the job.

Bishop Walsh said she wanted the job and had a passion for it because “she had a love for priests.”

Indeed, Hawkins loved the Church period. She even wanted to be a Sister growing up. “But then I hit eighth grade and discovered boys,” she says.

However when she took the job working for Bishop Walsh, her sister called her and said, “You would think you’ve been ordained,” the way their mother was going around bragging about her.

“When I came in, I wanted to make a small difference for people,” she says.

But she didn’t. Rather she made a huge difference. Whether it was abuse victims wanting to yell at someone, anyone connected with the Church, priests who felt lonely or abandoned and disconnected, she gave them an ear and a modicum of comfort.

For the clergy, at least those on the Priests Council, she gave them more than comfort, she gave them food, lots of it, and it was all homemade, from the salads to the desserts. She also had a large role in planning and executing any function in the office, from meetings to office Christmas parties. And then of course there were the two bishops who she served with tremendous professionalism and hard work.

It was little and big things like these that prompts Hawkins’ friend and colleague for 11 years Julie Sparacio, the diocese’s director of Child and Youth Protection, to say, “Yes, someone will eventually fill her position, but no one will ever replace her.”

At the height of the abuse scandal, she recalls, “I remember the reporters, every time something happened, they were out front. We’d have to almost sneak out of the building.

“I remember one time reporters came in [to interview His Excellency], and I said, right up front I said, ‘Do not beat up my bishop, because then you have to answer to me,’ and Bishop Walsh just kinda laughed. They just looked at me, gave me a strange look, but that’s how I felt.”

For the time being, she will spend her retirement focusing on family because “time is precious.” After that, Hawkins plans on “downsizing, cleaning out, enjoying the holidays without so much pressure and stress, and then we want to travel. I want to go through all the Southern states. My husband wants see the fall colors. “And along the way,” says the huge NASCAR fan with a chuckle and that lovely grin that kept the curia’s halls bright for 14 years, “we’ll hit the racetracks.”

Morning Prayer

So far today, God, I’ve done all right. I haven’t gossiped, lost my temper, been greedy, lustful, prideful, nasty, selfish, or overindulgent.

I’m very thankful for that. However, in a few minutes, Lord, I’m going to have to get out of bed, and from that point on, I’ll probably need a lot more help. Amen.

NEW DVD – JUST RELEASED!

SIGNS FROM GOD

MIRACLES AND THEIR MEANING

What science discovers will confront the mind and heart of every person. The DVD presents the findings from the investigations of a bleeding statue of Christ in Cochabamba, Bolivia and of a Eucharistic miracle in Buenos Aires, Argentina, the latter commissioned by Cardinal Bergoglio in 1999. This Cardinal is now known to the world as Pope Francis!

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P O Box 1160, Hampstead, NC 28443
Within a few years, many of my friends succumbed to AIDS, suicide, and drug abuse. The fantasy of porn proved anything but glamorous. Then, suddenly, like the phantasm it was, the world of false freedoms, porn, and sex began to fall apart before my eyes. I was left alone. No one wanted me. I did not even want myself, and I had nowhere to go.

At that point, my choices were few and my options almost nonexistent. I could stay in the life I was in and die, or I could turn towards Our Lord Jesus Christ and live. Yet, inexplicable as it seemed, Jesus had been waiting for me all that time. I didn’t know why, but I was drawn to Him. Within seconds of my death, I chose Jesus.

Her story

I hustled for eight years in strip clubs and brothels, man-handling my way to the Big Top, where I was promised fame, fortune, and glamour. I was 24 when I entered the world of porn. My stage name was Roxy, and I performed my circus tricks in about 30 hardcore movies between 1993 and 1994. There was nothing I wouldn’t do to prove to the world that I would become the next hottest porn star sensation.

I began my porn training at age nine when I was sexually abused by a female classmate and her teenage brother in a swimming pool. I was a normal kid who did normal things. But how did a former altar boy go from being born and raised in a stable and loving middle-class American home to starring in same-sex adult films?

In pornography, I saw every type of sexual activity imaginable. Because of this openness and the seeming acceptance of it from my friends and male elders, I unwittingly came to think all sexuality was equally good and worthy of admiration. By the time I graduated from high school, I was thoroughly bewildered as to my own sexual identity. In addition, I had matriculated through Catholic schools during a time of great disorder and experimentation that resulted in dogmatic and moral orthodoxy being replaced with personal freedom porn had promised. What I discovered was a landscape devastated by sadness and disease.

At the 2003 meeting of the American Academy of Studies show that upwards of 50–64 percent of young men and nearly one-third of young women use pornography. The average age at which a child first sees porn online is 11.

• More than 11 million teens regularly view porn online.

• There are 4.2 million pornographic websites, 420 million pornographic web pages, and 68 million daily search engine requests for porn.

• The Internet pornography industry generates $12 billion dollars in annual revenue, larger than the combined annual revenues of ABC, NBC, and CBS.

• The average age at which a child first sees porn online is 11.

• Roughly 90 percent of young men and nearly one-third of young women use pornography.

• The largest group viewing pornography online are ages 12–17.

• There are 4.2 million pornographic websites, 420 million pornographic web pages, and 68 million daily search engine requests for porn.

• The Internet pornography industry generates $12 billion dollars in annual revenue, larger than the combined annual revenues of ABC, NBC, and CBS.

• At the 2003 meeting of the American Academy of Matrimonial Lawyers, a gathering of the nation’s divorce lawyers, attendees revealed that 58 percent of their divorces were a result of one spouse looking at excessive amounts of pornography online.

• Studies show that upwards of 50–64 percent of regular church attendees use pornography at least once-per-month.

• Neuroscience has proven that use of pornography rewires the brain, making pornography addiction one of the most difficult to overcome. 

Why bring this up in a diocesan newspaper?

Pornography has become one of our nation’s biggest industries. If, praise God, it is not in your house, it is certainly in a neighbor’s.
Spiritual Dieting
by Mara Russo

Today I will live in the moment. Unless it is unpleasant. In which case I will eat a cookie. —Cookie Monster

During the last two years I managed to put on some unwanted pounds. As a woman, I would rather yank out my own eyelashes than to confide any sort of number to anyone, so let’s just say that most of my favorite clothes don’t fit anymore.

Since I can’t complain, “It’s the baby weight!” anymore (the “baby” is 4.5-years-old), and I don’t have a rare metabolic disorder, and I’m not growing extra round appendages, I’ve had to face the same fact as many others in this situation: I have to put down the fork and put on my running shoes. I’ve only been at this “eat right and exercise” thing for about two weeks, but I’ve already noticed a difference!

For example, I saw someone eating a funnel cake at our parish’s Fall Festival last weekend, and I realized I now had the strength and energy to chase her down, knock her out with my purse, and steal her food.

A few days ago, instead of indulging in the kids’ nutritionally challenged chocolate cereal, I poured a bowl of some odd looking millet/quinua/oat blend, and topped it off with unsweetened almond milk. My darling husband insisted it was not bad, “kind of like Grape-Nuts.”

I have since come to a terrific conclusion. My husband is a big, fat liar.

To say that this cereal was awful is akin to saying that a colonoscopy is mildly invasive. After the first bite, I actually checked to make sure I wasn’t eating garden mulch. These tiny, round, innocuous looking bits could easily double as airsoft gun pellets for my sons.

Starving—and having no time to fix anything else—I sputtered and gagged my way through the entire bowl.

I consoled myself with the hope that some poor soul in purgatory may have benefited from my sacrifice. As I grimaced through the last few bites, I imagined hordes of the most hardened sinners being sprung from their purgatorial anguish.

I then realized a parallel between spiritual and physical reality. Getting healthy requires hard work and self denial. Going to the gym nearly every day and eating healthfully are not easy, to be sure, but as we all know, the reward is well worth it!

Likewise, being a couch potato and eating junk will make a person unhealthy and unfit.

Sometimes going to Sunday Mass instead of staying at home for whatever reason is tough. Life may seem too frenzied to take time for prayer, and getting the kids together to say the Rosary after dinner might be more of a challenge than eating gravel disguised as cereal. Nevertheless it is precisely this spiritual discipline that results in spiritual health—and the reward for this is heaven!

By the way, I’m reasonably certain that in heaven we can eat bacon and waffles for breakfast.

