Prison is not a permanent address for most offenders. Men and women convicted of crimes will eventually return to their communities and try to reestablish relationships with family, friends, and others they knew before they were incarcerated. But reentry into society is rarely smooth. Temptations and tensions persist and offenders who have not made meaningful changes to their lives and attitudes are at tremendous risk of committing new crimes. Offenders, victims, and the families of both have unique needs that are often overlooked in the criminal justice system. For 25 years, the Diocese of Santa Rosa in Northwestern California has operated a mostly all-volunteer program to bring healing, understanding, and support to those engaged with or affected by the system. Deacon John Storm is director of the Catholic Restorative Justice Ministry, one of the programs supported by a Catholic Home Missions grant to the Diocese of Santa Rosa.

Steubenville NorCal landed at Cal State East Bay in Hayward this July after years of prayers and planning to bring the event to the Bay Area. Previously students would travel to San Diego to attend this transformational conference. The weekend is comprised of powerful witness talks centering on the Mass, Eucharist, and Confessions. Life Teen, Inc. sponsored the event in collaboration with Franciscan University of Steubenville, Ohio making it possible for over 1,000 teens from around NorCal, Oregon, and Hawaii to celebrate the Catholic faith with a charismatic intensity. The next large gathering of Catholic teens in NorCal will take place Sept 16th at Six-Flags in Vallejo, don’t miss out! Santa Rosa teens and adults celebrated the Sacraments with great passion along hundreds of other brothers and sisters from around NorCal. (see Youth Gathering, page 4)

The U.S. bishops’ conference is working closely with local dioceses, Catholic Charities USA and St. Vincent de Paul societies, as well as other relief organizations. Washington D.C., Aug 27(CNA/EWTN News) - The damage done by Hurricane Harvey is a cause for prayer and preparation to help the storm’s victims, the U.S. Conference of Catholic Bishops has said. “As the Archbishop of Galveston-Houston, this crisis hits very close to home,” conference president Cardinal Daniel DiNardo said Aug. 27. “In solidarity with our brothers and sisters in Texas, we are offering prayers for all those affected by Hurricane Harvey.”

Restorative Justice in Santa Rosa—Living the Gospel

by Beth Griffin (Article appears in the recent Catholic Home Missions Newsletter)

Families and volunteers gather for a “Get on the Bus” day to visit offenders on visiting day.

Be Ready to Help Hurricane Harvey Victims, U.S. Bishops Say

Prison is not a permanent address for most offenders. Men and women convicted of crimes will eventually return to their communities and try to reestablish relationships with family, friends, and others they knew before they were incarcerated. But reentry into society is rarely smooth. Temptations and tensions persist and offenders who have not made meaningful changes to their lives and attitudes are at tremendous risk of committing new crimes. Offenders, victims, and the families of both have unique needs that are often overlooked in the criminal justice system. For 25 years, the Diocese of Santa Rosa in Northwestern California has operated a mostly all-volunteer program to bring healing, understanding, and support to those engaged with or affected by the system. Deacon John Storm is director of the Catholic Restorative Justice Ministry, one of the programs supported by a Catholic Home Missions grant to the Diocese of Santa Rosa.

(see Restorative Justice, page 8)
No Man Can Serve Two Masters

On September 13, unlike August, the three children of Fatima did arrive at the apparition site on time. The message of September was not significantly different from the previous messages. Speaking to Lucia, Our Lady said: Continue to pray the Rosary in order to obtain the end of the war. In October Our Lord will come, as well as Our Lady of Sorrows and Our Lady of Carmel. Saint Joseph will appear with the child Jesus to bless the world. God is pleased with those who have died for your sacrifices. He does not want you to sleep with the rope on, but only to wear it during the daytime.” Lucia then presented to the Lady some petitions for cures and was told: “Yes, I will cure some, but not others. In October I will perform a miracle so that all may believe.” Then she rose and disappeared.

The “rope” to which the Lady referred was actually a rope which the children had found earlier in the year and which they divided into three parts and then each tied the rope around their waists as a penance. The admonition of Our Lady that they were not to wear the rope while they slept was to assure that the children would not subject themselves to an excess of penance which could lead to health risks for them. The zeal of these three children to embrace penance speaks to the seriousness with which they attended to the messages of the Lady. The message was consistently, Pray and do penance. There are some penances which come to us unannounced and unchosen. This was the case, as we saw last month, with the penance imposed on the children by Arturo Santos who imprisoned and tormented them. That penance was not chosen by the children but they did not shrink from it or seek to avoid it. The rope, however, was a penance freely chosen by the children and willingly endured for the sake of the salvation of souls. These young children manifested such a high degree of self-sacrifice and willful determination with regard to penance that Our Lady felt it necessary to lessen their burden.

I suspect that it is not necessary for Our Lady to intervene with us to teach us to diminish the intensity of our prayer, our fasting or our penances. Lucia and Saints Francisco and Jacinta heard the message of the Lady and responded to that message with an energy which is edifying and humbling. We too hear the message of Our Lady, which is the message of Our Lord as well, and yet I suspect that actively seeking opportunities to do penance is not high on our list of priorities.

The course of human history is filled with examples of man straying from the path of love, truth, goodness and light which our Creator sets before us. Each time God’s people strayed He gently called them back to Himself, to His Infinite love and mercy, either by grace or sometimes by sending a messenger to urge them to return to the right path. The Old Testament warnings of the prophets readily come to mind. The Messenger of Divine Mercy, Sister Faustina Kowalska and the children of Fatima are more recent examples.

The enemy of human nature, as Saint Ignatius of Loyola identifies the devil, would like us to believe that God’s just wrath no longer exists and that the age old battle between the spirit and the flesh is a thing of the past. Christ’s admonitions, however, and Mary’s admonitions at Fatima remind us that there is such a thing as God’s just wrath and that the struggle between flesh and spirit which resulted from the original fall are still spiritual realities. Jesus challenged those who strayed from the right path that if they did not repent they would suffer the loss of heaven and the pains of eternal torment. He repeatedly warned that His kingdom was not of this world, that His true followers cannot and must not live in the spirit of the world, and that only those who rejected the spirit of the world and its allurements would be saved! This Fatima Centenary Year is an occasion for us all to reflect again, and very soberly, on the clear words of our Lord Himself: “No man can serve two masters... Enter by the narrow gate. … Not everyone who calls me “Lord, Lord” will enter the kingdom of heaven... But what of the man who hears these words of mine and does not act upon them. He is like a man who was foolish enough to build his house on sand. The rain came down, the floods rose, the wind blew, and beat down on that house; down it fell with a great crash.” (cf. Matthew 7:24 - 7:27) “Unless you do penance, you shall likewise perish.” (Luke 13:5)
Why YouTube Needs Catholics

by Mary Rezac

Denver, Colo., Aug 10 (CNA/EWTN News) - Catholic YouTube junkies of the world, unite—you are needed for the New Evangelization.

That was essentially the message of the recent Catholic YouTubers Hangout, the first-of-its-kind online meeting of dozens of Catholics from around the world who met last month about bringing the Gospel to their YouTube channels.

About 50 channels logged on to take part, hailing mostly from the United States, but also with channels joining from places like Italy, Brazil and Spain.

The hangout started as the brainchild of Daniel Glaze, who is one-half of the channel “That Catholic Couple”—the other half is Daniel’s wife, Ana. On their channel, they show their followers (dubbed “The Donut Squad,” a play on Glaze) all about their life as a young Catholic couple and first-time parents.

Daniel said the idea for the hangout came when he was watching a Catholic YouTube video one day and wondered whether Catholics on YouTube knew each other or ever collaborated together.

Steve the Missionary (aka Steven Lewis) of the “Steve the Missionary” channel, and Maria Mitchell, the producer of the “Ascension Presents” channel, had similar questions. Why weren’t there more Catholics on YouTube, the way there were on other social media platforms like Twitter? Why wasn’t there a Catholic community on the platform?

“(We all) noticed that there really wasn’t a cohesive community of people who create together, react to each other, or collaborate with each other,” Lewis told CNA.

“Daniel was the one who was smart enough to start calling his friends and asking what we wanted to do about it.”

And that’s how the Catholic YouTubers Hangout was born. The free online conference was open to any Catholic channel, regardless of content, and resulting from a recent online meeting of dozens of Catholics from around the world.

Each host of the hangout also gave a keynote address, the main ideas of which can also mostly be found in the possible questions of people interested in the faith, the second is important for spreading the Gospel. The first is important for answering the explicit questions of people interested in the faith, the second is important for spreading the Gospel in new places among the people of the world.”

Lewis, who has been creating videos for his channel since 2013, said he was inspired to start making videos because he was already a major YouTube junkie, as well as a missionary with the Fellowship of Catholic University Students (FOCUS) at the time. He realized there was a need for the Gospel to reach one of his favorite online platforms.