6 Bible Verses to Help You Survive Game Day
by Rachel Lu

As a dedicated football fan, I hate being told “it’s just a game.”

Sure, football is a game. So is electoral politics. So were the gladiatorial contests that once made Christian martyrs. Games can be serious business.

But this much is true: You don’t want being a fan to become a spiritual distraction. Does it matter whether my Fighting Irish qualify for college football’s first-ever post-season playoff? Absolutely! But it doesn’t matter as much as my own eyelashes than to confide any sort of number to anyone, so let’s just say that most of my favorite clothes don’t fit anymore.

I’ve never understood why some people are squeamish about praying over football. Is it something you love? Then why not thank God for the happy moments? We know that He’s the true source of strength and victory.

3) When the referees make a terrible call
I saw that under the sun the race is not to the swift, nor the battle to the strong, nor bread to the wise, nor riches to the intelligent, nor favor to those with knowledge, but time and chance happen to them all. (Ecclesiastes 9:11)

One of the really satisfying things about sport is that it seems fair in a way that life normally doesn’t. Everybody knows the rules. You don’t have to be popular in order to win. But that only makes us more upset when the justice of the sports arena is marred by a bad call on the part of an official.

That’s a good time for reminding ourselves that the NFL’s justice is not equivalent to God’s, and that football, however satisfying, cannot truly offer us living water.

4) If your team finally emerges victorious
And the Lord said to Joshua, “Do not fear them, for I have given them into your hands. Not a man of them shall stand before you.” (Joshua 10:8)

God frequently likes to lend a hand to the underdog. And in football as in the Bible, everyone loves a good come-from-behind story (unless your team is the one ahead).

That’s because it makes us believe that redemption is possible. Whatever the odds, bear in mind that God can deliver us from any enemy.

5) If football has become so important to you that you have trouble focusing on other details in life
And if your hand or your foot causes you to sin, cut it off and throw it away. It is better for you to enter life crippled or lame than with two hands or two feet to be thrown into the eternal fire. And if your eye causes you to sin, tear it out and throw it away. It is better for you to enter life with one eye than with two eyes to be thrown into the hell of fire. (Matt 18:8–9)

Football is good. Hands, feet, and eyes are good too. But no earthly good is important in comparison to salvation. If you aren’t able to keep your love of football in perspective, you should probably try to back away. It’s not worth losing your soul over a game.

6) If your team finally emerges victorious
The Lord lives, and blessed be my rock, and exalted be my God, the rock of my salvation, the God who gave me vengeance and brought down peoples under me, who brought me out from my enemies; you exalted me above those who rose against me; you delivered me from men of violence. For this I will praise you, O Lord, among the nations, and sing praises to your name. Great salvation he brings to his king, and shows spring forever. (2 Sam 22:47–51)

In everything we do, we should always strive to give God the glory. Why should football be any different? —Dr. Rachel Lu, PhD, teaches philosophy at the University of St. Thomas in St. Paul, Minnesota. Reprinted with the kind permission of churchPOP.com.
There’s no debate: St. Vincent’s is tops

11/17 Ven. Henriette Delille; St. Elizabeth of Hungary, queen; St. Gregory of Tours; St. Hugh of Lincoln; St. Roque Gonzalez, Jr. and Companions; make a difference. Stick around. “You have a spirit of encouragement and appreciation. You observed volunteers working with great commitment in Arcata appreciation dinner a smashing success with a heart to serve the poor, disadvantaged, and struggling homeless housing, immigration counseling, senior services, and rural food initiatives.

News Briefs

DIOCESAN

There’s no debate: St. Vincent’s is tops
Congratulations to the St. Vincent de Paul High School debate team for its performance in a late September tournament at California State University, Long Beach. Kyle Clark and Julia Hunter were unbeaten in the six preliminary debates, and Sky Doble and Adam Martin went 5-1 in the preliminaries. Furthermore, Martin was ranked seventh best overall speaker.

Both teams advanced from the elimination debates to the October final round at California State University, Fullerton. Martin and Doble made it all the way to the tournament’s semi-final bid round of the tournament, taking third place overall. Judges named Martin third overall speaker for the tournament.

Next the entire SYDP team (novice, JV, and varsity) competed October 11 in the first league debate of the year. Twenty-six debaters competed, and all of the first time novice debaters won at least one debate.

New Catholic Charities executive director
Good and bad news to report.

The bad: Dr. Len Marabella, PhD, is no longer interim executive director of the diocese’s Catholic Charities.

The good: He is no longer interim director because Catholic Charities’ board has named him executive director in his own right.

Marabella has served in an interim capacity since May and now becomes fully responsible for a 90 person organization with a $9.1 million budget that oversees a shelter, a University of Arizona player since 1986. tackles in the regular season, which would be the most by a University of Arizona player since 1986. tackles in the regular season, which would be the most by an Arizona Daily Star player.

As of this writing, Wright is third in the nation in sacks (9), third in tackles for loss (14), third in sacks per game (1.14), eleventh in solo tackles (49), twelfth in tackles per game (11.1) and twentieth in total tackles (78). According to the Arizona Daily Star, Wright is on pace for 140 tackles in the regular season, which would be the most by a University of Arizona player since 1986.

The Walter Camp Football Foundation and the Pac-12 Conference both named him defensive player of the week for his play against Washington State University. He also was chosen the Chuck Bednarik Award Player of the Week, which automatically puts him on the watch list for the trophy, given to the nation’s best defensive player of the year.

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Family finds a tasty way to aid earthquake relief
If you happened by Sunshine Foods in St. Helena on Saturday, October 11, you probably couldn’t help but notice the Wagner family.

Joe, Amber, and their six children spent all day selling Amber’s homemade wine cakes along with smaller versions of the scrumptious confections to benefit the repair effort at St. John the Baptist School in Napa, which sustained major damage in last August’s earthquake.

Wright holds down the middle linebacker spot for the University of Arizona Wildcats, and as of mid-October, led his conference in tackles. A similarly stellar first year led to his being named a freshman All American.

His biggest play so far this season came against top-ranked University of Oregon. According to Santa Rosa’s Press Democrat newspaper, “Oregon was leading, but Oregon had the ball first-and-10 at the [Wildcat] 34 [yard line]…. This would be when [Oregon quarterback Marcus] Mariota would show he deserves the Heisman [Trophy, a collegiate award given annually to the nation’s best football player].

Mariota took the snap. Wright caught him behind. "I’ve always been taught if you catch someone from behind, you don’t let go. Go for the ball.

"Wright wanted to just knock the ball loose. So he slapped at [it]. A most remarkable thing happened.

“‘My entire hand covered the ball,’ he said.

The replay showed the smoothest fumble ever accomplished in the sport. As Mariota and Wright [fell] to the ground, Wright took the ball away with a jerk, not with any abruptness. It was like a handoff. It happened so quickly everyone had to look at the replay. Wright took the ball to his midsection and hit the ground. Arizona ran out the clock.

Oregon, a 23-point favorite loses. At home. To an unranked team that’s never played in the Rose Bowl. Oh, yes, it was Mariota’s first turnover of the season,” and one that some observers believe cost him a shot at the Heisman.

For his efforts this season, Wright, a sophomore humanities major who attended St. John the Baptist School in Healdsburg and St. Eugene School in Santa Rosa, has won several awards.

He is great, in the words of columnist Bob Padecky, at “turning criticism and rejection into motivation.” And he takes inspiration from the story of David and Goliath and his favorite bible citation: As iron sharpens iron, so does one man sharpen another [Prov 27:17].”

The Arkansas Democrat-Gazette writer site was a guest in Wright’s school, Sacred Heart Academy in Little Rock, Arkansas, in January, and was named national player of the year.

As Oregon looks for a new offensive coordinator, Wright said he wants to stay with the Ducks.

“Oregon is the place I’ve always wanted to play,” Wright said. “The coaches have always shown me great respect. It’s the only school I’ve ever been to.”

Fullerton. Martin and Doble made it all the way to the October final round at California State University, Long Beach. Kylie

Santa Rosa Catholic Cursillo well represented at Fresno Regional Encounter
Five members of the Santa Rosa Cursillo’s Secretariat board (Lay Director Debbie Simonson, Spiritual Advisor Dcn. Joe Olsen, School of Leaders Director Nora Olsen, Pre- and Post-Cursillo Leader Don Covello, and Secretary/Treasurer Mary Peterson) caravanned to Fresno recently for the October Regional Encounter of the National Cursillo. Encounters link each Diocesan Secretariat affiliated with the National Cursillo in their regional area (the diocese sits within Region XI, which covers California, Hawaii, and Nevada).

Each day began and ended with communal prayer including Holy Mass. Participants enjoyed presentations on “How To Win Friends And Influence People” and how to deal with conflict. A talent show entertained attendees after dinner Saturday evening.

If you are a practicing Catholic and have made a Cursillo or would like to know more about this lay movement within our Church, please call Debbie Simonson 707-783-7165 or Dcn. Joe Olsen 707-536-7332.

Ursuline alumna runs for the recall
Tara Puccioni, a 2010 graduate of Ursuline High School, is now a fifth year senior at University of California, Davis, and one of the water ski world’s top athletes.

From October 16-18, Puccioni—who also excels in basketball and volleyball—participated with Tara Puccioni, a 2010 graduate of Ursuline High School, is now a fifth year senior at University of California, Davis, and one of the water ski world’s top athletes.

As a parishioner at St. Rose Church since 2002, he is a Life Member of the Knights of Columbus, Italian Catholic Federation, and the American Catechetical Society. A parishioner at St. Rose Church since 2002, he is a Life Member of the Knights of Columbus, Italian Catholic Federation, and the American Catechetical Society.

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California bans forced sterilization of female inmates

San Francisco (San Francisco Examiner)—A California sterilization ban, recently passed into law by Gov. Jerry Brown, will prevent mandated and non-consensual prison sterilizations from occurring—something that close to 150 women were subjected to in a recent four-year period.

Writes the Washington Post, “Nearly 150 female inmates were sterilized between 2006 and 2010 by doctors under contract with the California Department of Corrections and Rehabilitation, according to the Center for Investigative Reporting. A May state audit reported that some of the tubal ligations in that time were done illegally without informed consent, according to Justice Now, an advocacy group.”

The measure was introduced after news reports and a subsequent investigation revealed that dozens of women were “coerced” into having their fallopian tubes clamped or severed—a process that prevents a female’s egg from entering the uterus—considered to be a permanent method of sterilization.

The Sacramento Bee reported the forced procedures— which occurred at the California Institution for Women in Corona and the Valley State Prison for Women in Chowchilla—targeted women “deemed likely to return to prison in the future.”

Crystal Nguyen worked at the Valley State Prison infirmary in 2007, and said she would often hear the medical staff pushing the procedure onto inmates.

“I was like, "That's not right,"” said the 28-year-old Nguyen, a mother herself. “Do they think they’re animals, and they don’t want them to breed anymore?”

Evidently yes.

The institution's OB-GYN at the time, Dr. James Heinrich, told the Center for Investigative Reporting in an interview regarding the sum of $147,460 that California paid for the tubal ligations, “Over a 10-year period,” Heinrich said, “that isn’t a huge amount of money, compared to what you save in welfare paying for these unwanted children as they procreated more.

City of Houston demands pastors turn over sermons

Houston (FOXNews)—The City of Houston recently issued subpoenas demanding a group of pastors turn over any sermons dealing with homosexuality, gender identity, or Annie Parker, the city’s first openly lesbian mayor. And those ministers who fail to comply could be held in contempt of court.

“The city’s subpoena of sermons and other pastoral communications is both needless and unprecedented,” Alliance Defending Freedom attorney Christina Holcomb said in a statement. “The city council and its attorneys are engaging in an inquisition designed to stifle any critique of its actions.”

The subpoenas are just the latest twist in an ongoing saga over the Houston’s new non-discrimination ordinance. Among other things, the law would allow men to use the ladies room and vice versa. The city council approved the law in June.

The Houston Chronicle reported that if the ordinance launch a petition drive that generated more than 50,000 signatures—for far more than the 17,269 needed to put a referendum on the ballot.

However, the city threw out the petition in August over alleged irregularities.

After opponents of the bathroom bill filed a lawsuit, the city’s attorneys responded by issuing the subpoenas against the pastors.

“The pastors were not part of the lawsuit. However, they were part of a coalition of some 400 Houston-area churches that opposed the ordinance. The churches represent a number of faith groups, from Southern Baptist to non-denominational.

The city later backed off but reserved the right to pursue the matter in the future.

Government aid not enough to aid poor

New York (CNNMoney)—Over 48 million Americans live in poverty, according to a special report by the Census Bureau Thursday. It provides an alternative look at the worst off people in the nation than the official numbers that came out in September.

Government programs such as food stamps do help some people, especially children, but even so 16 percent of American children are living in poverty, according to the supplemental report.

“These are bad numbers,” said Robert Doar, a fellow of poverty studies at the American Enterprise Institute, a conservative think tank in Washington, DC. “We can do better, we’re not doing better, and that’s discouraging.”

The official poverty line was $23,283 last year for a family of four. [The] Census report—known as the supplemental poverty measure—takes into account living costs in different parts of the country as well as what government benefits people receive.

The supplemental poverty line varies between urban and rural America. For example, the poverty level in major metropolitan levels is $30,000 or even higher in some locations because people have to pay more for food, shelter and transportation.

This more detailed look at poverty reveals an even uglier picture in some states.

California’s official poverty rate was 16 percent last year. Under the supplemental measure, its poverty rate is 23.4 percent. In other words, the high cost of living in California outweighs the government benefits poor Californians receive.

Marriage rates continue to fall

Washington, DC—According to the Washington Examiner’s Paula Bedard, “The Census Bureau has reported the nation’s marriage rate is the lowest since 1920, and the first-time inclusion of same sex married couples did little to reverse the decline.”

“A According to Pew Research Center analysis, the marriage rate of Americans 18 and older hit a bottom of 50.3 percent in 2013, down from 50.5 percent in 2012. In 1920, the first year mentioned, 65 percent were married, and the marriage rate hit a high of 72.2 percent in 1960.

“The new data did not put a number on the homes hosting same-sex married couples, though the Census last year estimated there were 182,000 households headed by gay couples.”

While a big number, Pew noted that it compares with 56 million “headed by opposite-sex married couples,” and that such a small percentage won’t have a big impact on the overall marriage rate.

Renovation plans for Orange’s Christ Cathedral revealed

Orange (CNA/EWTN News)—The Diocese of Orange recently announced the new design plans for Christ Cathedral, saying they are intended to transform the former Crystal Cathedral into a space that is “liturgically and intrinsically Catholic.”

“Through this innovative design process an insightful plan has emerged that will establish Christ Cathedral as a place for involvement in the sacraments, a place to hear the Word of God proclaimed and a place for personal prayer and devotion,” Bishop Kevin Vann of Orange said. “It will be a holy place where God dwells among us.”


Fr. Benedict Groeschel passes away at 81

New York City (CNA/EWTN News)—Fr. Benedict J. Groeschel, CFR, author, former EWTN host, and one of the founders of the Community of Franciscan Sisters of the Renewal (CFRs), passed away at 11:30 p.m. on October 3. He was 81 years old.

“The Catholic Church and the Franciscan family lost a giant today,” the friars said in an October 3 statement, expressing deep sadness at Fr. Groeschel’s loss as well as relief “that God has set him free from the physical and mental suffering that had enveloped him over the past decade.”

Fr. Groeschel was one of eight Capuchin friars in New York City who helped found the CFRs in 1987. The community is committed to poverty and evangelization. Known for his love of the poor, he founded the St. Francis House for the homeless and Good Counsel Homes for pregnant women in crisis. He also directed Trinity Retreat House in Larchmont, New York, and taught at St. Joseph Seminary in Dunwoodie, New York.

In addition, he became known as an author and preacher. For more than 25 years, he appeared on EWTN, hosting Sunday Night Live with Father Benedict Groeschel, among other programs.

His co-founder of the CFRs and friend Fr. Andrew Apostoli told North Coast Catholic in an exclusive interview that he agrees with one assessment of Groeschel, that after Archbishop Fulton Sheen, Father was probably the Church’s leading preacher in the late twentieth and early twenty-first centuries.