“I love trying to say old truths in new ways. I love seeing and explaining the new ways that deep truths percolate into our lives,” Lewis said.

While many of his videos could fit in a category of apologetics and faith conversations geared towards millennials, they also include things like Lewis’ thoughts on the World Cup, eulogies for closing coffee shops, or his ability to eat bacon on certain Fridays in Lent when some dioceses were granted dispensations and others were not.

Daniel noted that even within his own Catholic-themed channel, the conversations are not necessarily explicitly Catholic, but are about life as a young family, informed by a Catholic view.

“We need more variety of Catholic content on YouTube. We need more Catholic content creators living out their faith and showcasing it through video. For example, my channel ‘That Catholic Couple’ is a vlogging (video blogging) channel where we regularly share what it means to be a young family. Yes, we speak about our faith, but our content isn’t always explicitly Catholic. Plus, we need different perspectives on the platform to put the Gospel in the niche corners of YouTube,” he said.

During the hangout, Lewis said he challenged Catholic YouTubers to do two things: first, to watch and subscribe to each other’s channels, because it helps build community. Secondly, he encouraged them to keep watching their favorite secular videos on YouTube, because it can help creators to hone a more professional style.

“Don’t be afraid of the secular influences on your style,” Lewis said.

“We think of Audrey Assad (a Catholic singer/songwriter) as writing in the tradition of modern praise and worship writers. While that’s true, if you ask her what her musical and lyrical interests are, she’ll tell you about artists like Paul Simon: a secular artist of such quality, that anyone can learn from him,” Lewis said.

Daniel added that the community is important, because it will allow Catholics to push each other to be better. Creating great art is something that the Church used to lead the world in, but has fallen behind in recent years, especially when it comes to creating good video.

“To be frank, the time of bad Catholic video content needs to end,” he said.

And the need for good Catholic video has never been more urgent, as video streaming has exploded in recent years with the boom of smartphones, Lewis added.

“The explosion of streaming video, especially through our phones, means that people are open to the possibilities of what a video can show them. Like any media, streaming videos can be baptized and used to glorify God. Let’s not waste our time!” Lewis said.

“It’s tough because we are currently outnumbered on YouTube, but so were the Apostles, so we’re in good company,” he added. “Also, I really like this new bromance I’ve got with Daniel.”

Daniel said that the hangout was only the beginning, and he plans on continuing to look for opportunities to provide resources to foster community and collaboration among Catholic YouTubers, ultimately to help further the message of the Gospel.

“A good friend of mine once said, ‘conversion of the heart isn’t fostered by one video, but it can start one.’”

Lewis urged all Catholics to share videos and blogs that further the Gospel message. And, if they find a gap somewhere, to fill it.

“Online evangelization is not about getting famous, it’s about seeing a need and addressing it,” he said.

“If you find a video/post/blog that says what you need to say right now, like and share it! If you can’t find that video/post/blog, I guess it’s time for you to make it yourself!”
Reverend Thomas W. Devereaux, passed away on August 6, 2017 at California Pacific Medical Center in San Francisco as the result of complications following surgery. Father Devereaux was born to Dr. John Devereaux and his wife Adele in Port Huron, Michigan, on April 3, 1938. He attended local schools in Port Huron before attending Sacred Heart High School Seminary in Detroit for grades 10 through 12. He did undergraduate studies in Kitchener, Ontario; Kansas City, Kansas; Port Huron and Hardin’s Creek, Kentucky. He did his early studies for the priesthood in Memphis, Michigan and Darlington, New Jersey. He completed his preparation for ordination at the Pontifical College Josephinum in Columbus, Ohio. He was ordained to the presbyterhood at St. Eugene Cathedral, Santa Rosa, on June 1, 1968. After ordination, Father Devereaux became an Associate Pastor at St. Rose of Lima Church in Santa Rosa before moving to Humboldt County to become Associate Pastor at St. Bernard Parish in Eureka and a teacher at St. Bernard High School. During his time in Eureka he also served as Associate Director of Catholic Charities for Humboldt and Del Norte Counties and resided at Sacred Heart Parish in Eureka. He was appointed Pastor of Assumption Parish in Ferndale in 1974, and then Pastor at St. Joseph Parish in Fortuna from 1979 to 1985. He then returned to Sonoma County and served as Pastor at St. Philip Parish in Occidental (1985-1989), St. John the Baptist Parish in Healdsburg (1989-2004) and St. Peter Parish in Cloverdale (2004-2012). On his retirement in 2012 he took up residence at St. Rose Parish in Santa Rosa, where he continued to be actively involved in the life of the parish. In addition to his parish duties, Father Devereaux served Vicar for Spiritual Life of the Diocese from 1978 to 1987 and as Diocesan Director of Ecumenism and Inter-Religious Affairs and Eastern Catholics from 1987 until the time of his death. He was very actively involved in the formation of Permanent Deacons in the diocese and served as a personal spiritual director to many people. In 1987 he became a member of the Equestrian Order of the Holy Sepulcher of Jerusalem, in which he held the rank of Knight-Commander at the time of his death. He continued his education beyond his seminary studies and earned a Doctorate in Ministry from the University of Notre Dame and a PhD from the Graduate Theological Foundation (which included studies at Oxford University, England). He was a voracious reader and accumulated a very wide-ranging library; he travelled extensively and enjoyed taking photographs on his travels; he also enjoyed painting, picture-framing, live classical music, and keeping up regular correspondence with people he had met in many places around the world. Father Devereaux was predeceased by his parents and is survived by his sisters Mary, Barbara, and Joan and his brother James, as well as by numerous nieces, nephews, grandnieces and grand-nephews. He is also remembered very fondly by the many parishioners to whom he ministered over nearly five decades of faithful and dedicated priestly service in the Diocese of Santa Rosa. May he rest in peace. There was a Vigil Service on August 15th, and the Funeral Mass (followed by a reception in the parish hall) was celebrated at St. Rose Church on Wednesday, August 16th.