“He was a great spiritual leader,” said Fr. Apostoli. “He believed in our Franciscan reform, and he had great zeal. He followed out to the end what he said as a friar in our Capuchin Franciscan spirit. Father was a great man of God, and he had great charity for the poor and those in need of guidance, and he was always concerned for others. This was particularly seen in his love and care for the poor. In many ways also a brilliant teacher and able to bring out the storehouse both the new and the old, that is, traditional Catholic spirituality with contemporary psychology,” which for many was “helpful in their spiritual growth.”

Noting his deep desire to serve the poor, many also recalled his selflessness, wisdom, and trust in God’s providence, as well as his deep faith and love.

In 2004, Fr. Groeschel was hit by a car, suffering intracranial bleeding and a heart attack, as well as having both legs, both arms, and several ribs broken. At the time his secretary said it would “take a miracle” for the priest—who was then 70 years old—to survive. Father not only survived, he recovered.

Fr. Groeschel stepped down as host of EWTN’s Sunday Night Prime television show in September 2012, after he made statements in the National Catholic Register suggesting that a minor is “the seducer” in a “lot” of sexual abuse cases, and that many abusers on their first offense should not go to jail “because their intention was not committing a crime.”

He subsequently apologized for the comments, as did his religious community, the National Catholic Register and EWTN, who stressed that the priest’s physical health and mental clarity were both declining, noting that this comments did not reflect his life’s work.

Fr. Groeschel is survived by his sister, several nieces and nephews, 115 religious brothers and priests, and 31 religious sisters, according to his religious community.

He was laid to rest on October 10.
Pew: Public sees religion's influence waning and doesn't approve

According to a recent study released by the polling firm Pew Research Center, 72 percent of Americans think religion is losing influence in public life, the highest level since Pew began asking Americans’ opinion on the question a decade ago. Furthermore, “most people ... see this as a bad thing.”

“The findings reflect a widening divide between religiously affiliated Americans and the rising share of population who identify with no religion,” Pew said. “The two groups sometimes refer to each other as being on different planets, often called the ‘nones.’” The public’s appetite for religious influence in politics is increasing in part because those who continue to identify with a religion (e.g., Protestants, Catholics, and others) have become significantly more supportive of churches and other houses of worship speaking out about political issues and political leaders talking more often about religion. The ‘nones’ are much more likely to oppose the intertwining of religion and politics.

The survey also found “a slight drop in support for allowing [those with a same sex attraction] to marry [someone of the same gender],” with 49 percent of Americans in favor and 41 percent opposed—a 5-point dip in support from February...

“The new poll also finds that 50 percent of the public now considers homosexuality a sin, up from 45 percent a year ago. And nearly half of US adults think businesses like caterers and florists should be allowed to reject same-sex couples as customers if the business have religious objections to serving those couples.”

Given recent history it is likely not surprising that “the desire for religion in public life is much more evident among those who remain religious and those who lean toward the GOP than among Democrats and Democratic leaners.” Furthermore, “a larger share of the general public sees the [GOP] as friendly toward religion (47 percent) than sees the Democratic Party that way (29 percent).” Nonetheless, there is discontent amongst Evangelical conservatives, who see the Republican Party as going soft on issues such as same sex unions, government spending, and even abortion.

That said, “a declining share of Americans see the Obama Administration as friendly toward religion; 30 percent of religiously affiliated Americans now say the administration is friendly toward religion, down seven points since 2009.” Perhaps this is reflected in the fact that about “a third of evangelical Christians (34 percent), including 42 percent of white evangelical Protestants and one-in-five Catholics (18 percent) say it has become more difficult to be a member of their religious group in recent years.”

INTERNATIONAL

ISIS bans sports, social studies, math from schools

DUBAI—According to the Times of India, “thousands of children are hazed at two Catholic schools in southern Syria, now controlled by radical Islamic State militants, can no longer study math or social studies under new diktats issued by the jihadists.”

“The dreaded Islamic State militants, can no longer study math or social studies under new diktats issued by the jihadists,” the report said.

“In October, Breitbart.com reported "the Center for Immigration Studies (CIS) has found that nearly 62 million people in the United States right now—an all-time high—speak a language other than English at home. The report found that among the seven foreign languages other than English that people speak predominantly inside their homes, Spanish [was] the most prominent at 38.4 million.”

Pope removes Paraguayan bishop

Ciudad del Este, Paraguay (CNA/EWTN News)—Pope Francis has removed Bishop Rogelio Livieres Plano from the Diocese of Ciudad del Este, in eastern Paraguay, following an apostolic visitation of the diocese which took place in July.

“This was a difficult decision on the part of the Holy See, taken for serious pastoral reasons and for the greater good of the unity of the Church in Ciudad del Este and greater harmony within the Irish Church in Paraguay,” the Holy See press office announced Sept. 25.

“The Holy Father, in the exercise of his ministry as the perpetual and visible foundation of the unity of both the bishops and the multitude of the faithful, asked the clergy and people of God of Ciudad del Este to accept the Holy See’s decision with a spirit of obedience and docility and without prejudice, guided by faith.”

The decision follows a visitation of the diocese conducted July 21-26 by Santos Cardinal Abril y Castello and Bishop Milton Troccoli Cebedio. The apostolic visitation had already resulted in the suspension of priestly and diaconal ordinations in the diocese that had been scheduled for August 15. The Diocese of Ciudad del Este has received attention because Fr. Carlos Urrutiguity, who was its vicar general until shortly before the visitation, has a history of sexual abuse accusations.

The Argentine native served in the Diocese of Scranton, Pennsylvania, from the late 1990s until 2002, when a highly publicized lawsuit accused him of sexual misconduct involving minors at the now-closed St. Gregory’s Academy. Both Fr. Urrutiguity and another priest, Fr. Eric Ensey, were suspended by now-retired Bishop James Timlin, who also suspended the Society of St. John to which the priests belonged.

Vatican advocates sweeping protocol for Middle East peace

Vatican City (CNA/EWTN News) — “The Holy See’s Secretary of State Pietro Cardinal Parolin is urging a comprehensive road map for peace in Middle East during meetings between the region’s papal nuncio top officials in his office. Fr. Federico Lombardi, SJ, director of the Holy See Press Office, said the agenda included an opening address by Cardinal Parolin, an intervention by Israeli nuncio Archbishop Giorgio Lazzarotto, and a report by Bishop Brian Farrell, secretary of the Pontifical Council for the Promotion of Christian Unity.

According to Fr. Lombardi, Cardinal Parolin outlined a general scenario of the Middle East and stressed the sponsoring principles of the diplomatic action of the Holy See.

Cardinal Parolin reportedly said that peace must be sought through a “regional and comprehensive solution,” which takes into consideration the interests of each party and which is not pushed by any single nation.

The Secretary of State has also underscored that religious leaders have an important role in fostering the inter-religious dialogue and combating the fundamentalism at the basis of terrorism.

Fr. Lombardi stressed that “for what concerns the political situation in the Middle East and more in general relationship with countries with a majority of Muslim population, the Holy See has always set as primary issues the protection and respect of Christians and other minority groups as full citizens, and the respect of human rights, and particularly the right to religious freedom.”

Militants abduct priest, villagers

Aleppo, Syria (CNA/EWTN News)—Jihadist militants linked to al-Nusra Front kidnapped a Catholic parish priest and as many as 20 people from a Christian village in Syria in late August.

The priest was identified as 62-year-old Fr. Hanna Jallouf, OFM.

The militants kidnapped him and several men from the Christian village of Quraya on the night of October 5-6. Quraya is located in Syria’s Idlib province, 29 miles west of Idlib, and 75 miles northwest of Hamah.

A Syrian activist reported al-Nusra Front had been trying to take control of some Franciscan properties in Quraya, resulting in Fr. Jallouf making a complaint to a religious court.

The militants released Father several days after his capture. The whereabouts of his parishioners was still unknown as of this writing.

The Franciscans have been present in Syria for 800 years, and established a presence in Quraya in 1878. The kidnapping is the latest in a series of attacks on Christian religious in the Syrian civil war.

Vatican calls on Muslim leaders to condemn ISIS

Vatican (Catholic Herald) — The Vatican has called on Muslim leaders to condemn the “barbarity” and “unspeakable criminal acts” of Islamic State militants in Iraq, saying a failure to do so would jeopardize the future of interreligious dialogue.

“The plight of Christians, Yazidis, and other religious and ethnic communities that are numeric minorities in Iraq demands a clear and courageous stance on the part of religious leaders, including the Islamic leaders, those engaged in interfaith dialogue, and everyone of goodwill,” said a statement from the Pontifical Council for Interreligious Dialogue released by the Vatican.

“All must be unanimous in condemning unequivocally these crimes and must denounce the invocation of religion to justify them,” the statement continued.

“Otherwise what credibility will religions, their follow- ers, and their leaders have? What credibility would remain to the interreligious dialogue patiently pursued in recent years?”

Religious leaders also are called to exercise their influence, with the rule for the cessation of these crimes, the punishment of those who commit them, and the restoration of the rule of law throughout the country, ensuring the return home of the deported. These same leaders should not fail to emphasize that the support, financing, and arming of terrorism is morally reprehensible.”

The cathedral will seat over 2,200.

The new design aims to support the centrality of the Eucharist, to provide a “solemn and prayerful experience,” and to meet the needs of a 10,000-member parish, the diocese said in a statement.

The altar’s central placement was designed taking into account Catholic liturgy, the massive space, and the presence of the new Organ, the fourth largest church organ in the world. The altar’s design is part of an “antiphon- nal” layout, with the altar placed at the building’s center.

More foreign language in the home than ever before

In October, Breitbart.com reported “the Center for Immigration Studies (CIS) has found that nearly 62 million people in the United States right now—an all-time high—speak a language other than English at home. The report found that among the seven foreign languages other than English that people speak predominantly inside their homes, Spanish [was] the most prominent at 38.4 million.”

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For a comprehensive menu of Catholic news, columns, and commentaries visit NORTHCOST CATHOLIC / NOVEMBER 2014 / www.srdiocese.org 17
The Knights of Columbus announced that the Order will expand to South Korea.

Knights of Columbus Announce Asian Expansion

Orlando—During his annual report August 5, the Knights of Columbus’ Supreme Knight Carl A. Anderson announced that the Order will expand to South Korea.

The chartering of St. Andrew Kim Taegon Council 14223 in mid-2011.

The UK publication also alleges the prelate was involved more recently with a married woman and mother of two children.

The Order made its initial inroads into Korea in 2007 with the establishment of Bishop John J. Kaising Council 14223 at U.S. Army Base Camp Humphreys near Osan. Since then, military Knights in Korea have provided support to fellow service members in the Middle East and have demonstrated charity to poor Koreans by collecting clothing for the needy and volunteering at Shalom House, a Christian center for migrant workers.

Bishop F. Richard Spencer, auxiliary bishop of the Archdiocese of Atlanta, was named bishop of Arundel and Brighton on May 8, 2001. He was known for a liberal approach to numerous areas of Church teachings, including artificial contraception.

Former Dominican Republic nuncio on house arrest over sex abuse charges

Vatican City (CNA/EWTN News)—The Holy See press officer recently announced that Jozef Wesolowski, the former apostolic nuncio to the Dominican Republic who was laicized earlier this year, has been put under house arrest amid an official investigation into charges of pedophilia.

He is accused of having paid for sex with minors while nuncio to the Caribbean nation.

The resignation announcement was made hours before The Daily Mail released a major article about an alleged affair between the bishop and a woman six years ago.

As a result however I have decided to offer my resignation as bishop with immediate effect and will now take some time to consider my future.

“I want to apologize first of all to the individuals hurt by my actions,” the statement read, “and then to all of those inside and outside the diocese who will be shocked, hurt, and saddened to hear this.”

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May the Holy Spirit make you creative in charity,
persevering in your commitments, and brave
in your initiatives, so that you will be able to
offer your contribution to the building up
of “the civilization of love.”

POPE BENEDICT XVI, WORLD YOUTH DAY, 2007
Sínodo Extraordinario de los Obispos sobre la Familia

Propuestas de comunión a divorciados y aceptación de homosexualismo rechazadas en votación del Sínodo

Vaticano (ACI)—El Sínodo Extraordinario de los Obispos dio a conocer el documento final que contiene las conclusiones de los debates de los padres sacerdotes en el Vaticano. En lo que respecta a los divorciados en nueva unión, el informe final mantiene algunos puntos críticos del informe intermedio, pero valora más la experiencia de las familias cristianas que no pueden tener hijos. La próxima etapa es un "estudio a mayor profundidad" de las diferencias entre las soluciones teológicas y el derecho de comunión, que en el caso de los divorciados en nueva unión, es el problema más discutido.

En diálogo con los periodistas en conferencia de prensa, el P. Federico Lombardi, SJ, director de la Oficina de Prensa de la Santa Sede, subrayó sin embargo que la interpretación de los votos debe ser, a su modo de ver, más moderada. El resultado del Sínodo fue solo un paso hacia el próximo Sínodo de la Familia y que, por esta razón, "los párrafos que no han consagrado la mayoría calificada no pueden ser considerados como desestimados, sino más bien, los que no son lo suficientemente maduros para obtener un amplio consenso de la asamblea."

Una mirada general al informe final
El informe final está dividido en tres partes, cuyos títulos son: "La escucha: El contexto y los desafíos en la familia;" "La mirada de Cristo: El evangelio de la familia;" "La aplicación pastoral y la práctica pastoral." Los 62 párrafos del documento dan cuenta muchas veces el Evangelio y las Sagradas Escrituras, que era lo que faltaba en la Relatio post disputationem, de acuerdo a las críticas en los círculos menores.

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Los divorciados en nueva unión. Consideración pastoral, pero algunos puntos por aclarar

Debido a que los párrafos referentes a los divorciados en nueva unión y los homosexuales fueron los más controversiales y impugnados del informe intermedio, los párrafos sobre estos temas, en el informe final, han sido ligeramente modificados, aunque aún así no consiguieron un amplio consenso.

En lo que respecta a los divorciados en nueva unión, casi todos los Padres Sacerdotes estuvieron de acuerdo en que "la pastoral de la caridad y misericordia tiende a la recuperación de las personas y la relación" y que cada familia debe ser escuchada con respeto y amor.

El fascinante párrafo que señala que "las personas divorciadas, pero no en nueva unión, que frecuentemente dan testimonio de fidelidad matrimonial, deben ser alentadas a encontrar en la Eucaristía el alimento que pueden sostenerlas en su condición." El informe final mantiene algunos puntos críticos del informe intermedio, pero valora más la experiencia de las familias cristianas que no pueden tener hijos. La próxima etapa es un "estudio a mayor profundidad" de las diferencias entre las soluciones teológicas y el derecho de comunión, que en el caso de los divorciados en nueva unión, es el problema más discutido.

Hacia el 2015

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Esposos cristianos deben ser maestros de la fe y amor para matrimonios jóvenes, alienta Sínodo

"Este camino –indican los Obispos– conoce también la sexualidad, la ternura y la belleza, que perduran aún más allá del vigore y de la frescura juvenil."

"El amor tiende por su propia naturaleza a ser para siempre, hasta dar la vida por la persona amada. Bajo esta luz, el amor conyugal, único e indisoluble, persiste a pesar de las múltiples dificultades del límite humano, y es uno de los milagros más bellos, aunque también es el más común.

Hacia el 2015

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Young Men at Ordination: “I Can’t Imagine a Better Way to Live”

Rome, Italy (CNA/EWTN News)—Transitional deacons ordained this week in St. Peter’s Basilica shared their experience of overwhelming joy in serving God, which stems from a life of sacrifice that’s worth giving everything to lead.

“I went to George Washington University in Washington, DC, and met great priests, friends and mentors, and they taught me that priesthood is something joyful, and wonderful and worth giving your life for,” Deacon Conrad Murphy of the Archdiocese of Washington, DC, told CNA after his ordination on October 2.

“Of course, it’s full of ups and downs, you have your good days, your bad days, but there’s a joy that’s there throughout it all.”

The new deacons will continue their studies this year, assisting in parishes and in administering the sacraments until their ordination to the priesthood next spring.

Explaining how he discovered his vocation to the priesthood, Dcn. Murphy said that he had originally thought about becoming a priest when he was little, but the idea left him when he was in high school.

After having a positive experience in college with his faith, he entered Mount St. Mary’s seminary in Emmitsburg, Maryland and after two years was sent to the North American College in Rome.