Published in Eureka Times-Standard on Aug. 13, 2017

(Youth Gathering, cont. from page 1)

Fr. David Jenuwine from St. Apollinaris was asked to process the Blessed Sacrament through the throngs of teenagers during Saturday night’s Adoration.

Spirited turnout at inaugural NorCal youth event in Hayward
From the Catholic Voice - Oakland by Michele Jurich Staff writer – The Catholic Voice

About 1,000 teenagers—the official count was 995—and their chaperones rocked the bleachers of Cal State East Bay’s gym at a Saturday morning hour when most would expect to find 13- to 18-year-olds still sleeping. They were wide awake, singing along with Christian rock musicians as they waited for Mass to begin.

Their wakefulness was all the more astonishing, given reports by diocesan priests that they had been hearing confessions until 11:30 p.m. Friday. Organizers said confessions were supposed to end at 11 p.m., but the priests were willing to stay later.

Bishop Larry Silva of Honolulu, center, attends the Steubenville NorCal Catholic Youth Conference in Hayward.

Welcome to the Steubenville NorCal Catholic Youth Conference, the first time the event, a collaboration of the Pontifical College Josephinum in Columbus, Ohio; and Life Teen, which describes itself as a movement within the Roman Catholic Church, to lead teenagers and their families into a deeper relationship with Jesus Christ and His Church, has been held in the East Bay.

Emphasis is on movement. There appeared to be no sitting on the sidelines at the July 28-30 event, which drew teens and their chaperones from as far away as Honolulu. The Diocese of Oakland was well represented, with youth groups from at least 16 parishes taking part in Masses, Eucharistic Adoration and Procession, musical performances, speakers and ample opportunities for Confession.

“Adoration makes everything better”, said Giovanni Alvarez, a recent high school graduate and a parishioner at Immaculate Heart of Mary in Brentwood, who said he had never been to a conference this size. “This is 1,000 in a room,” he said, but it still felt personal.

Michaela Price, 18, of the same parish said it was a joy to be with like-minded people. “We all want the same thing”, she said.

Sheila Murray, a first-time chaperone, said she had never been to a conference this size. “This was a hopeful sign. Some of the other events such as this one nationwide draw in the thousands; that could happen in Northern California, he said. On Sunday, at the conclusion of the events, all the teens who might be discerning a vocation to religious life or the priesthood went to the stage for prayer. Rev. Wayne Campbell, the Diocese of Oakland’s voca- tion director, said he had heard from several young men who attended the event. They will be invited to join a monthly group for young men, high school graduates and older, who are discerning a call to the priesthood.

The teens were active participants in the Mass, with the words of songs and responses to prayers projected on big screens above the altar. At the Eucharistic Prayer, many found a way to kneel in the narrow bleachers. “I’m very uplifted by seeing so many young people turn out, all encouraged by their parish leaders, so many priests here, pastors supporting their youth,” Bishop Barber said after Mass.