“I can’t believe I’m ordained a deacon now. It happened so fast,” he said. “Even on the toughest days, the worst days (when) you’re struggling through classes, the car splashes mud on you, you still have that joy in knowing that you’re where God wants you to be.”

“The whole life of a priest is just so appealing. To be with them when they’re joyful from baptism to their first communion, to being with them to take them to the Lord when they die; to give them the Blessed Sacrament as they’re dying and going to the Lord.”

“Being with them when they’re joyful from baptism on to as they grow, teaching them the faith, and being with them to take them to the Lord when they die; to give them the Blessed Sacrament as they’re dying and going to the Lord.”

Also ordained a deacon was Fernando Camou from the Diocese of Phoenix, where he was born and raised. Dcn. Camou expressed his thankfulness for his vocation upon his ordination.

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“The whole joy of studying, the joy of prayer, growing in your life of prayer is unbelievable. It’s such a total gift, I can’t believe they let me do this. It’s absolutely incredible.”

The new deacon also voiced his excitement for his eventual ordination to the priesthood, saying that what he is most looking forward to is being with people their whole lives.

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“The whole life of a priest is just so appealing. To be able to give yourself for others, I can’t imagine a better way to live…words can’t express it, I can’t get the smile off my face!”

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“The whole word of grace. I just feel so very blessed. By the grace of God my whole life just seems to be coming together in this really profound way (and there is) just tremendous joy.”

Walking out of the sacristy with his classmates as the Mass began “felt so unreal,” he said, “like I was walking into what my whole life was pointing toward, and it was a dream.”

Camou said his vocation was fostered at home, through the example and teaching of his parents and older sisters, but it was in high school “when the vocation started to grow as I began to encounter the Lord in a personal level.”

After having a strong experience with Jesus in the Eucharist, Dcn. Camou explained that that’s when he told the Lord “Whatever you want.”

“And within months the priesthood was just bubbling up and I couldn’t say no.”

So far in his six years in seminary the deacon said he has experienced “the greatest struggles of my life, but also the greatest joys of my life.”

“The whole time the Lord was pruning and molding my heart into the priest that he wants me to be,” he continued, noting how classes in philosophy were particularly hard to get used to after playing the bass and electric guitars in a rock band and studying engineering.

“It really challenged me to make the effort to realize that if following the Lord’s call means working hard, the gifts of that have just been abundant,” he said. “So the little sacrifices are nothing compared to the joy of ordination.”

From the Diocese of Rockville Center, Long Island, New York hangs newly ordained Deacon James Hansen, who discovered that despite having solid friends and getting good grades in school, something was missing.

After being encouraged by his parish priest numerous times to consider the priesthood without much interest, Dcn. Hansen said that when he realized something was lacking in his life, he had a feeling that “the Lord was possibly calling me to something more.”

“So I decided to change and leave some of that, try something new, entered the seminary, and it’s been an amazing journey.”

“One of the greatest things about being here in Rome studying at the North American Collage is being able to visit all the churches,” the deacon observed.

“You can’t walk down a single block without bumping into two or three, and those churches usually have strong Saints,” he continued, noting how he has developed a particularly strong devotion to St. Catherine of Siena and St. Philip Neri, whose bodies reside in separate churches in Rome.

When asked what he would say to other young men considering the priesthood, Dcn. Hansen said he would tell them to keep praying.

“Don’t be afraid to talk about it with people. Ask your pastors or parish priests about what it’s like being a priest, and stay open to the will of God because it’s there that we’re going to find our true happiness and peace.”

Everyone hates a great pun. The better the pun, the more it is despised.

But whether you are for pun-control or not misses the point: Shouldn’t Christians enter boldly into all culture-making fields and win them for Christ? And shouldn’t that include status upgrade text fields on Facebook, tweet fields on Twitter, and especially the body text fields for email forward chains?

Of course. Here are the absolute worst Christian puns ever conceived (Catholics are all about conception, after all). And now we just need you to help spread the misery. Enjoy!

What is a dentist’s favorite hymn?
Crown Him with Many Crowns
(Extra points: Holy, Holy, Holy)

Who’s the arch-enemy of the Gsus chord?
The Dmin chord.

What's a salesman's favorite Scripture passage?
The Great Commission

How does Moses make his coffee?
Hebrews it.

Who was the smartest man in the Bible?
Abraham.
He knew a lot.

What kind of man was Boaz before he married?
Ruthless.

Why did the hawk sit on the church’s steeple?
It was a bird of pray.

Which servant of God was the worst lawbreaker in the Bible?
Moses.
He broke all 10 commandments at once.

Who was the greatest comedian in the Bible?
Samson.
He brought the house down.

What car make did the apostles drive?
Honda… because the apostles were all in one Accord.

Who’s the patron saint of poverty?
St. Nickel-less.

What’s a missionary’s favorite kind of car?
A convertible.

What’s the best way to settle church disputes?
With canons.

How long did Cain hate his brother?
As long as he was Abel.

At what time of day was Adam created?
A little before Eve.

Why did Noah have to punish the chickens on the Ark?
They were using fowl language.

What’s the difference between Jesus and pizza?
Jesus can’t be topped.

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Youth Page Q & A

by Stephen Morris

Q: Why are priests so important for Catholics?

My cut: He is the essential director and nurturing center of the local parish. As a parent directs the family, even if it is not a popular decision with the kids, the priest guides the parish family. And as noted by the Church Fathers, exposed in Scripture, and nurtured through ritual, the Catholic priest is directly connected to the apostles.

Practically speaking, we recognize all religious have been through years of training and discernment. They sacrifice their life to the Church and should be honored for their service. They are people, and positive affirmation resonates well in their human heart, as it does the same for all us.

St. Francis of Assisi, said, “If I should come upon a saint coming from heaven and some little poor priest, I would first show honor to the priest, and hurry more quickly to kiss his hands. And say to the angel, ‘His hands may handle the Word of Life, and possess something more than human!’”

Catechism cut: nos. 874–889
Scripture cut: Acts 6:1–7
Church cut: Lumen Gentium, no. 18

I Don’t Get It!

by Stephen Morris

Battles between Mr. Malouf and my buddy Greg Wilson in my algebra class were fantastic.

These skirmishes were not so much a “battle of wits” as they were Greg’s pathetic attempt at laziness. Wilson wasn’t even good at being lazy. He was the notorious senior who, I presumed, had an allergic reaction to homework because he just never did it. Well he did, after a fashion: He copied mine. And inevitably when it was time to do actual work in class, he’d pick at his eraser (no cell phones back then), stare off into nothing, or do his best to invoke anxiety among other students—a rebel with absolutely no cause.

I would sit, head down, trying to be invisible and hoping no one would find out my secret. (“Shhhhh. Don’t tell anyone, but I actually liked math.” Problem theory-solution-proof... voida!…” But, ouch: “Show your work” still haunts me.

Anyway I was an underclassman, and it was Wilson the Senior’s God-given right to disturb me, ask for answers, or just steal my work. And according to Mr. Malouf’s rules, no such disturbances, answer sharing, or work stealing were allowed.

Inevitably Wilson and the Malouf would have a “private” conversation in front of class that went something like this: Malouf: “Why aren’t you doing your own work?” Wilson: “I don’t get it. Math is stupid.” Malouf: “What about the problem don’t you get?” Wilson: “Same answer basically, only louder!” I DON’T GET ANY OF IT!

For a lot of us, our fundamental understandings of the Catholic faith seem a lot like Greg’s inability to comprehend algebra: Sometimes we just don’t get it (perhaps more often than we’d like to admit). We hear snippets and sound bites of what “THE CHURCH!” does, says, or teaches—or more accurately on occasion doesn’t do, doesn’t say, and doesn’t teach—but we hardly ever do our homework. That is, we hardly ever dig deeper to try and understand why the Church does, says, and teaches what she does. Instead, complaining “The Church should just x, y, and z” is easier, isn’t it?

Let me give you an illustration of this. A friend told me about a teacher at a Catholic high school in Pittsburgh, Pennsylvania. One day the teacher stood before his class, held up a piece of chalk, and invited the students to write down all the things that are “wrong” with the Church’s teaching on birth control.

By the time these young brains had emptied themselves of the reasons why they believed Holy Mother Church was so muddleheaded on this issue, they had filled the board with their thoughts. Not an inch of space was left.