“It just shows what a thirst there is in our youth for the authentic Christ, through the sacraments of the church—prayer, Confession, Holy Communion. That’s what the kids are taking away from here. That’s not the only believer on the block. They’re not the only believer on the block. They’re supported by each other,” he said. “I hope we have it again,” he said. “I hope it grows. And it’s good to have neighboring dioceses here.”

A return is likely, said John Beaulieu of Franciscan University, which is responsible for the programming at the event. The initial conference drawing 1,000 is a hopeful sign. Some of the other events such as this nationwide draw in the thousands; that could happen in Northern California, he said. On Sunday, at the conclusion of the events, all the teens who might be discerning a vocation to religious life or the priesthood went to the stage for prayer. Rev. Wayne Campbell, the Diocese of Oakland’s voca- tion director, said he had heard from several young men who attended the event. They will be invited to join a monthly group for young men, high school graduates and older, who are discerning a call to the priesthood.

Published in Eureka Times-Standard on Aug. 13, 2017
Amid Nationwide Controversy, St Junipero Serra Statue Vandalized in L.A.

Los Angeles, Calif., Aug 22 (CNA/EWTN News) - A statue of St. Junipero Serra in a Los Angeles public park appeared to have been vandalized last week in a time of national debate about historical statues.

The statue portrays the Franciscan friar in a favorable light, with his arm on the shoulder of an indigenous child. The park is across the street from the Mission San Fernando in Mission Hills community of Los Angeles. The mission was founded by Fr. Fermin Lasuen, another Franciscan, in 1797.

A picture of the statue was circulated on social media, showing it spray-painted red with the word "murder" written on the priest in white.

City officials did not confirm to Los Angeles news station CBS2 that the photo was authentic or that the statue was cleaned. However, a CBS2 reporter at the scene said there was red paint on the arm of the priest's statue and a swastika on the statue of the child.

St. Junipero, a Franciscan missionary from Spain, founded nine Catholic missions in California in the late 1700s. His missions helped convert many native Californians to Christianity and taught them new technologies.

Most of the missions he founded would go on to become the centers of major cities in the state, as did other Franciscan-founded missions. The priest carried on his work despite a painful wound to his leg.

He died in 1784 at Mission San Carlos Borroméo del Carmelo in what is now California.


"He was excited about blazing trails, going forth to meet many people, learning and valuing their particular customs and ways of life," Pope Francis said.

"He learned how to bring to birth and nurture God's life in the faces of everyone he met; he made them his brothers and sisters."

"Junipero sought to defend the dignity of the native community, to protect it from those who had mistreated and abused it. Mistratements and wrongs which today still trouble us, especially because of the hurt which they cause in the lives of many people," the Pope added.

In Los Angeles last week, passerby Cristian Mendoza criticized the vandalism.

"Everyone's entitled to their own public opinions and thoughts," Mendoza told CBS2. "But once it gets to this level I don't think it's right."

CBS2 quoted another passerby, Christian Ramirez, who said he thought the statue should be taken down and replaced with a statue he thought would show "appreciation to the native people that live here." He suggested it represented a "violent history."

Several California legislators have unsuccessfully pushed to remove the statue of St. Junipero Serra from the U.S. Capitol's National Statuary Hall.

Some of St. Junipero Serra's critics object to the forced confinement of some indigenous peoples in the missions he founded, as well as corporal punishment inflicted there, saying they are causes to dismiss the saint. Some also criticize his association with Spanish colonialism.

His defenders note St. Junipero Serra's defense of native peoples at a time when Spanish soldiers and other officials could easily abuse them. At one point, he opposed the death sentence for a man who had killed one of his fellow missionaries in an uprising.

Many native peoples attended his burial and openly wept at his death.

The vandalism of the saint's statue comes amid controversy over the fate of statues honoring leading figures of the Confederate States of America and the Reconstruction era.

In Charlottesville, Virginia, several hundred demonstrators gathered from around the country on Aug. 11 to protest the removal of a statue of General Robert E. Lee from a city park. The rally drew white supremacists, neo-Nazis, and Ku Klux Klan members. Many waved the Confederate battle flag and at least one demonstrator waved a Nazi flag.

The demonstration was set to continue the next day, attracting many counter-protesters. Both groups skirmished with each other, leading authorities to declare the assembly unlawful and to order the crowds to disperse.

An hour later, one rally attendee, 20-year-old James Alex Fields, allegedly drove into a crowd of counter-protesters, killing 32-year-old Heather Heyer and seriously injuring several others.

The incident prompted many peaceful responses, as well as some attacks on Confederate statues and other public monuments.

A statue of St. Joan of Arc had been vandalized in New Orleans by an unknown person or persons sometime in late April or early May, with graffiti reading "tear it down." It followed controversy in the city about the removal of monuments to the Confederacy and the Reconstruction era.

In Baltimore, the oldest U.S. statue of the explorer Christopher Columbus, erected in 1792, was also vandalized this month. A video posted to YouTube claiming responsibility for the incident blamed Columbus for "a centuries-old wave of terrorism, murder, genocide, rape, slavery, ecological degradation and capitalist exploitation of labor in the Americas."

Many such statues were set up by U.S. Catholics in the late 19th and early 20th centuries to mark his role in opening the New World to Europeans, at a time when many leading Americans denigrated Catholic figures.
Liturgical Conference With Cardinal Burke Draws Attendees From Across Country

MEDFORD — Portland Archbishop Alexander Sample received loud applause and cheers when he proclaimed, “Every priest and seminarian should learn the extraordinary form of the Mass.”

More than 400 people from around the country descended on Sacred Heart Parish here for the 2017 Sacred Liturgy Conference, held July 12-15.

The number of attendees far exceeded that of previous conferences and could be attributed to the special guests serving as conference faculty. These included Cardinal Raymond Burke, former St. Louis archbishop; Archbishop Sample; Bishop Robert Vasa of Santa Rosa, California; and San Francisco Archbishop Salvatore Cordileone.

The conference, sponsored by Portland-based Schola Cantus Angelorum, focused on church history and Gregorian chant and its place in sacred liturgy.

Conference attendees were able to attend lectures, Gregorian chant workshops and four traditional Masses celebrated by the bishops and cardinal.

Letter to the Editor

From Amy Canacho, Cumming, Georgia

I read an article about you requesting every church in your diocese to be consecrated to the Immaculate Heart of Mary. Thank you! In a time of extreme confusion and outright apostasy, I thank you - oh shepherd of Mother Church - for your fidelity and courage to this initiative. I am not in your diocese, but I still want to thank you. Every little bit helps Mother Church and the faith of the simple, lay Catholic. May God continue to bless you with courage and faith!

From Therese Mughannam-Walrath St. Rose Parish

I read with great interest the News Brief in the June issue of NCC “On Israel-Palestine Conflict, The Church Cannot Stay Quiet, Bishops Say”. I had the honor of meeting the Catholic Patriarch Emeritus of Jerusalem, Michel Sabbah, reported in your article, when I attended a conference on the subject in Bethlehem in 2011. His Beatitude, who is a native Palestinian, spoke movingly about the suffering of Palestinians under Israeli occupation since 1967.

Heartening indeed that North Coast Catholic spreads the cry for justice of our brothers and sisters, languishing in the land where Jesus lived his earthly life. Indigenous Christian and Muslim Palestinian there struggle to survive under Israeli political systems, which for decades have denied them dignity and basic human rights. We are complicit in that tragedy by our ignorance. This article helps to remedy that by speaking truth to injustice. For peace is never possible without justice.

Liturgical Conference With Cardinal Burke Draws Attendees From Across Country

by Elisha Valladares-Cormier (The Catholic Sentinel)

by Chris Lyford

Yes, I am opposed to Liberalism, Marxism, Anarchism, and Fascism. I am also opposed to the use of the traditional left-right spectrum to describe my religious beliefs. The truth is, I either believe in what the Catholic Church teaches to be true, or I disagree with it. And if, as a Baptized and Confirmed Catholic, I disagree with what the Church teaches through my actions, I place myself outside of the Church (the Body of Christ is, by definition, sinless). Only repentance and the Sacrament of Reconciliation provide the doorway for me to re-enter.

I am a sinner always falling, always praying for the grace to get up one more time. And I especially pray for the grace to never deny the objective truth of my sins. This crazy dance between my loving and Merciful Father, and my constantly turning and re-turning at times may seem like a futile activity. But it is the only activity that makes sense to me in the light of my condition. If I didn’t jump at the chance to have God’s forgiveness again I’d be ‘dumb as a post’.

And so I dance. And I fall more in love with each turn and return. I hope that this dance, by the grace of God, makes sense to the people who see. I have also been known to spell it out as clearly as possible to anyone who will listen, so that they too, will experience in their hearts and minds, the eternal invitation to their own dance.