Then the teacher erased the board, once again held up the piece of chalk, and said, “Now that you’ve all explained your certainty about why the Church’s teaching is wrong, who can come up and write down what that teaching is?” Not one person did because not one person could.

God infused into our DNA a longing for truth. He wants us to get it. And we want to know more…about everything. Such is the very reason we linger around the lunch room at work or bend our ear when we think we hear people talking about something tantalizing. There are thousands of documentaries on television for a reason: The human heart is fascinated and wants to know more.

Our Catholic faith should be no different. Ask, seek, knock. Take a journey with the Faith. Discover its richness. Criticism and complaint cannot be your stopping point. It’s the beginning to the truth of why we are here.

Have you seen a high school class schedule recently? Many now include a “tutorial period,” a time set aside between classes for a student—get this—to meet with a teacher and receive extra help, to help the student get it.

We all have some piece(s) of the Faith that have confused us or made us wonder who. I encourage you to take an opportunity to find your own “tutorial period,” and I hope you find a richness in your answers. ✗
Solidarity a Virtue for Businessmen Too, CEO Counsels

Washington, DC (CNA)—Business leaders should embrace virtues like solidarity and mutual dependence among their business partners, employees, customers, and broader communities in order to bring wealth to everyone, a Catholic businessmen said.

“As Catholics, we must not merely speak words like solidarity. Rather we need to think deeply about what they mean for us in our personal lives and how we embody them as we go about our daily business in society,” Frank Hanna, CEO of Hanna Capital, told CNA.

Hanna emphasized that businessmen and women cannot separate their professional lives from Christian virtues.

“A free market, when engaged in by people acting in a virtuous manner, is a place where everyone who trades there is in a virtuous manner, is a place where everyone who trades there is served and serves in a virtuous manner,” he explained.

“A similar dependence is also relevant in business, he said, human relationships are strengthened rather than weakened when people think in a virtuous manner, is a place where everyone who trades there is served and serves in a virtuous manner,” he said. When a Christian businessman “must not neglect the dollars,” he said, “she must actually conduct himself as if something else has priority,” he stated.

Hanna rejected the valorization of independence. Rather, he said, human relationships are strengthened rather than weakened when people think in a virtuous manner, is a place where everyone who trades there is served and serves in a virtuous manner.”

He noted as an example the dependence between family members at different times in their lives. “A similar dependence is also relevant in business, he said.

“The business partnerships that prevail are the ones where both partners need one another,” he explained. When both participants in a trade act “in a virtuous manner,” they leave the market “with a greater degree of well-being, a greater amount of wealth, than they had prior to entering the market.”

He suggested that “flourishing human relationships” are the best at creating wealth and advancing well-being. He noted that it is hard to measure the quality of these relationships, and that while efforts to measure well-being in dollars can be relevant, they are “a very poor proxy for real wealth.”

Defining wealth in “a narrow, materialistic manner” leads to the view that business exchanges do not result in mutual wealth, he suggested.

While businesses want their customers to be dependent on their products, they are also dependent on their customers, he noted.

In the market, Hanna suggested, one’s level of dependence is “probably correlated to the amount of additional wealth created by that dependence.”

He noted that people have become dependent on cell phones because they “enhance our well-being, our wealth.”

In Hanna’s view, the best businesses are grateful for their dependence on their customers and are “more likely to create the kind of value for that customer such that the customer becomes dependent on them.”

Delivering value is “other-directed” and requires that a person “put aside our selfish desires and focus on the needs of someone else,” Hanna said.

He stressed the need to strengthen human relationships and human flourishing in one’s home and community.

“Even before saving our own parishes or workplaces, we have to ask: are we saving our own families?” he said.

Solidarity and human relationships require “time and presence,” which must be cultivated through “staying still and silent.”

Modern habits of mobility affect solidarity, he noted.

“We will not have solidarity in our society if we do not have it in our neighborhoods and our parishes and our workplaces, and if the turnover in each of those specific geographic locations passes the tipping point, each of them becomes more like a train station or an airport, rather than a home.”

He said corporations and employees don’t feel loyal to one another when they have not developed solidarity within their own communities.

Hanna cited Pope Francis’ encouragement that bishops must “live with the smell of our sheep,” adding that this advice can be applied to business leaders. He said business leaders must know not only their customers, employees, and co-workers, but their own families in order to live a full life.
Father Magín Catalá: The Lost Saint

by NCC staff

Most Californians know of Bl. Junipero Serra, founder of the California mission system who died in 1784. Some even know he has been beatified, the last step before canonization. Similarly, many know of St. Padre Pio, who could bilocate (be in two places at once), prophecy, and levitate while praying.

What many don’t know is that one of Bl. Junipero’s spiritual sons was considered so holy, his beatification cause began 64 years before Fr. Serra’s. Furthermore, he also could bilocate, prophecy, and levitate. And today this man is totally forgotten.

“This man” is the Servant of God Fr. Magín Catalá, OFM, a Franciscan friar who came to the missions in his early thirties and died on November 22, 1830.

Born in Montblanc, Catalonia, Spain, on January 30, 1761, he entered the Franciscans at age 16 and received holy orders around 1785, when he would have been roughly 24. San Francisco, Mission Santa Clara, and the village of San Jose.

For the last 32 years of his life, though, he never left Santa Clara “save for the purpose of winning converts among the [Indians] as far as the San Joaquin River,” which was roughly 100 miles away. As previously noted, he could bilocate and would levitate during prayer. He miraculously cured the ill by praying over them, and when a storm of locusts threatened the mission’s crops and thus livelihood, he led prayers in the chapel. Witnesses reported the insect cloud Deposited itself in the nearby Pacific.

Whenever a mother experienced a dangerous delivery, she would ask for Father’s prayers. Not one woman who pleaded his intercession—before or after his death—experienced any harm.

Additionally, he was a powerful exorcist. One time, he dressed in surplice and stole and walked San Jose’s Alameda. An account relates, “though everything was quiet, clouds of dust rose as though a whole herd of cattle were passing along the road; terrible noises, howling and shrieks were heard, together with the sounds of horns and the bellowing of wild beasts. Then all was silent.” Fr. Magín explained “that the evil spirits have gone away.”

The holy man urged his hearers to strengthen themselves against the devil by reciting the Holy Rosary of the Blessed Mother,” which would thereby “prevent the evil spirits from taking possession of their hearts.”

Vallejo’s grand-daughter Guadalupe wrote, “When any priest issued from the sacristy to celebrate Mass all hearts were stirred, but with this holy Father, the feeling became one of absolute awe. On more than one occasion before his sermon he asked the congregation to join him in prayers for the soul of one about to die, naming the hour. In every case this was fulfilled to the very letter, and that in cases where the one who died could not have known of Father’s words…”

He also predicted a great city would grow around Mission Dolores by the San Francisco Bay that would later be consumed by earthquake and fire. Remember he died 66-years before the great trembler of 1906.

In the mission church still stands the miraculous crucifix before which he would levitate and which would sometimes speak to him or lean down and embrace him. He worked himself to the bone and contracted inflammatory rheumatism as a result. His health became so bad and affected his ability to work so much that he twice applied for and received the right to retire and move back to Mexico City. However he could not bring himself to leave the people whom he loved and served. After the second time, he vowed to never leave them, no matter how bad his health became.

And it became bad. Many days he could not pull himself from bed. For his last two years, he could not walk or stand. Yet he offered up his suffering as a sacrifice (cf. Col 1:24) and did what he could. His mind though was totally intact. Even though he could not celebrate Mass, he would preach by sitting in a chair behind the altar rail.

Indeed it was his mind and incredible preaching abilities that enabled Father to bring so many to Christ. During his time at Santa Clara, he personally performed 5,000 blessings. He also was native converts.

His body worn out, he died November 22, 1830, as the sun rose. When the bells tolled his death, Indians and Spaniards packed into the church where his body lay in state in its redwood coffin, wails and crying coming from the people, with the only distinguishable words being, “The saint has left us!”

The next day, the day of his burial, throngs of people who had packed into the church furiously grabbed at his body hoping to take a relic—hair, clothing, even the crucifix he had worn around his neck, anything—before the sight of him was lost forever. His coffin was even wrecked. By the time these people had finished, he had no clothes on and the poor friars had to clothe him in a new habit.