I do know that being a wallflower is worse, why show up at the dance and not dance? Doing nothing is worse than doing something with the hopes that good comes out of it. We are called to persuade others of the beauty of the Gospel with every fiber of our being. However, the moment we resort to violence kind (words included), we lose. Violence starts in the heart, but it is controlled by the mind in other words, it’s a free choice. If both sides use violence; both sides lose. Think of Mary, and Jesus as perfect examples in our current season of how to take the next right step.

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

(Hurricane Harvey, cont. from page 1)

with my brother bishops in this area of the country, I call on people of faith to pray for all of those who have been impacted by this hurricane, and I ask people of good will to stand with the victims and their families. "May God, the Lord of mercy and compassion, protect all who are still in danger, and bring to safety those who are missing. May He care in a special way for all who are missing. May He care in a special way for those who were already homeless, or without support and resources, before this disaster, " the cardinal said. The cardinal said the storm was “catastrophic and devastating” and many dioceses have been affected. Hurricane Harvey made landfall Friday night as a Category 4 storm. It has killed at least two people. More than 1,000 had to be rescued. Many thousands are trapped by the water, CNN reports. Although the hurricane has been downgraded to a tropical storm, the National Weather Service said the flooding was catastrophic, unprecedented and expected to continue for days. Up to 50 inches of rain could fall on some parts of Texas. Several international airports in Texas, and a Houston hospital has evacuated after flooding caused power loss. The City of Dallas has said it will turn its convention center into a shelter to host up to 5,000 evacuees. Cardinal DiNardo said the U.S. bishops’ conference is working closely with local dioceses, Catholic Charities USA and St. Vincent de Paul societies, as well as other relief organizations. The bishops’ conference will share more information about how best to aid hurricane victims. The cardinal prayed in thanksgiving for the first responders who have put their lives at risk. “We include in our intentions the everyday heroes reaching out to help their neighbors in need, those who, like the Good Samaritan, cannot walk by a person in need without offering their hand in aid,” he said. Cardinal DiNardo concluded with a general prayer: “May God bless you and your families this day and always,” he said.

(see Cardinal Burke, page 11)
The Key Is the Perspective Of The Child

by Julie Sparacio

I had a conversation recently with some volunteers at a parish. They disagreed with the pastors decision to restrict certain activities with children. It was an interesting discussion, with arguments about culture and tradition, and 'this is what we have done for years.' It occurred to me that sometimes we get caught up in the restrictions and forget what it is really all about.

The Charter for the Protection of Children and Young People came about because of the Boston Globe stories about the sexual abuse scandal in the Church. The Bishops wanted people to know that they were committed to changing, to being transparent, and to protecting children. The Charter is filled with things we must do—things we now do well. But in implementing the must dos, we forget to emphasize the why. Is it to protect the Church? Yes. Is it to change so that what happened before won’t happen again? Yes. But first and foremost, it is a recognition of the egregious harm that was done, and it is a commitment to not let that happen again. In other words, it is a commitment to protect children. And I think we forget that sometimes.

Our Pastors understand this, and many have taken a look at their parish and determined who must comply with Safe Environment requirements. They look at who must, and who they determine should also be screened and trained. They go above and beyond the minimum, and require anyone that a child might deem safe as someone that needs to fulfill the requirements. It isn’t about how well they know the person or how long that person has been working or volunteering. They get in that order to build a wall of protection, you have to make the rules apply equally to all. If you make an exception for one, then another, then the wolf sneaks in. And make no mistake, predators are looking for where children are gathered and seeking a way in.

The key is the perspective of the child. If a child sees someone volunteering at church, the unspoken message is that this person must be okay. After all—they work for the church. If a child sees someone volunteering at church, the unspoken message is that this person must be okay. After all—they work for the Church! Is it a commitment to God-right? So when we are looking around and determining who must fulfill the requirements, the question is “in this activity, in this situation, would a child think this person is trustworthy?” If the answer is yes, then the requirements apply to that person. I applaud our pastors for understanding this and looking at volunteers from that perspective. And I applaud all volunteers who also understand this and want to make sure that wall, that fence around our children is solid. We need to understand that no exceptions means that no one can sneak through, and that makes our parishes and schools safer for our children.

When it comes to activities, it is a little more difficult. The problem is that we don’t know the history of every child we are dealing with. How horrible any of us would feel, if we inadvertently caused trauma to a child we didn’t know was being abused—by the wrong touch! How awful for the volunteer, to have a simple activity that involved some physical contact, be accused of wrong doing, because the child was triggered by the touch! Worse, how horrific, if in spite of our screening, someone got through, and behaved inappropriately with a child, because we gave them access and allowed it to be under the guise of an ‘activity’.