Not surprisingly, his flock venerated him as though he was canonized. They would even place candles on his tomb, which was not permitted since he wasn’t officially recognized as a saint. When the pastor would remonstrate them for doing this, people would reply, “If anyone has any trouble whatsoever, at once there comes to our mind, Jesus, Mary, and the soul of Fr. Magín, assist me.”

By 1884, so many miracles and favors granted through his intercession were recorded that his fellow Catalanian, Archbishop Josep Sadoc i Alemany of San Francisco opened Father’s beatification cause. This stalled until Archbishop William Royrand renewed his efforts and sent the results to Rome in 1909. For whatever reason nothing ever became of it, although a group in San Jose is trying to resurrect the process.

Twelve years earlier, the political powers in Europe had persuaded Pope Clement XIV to suppress the Society of Jesus (i.e., the Jesuits). As a result, all of the New World’s Jesuit institutions were despoiled of their laborers. This created a great lack of missionaries and clergy, and so orders such as the Franciscans were called upon to fill the void.

Another reason was because the harvest in the vineyard was great. Missions throughout the New World were always calling for assistance.

This is how in 1786, Fr. Catalá came to “New Spain.” For six years, he taught in the Colegio San Fernando in Mexico City and preached missions to the native Mexicans. All the while, he beggared his superiors to go to Upper California to convert the indigenous populations. For whatever reason, it took a while to make this happen.

By August 1794 however he had arrived in the Bay Area and at first split time between Mission Dolores in could not have known of Father’s words…”

O God, You sent Your holy servant, Fr. Magín Catalá, to preach Your gospel to Native Americans, and You inspired him to glorify Your Holy Name among them by the example of his eminent virtues. We humbly ask You to honor Fr. Catalá on earth with the testimony of miracles performed through his intercession. Grant us by his merits all manner of blessings. Fill our minds with the light of Your truth that, walking always in the way of Your commandments, we may come to eternal union with You. We ask this through Christ, Our Lord. Amen.

O Dios que enviaste a Tu santo, Padre Magín Catalá, para proclamar Tu Evangelio a la comunidad indígena de América, y quien inspiraste para glorificar Tu Nombre Bendito con ejemplos de sus virtudes iminentes; humildemente te suplicamos que lo honres en la tierra con el testimonio de milagros hechos por su intercesión. Que nos des a través de sus méritos toda clase de bendiciones; y llenar nuestras mentes con la luz de Tu verdad; que caminando siempre en el camino de Tus Mandamientos, vengamos unidos contigo eternamente; por Jesucristo Nuestro Señor.
One interesting aspect of undergoing a dramatic conversion as an adult is that it’s given me the opportunity to be deeply immersed in two rather different cultures. Up until my mid-20s, I was very much a part of post-Christian secular culture. Then my husband and I changed our religious beliefs, and though we’re still in touch with many of our old friends, we’ve increasingly found ourselves in social circles where most people are religious. In general, there are plenty of similarities between our old and new groups of friends. Both consist of smart, nice folks who are curious about the world and strive to be good people. They have the same types of jobs, like a lot of the same sports teams, and do many of the same things for fun. But one huge difference between these two cultures is the way they approach marriage and relationships. In secular circles, couples often move in together as soon as their relationships got serious, often not getting married until years later. There wasn’t even a stigma about it. Living together (the thinking went) had the advantage of saving money on rent and gave couples a much-needed opportunity to see if they could happily live under the same roof before making a bigger commitment. In fact, for many people, it was out of respect for the institution of marriage that they chose to cohabitate. “I never want to get divorced,” one friend told me as she moved her belongings into her boyfriend’s apartment, “so it’s important to me to make sure we can really work together before going through with a wedding.” It was a big change, then, when I found myself surrounded by couples who didn’t move in together until they returned from their honeymoons. Young people who weren’t yet married either lived with their parents or made significant financial and lifestyle sacrifices to maintain separate residences, and the married couples told humorous stories of adjusting to the first few months in the same house after their weddings. When I got an up-close glimpse into this system, I was amazed by how well it worked. Obviously, I thought it made sense from the moral perspective I’d adopted upon my conversion. But what was most interesting was how much sense it made on a purely practical level as well. Following these age-old customs really did seem to lead people to enjoy their courtships more and to have happier, stronger marriages. Since then, I have strongly recommended to friends who are still in the dating scene that they reject cohabitation, regardless of their religious beliefs. Here are a few reasons why:

1. It makes it too easy to drift into marriage. Practical problems like financial pressures or roommate issues can make moving in with your boyfriend or girlfriend seem to be the easiest solution, whether or not you’re certain this is the person you want to be with for the rest of your life. Then as the months turn into years and you’re still under the same roof, you naturally start thinking about marriage— if nothing else because it seems to be the next logical step. If you’ve been living together long enough and things are going fine, eventually there’s a subtle pressure that makes it seem like having a wedding is something you should do. But when you haven’t had the space (literally) to take a step back and objectively consider whether this person is truly the best match for you, the situation is ripe for sliding into marriage by default, rather than getting married as an active, conscious choice that you’re genuinely thrilled about.

2. It makes the proposal anti-climactic. Ah, the marriage proposal. From time immemorial it’s been romanticized as a huge climax in two people’s lives — and most of the romance comes from the idea that the man and woman are entering into a huge new commitment together. A proposal can still be beautiful and touching if you’re already living together, but it’ll lack a certain gravitas. If you’re already engaging in all the intimacy and sacrifice that comes with making a home together, the moment of the big decision has long passed. In a way, your engagement is already over even before rings get involved.

3. It renders most wedding traditions meaningless. Most wedding traditions become obsolete when we view marriage through the lens of secular culture. A few of our cherished rituals that couples most look forward to when planning a wedding are particularly hollow and superfluous, however, if you’re already living together:

- The honeymoon can still be a fun getaway for a newly married cohabitating couple, but it lacks the specialness that there when it’s the first time that a couple has spent extended amounts of time together under the same roof.
- A father walking his daughter down the aisle has long been a sweet, symbolic act of a woman going from her parents’ house to the house of her own new family. But even its symbolism becomes strained when she’s long been building a home with her new spouse.
- Wedding registries were always a way two people coming from their parents’ homes could get a jump-start on furnishing their new digs. If you’re already set up in a fully functioning household, there’s no need for those kinds of gifts.
- And though I can’t say I’d be sad to see this one go, there’s no point in hosting bachelor/bachelorette parties when the engaged couple’s last night living on their own happened a long time beforehand.

4. It sends the message marriage isn’t important to you. I know many people don’t intend to send this message when they move in with their significant others. As I said above, many people I know chose to live together first out of a desire to avoid divorce. However, the message you and your boyfriend or girlfriend send to one another when you set up house before a wedding is that marriage isn’t that important as to be worth waiting for. When you cohabitate, you’re implicitly saying your future marriage isn’t valuable enough to be worth tough sacrifices — and that sets a dangerous precedent for when you do take the next step in your relationship. Combine that with point #1 about drifting toward engagement by default, and it puts a crack in the foundation of your relationship that could take years to fix (if it doesn’t spread and get worse over time).

5. It limits your options. Most of the religious couples I know adhered to the idea they’d never date someone whom they weren’t interested in marrying, at least not for long. A friend once mentioned she had a very nice boyfriend in college whose company she enjoyed, but when it became clear they weren’t meant to be together for life, they mutually and immediately broke it off. When I first encountered that idea, it seemed unnecessarily strict. Now it makes a lot of sense. Marriage is the most life-changing commitment you’ll ever make, and so it is logical to order your entire dating life toward that goal. When you’re paired up with someone who is not ideal for you, you miss opportunities to meet the person who is the person of your dreams — and living together makes it hard to extricate yourself from lukewarm relationships, much more so than if you’d maintained separate residences. Sure enough, just a few days after my friend and her nice college beau parted ways, she met the man who is now her husband of 15 years, and they have one of the strongest, most joyful marriages I’ve ever seen. Especially in this day and age where we’re all maxed out both mentally and financially, I can see how it would seem to simplify things for couples to just move in together. Now that I’ve seen so many examples of it being done both ways, however, I’m convinced the sacrifices are well worth it when you wait to set up a home until after the wedding.

Jennifer Fulwiler is a former atheist and convert to Catholicism. You can read more about her story and see her books at conversiondiary.com. Reprinted with kind permission of the author and National Catholic Register in which this first ran.