I think what all us-clergy, employees and volunteers—need to keep foremost in our minds, is that the point of all of this is to protect children. We need to commit and promise, to each child—“not on my watch.”

The world-famous International Pilgrim Virgin Statue of Fatima Visits the Diocese of Santa Rosa

by Barbara McCall, St. Eugene’s Parish

The world-famous International Pilgrim Virgin Statue of Fatima tour came to the Diocese of Santa Rosa as part of a two year Fatima Centennial U.S. Tour for Peace, which began on March 21, 2016 and continues until December 20, 2017. Visiting St. Mary’s Ukiah earlier in the Month, the Cathedral of St. Eugene on August 18 & 19, and Napâ’s St. Apollinaris Church on August 19 & 20, many hearts were touched by the beauty of the statue, which was sculpted according to a description of Our Lady when she revealed herself to the young shepherds in 1917. According to the International Pilgrim Statue Tour website, “The International Pilgrim Virgin Statue is one of two “twin” statues sculpted in 1947 by José Thedim to reflect the precise instructions of Sister Lucia. The first statue is on display at the Basilica of Our Lady of Fatima in Portugal. The second “twin” statue was blessed by the Bishop of Leiria, Fatima, on October 13, 1947, and was commissioned to serve as the Pilgrim Virgin, touring and bringing the blessings of Fatima to the world.”

The Santa Rosa portion of the tour began at 2:00 pm on Friday, August 18th, with a large crowd participating in a solemn procession around the parish grounds of St. Eugene’s and into the Cathedral, where it was crowned by cathedral Rector, Fr. Frank Epperson. Fr. Epperson then led the faithful in praying the Rosary which was followed by a talk by Mr. John Galten, entitled, “Our Lady’s Peace Plan.” Confessions were heard and were followed by another talk given by Fr. Daniel Roa, Parochial Vicar, on “Our Lady and the Book of Revelation.” A Spanish Mass followed and then the statue was taken to the convent of the Marian Sisters of Santa Rosa, where it stayed the night.

Being brought back to the Cathedral in time for the 8:00 am Mass, statue caretaker, Larry Maginot, gave a final talk about the Fatima message as “a nation-wide call to prayer and penance for peace in our nation and conversion of hearts.” He reminded all of us that, “the tour and your prayers will create an outpouring of grace to allow Our Lady of Fatima to claim her dominion over our country through her Immaculate Heart. The purpose of the Pilgrim Virgin Statue tours is to bring the graces of Fatima and Our Lady’s message of hope, peace and salvation to the millions who have never made a pilgrimage to Fatima itself.” Fr. Epperson expressed his appreciation in having the statue visit the Cathedral and hoped that in these trying times, “people will take heart from the fact that the Mother of God still offers her Immaculate Heart and her gentle hand to bring us back to Jesus and to ultimately change our lives through prayer and penance.” Most Sacred Heart of Jesus, have mercy on us! Immaculate Heart of Mary, pray for us! St. Michael, the Archangel, defend us in the day of battle!”
“Our mission is to restore and improve community by inspiring those affected by crime to achieve individual healing through self-knowledge, empathy, and spiritual growth,” Deacon Storm says.

The ministry includes support, education, and pastoral interaction with inmates; support for families; community and church education and advocacy; and advocacy for healing of victims, offenders, families, and first responders. Deacon Storm says, “We’re not whitewashing crime. This is about accountability. But we talk about the dignity of all human people. It’s not a matter of us OR them, but us AND them. There is more that we have in common than what keeps us separate.”

The program began in 1993 as a diocesan detention ministry and expanded with the promulgation of Responsibility, Rehabilitation, and Restoration: A Catholic Perspective on Crime and Criminal Justice, a statement issued in 2000 by the United States Conference of Catholic Bishops. The Catholic Restorative Justice Ministry grew beyond a basic prison ministry to become an association of the faithful focused on the document’s call to respond to all who have been harmed by crime. Within the diocese, detention facilities include one state prison, one state mental hospital for the criminally insane, six state corrections and rehabilitation camps, six county jails and satellite facilities, and six juvenile detention facilities.

Deacon Storm and his office manager are the part-time staff of the ministry. They work with 30 trained volunteers who serve in social, catechetical, organizational, and advocacy roles. The deacon, who was ordained in 2013, is a former member of the ministry’s board. He retired from a 35-year career in law enforcement that included work as a county court investigator and federal probation officer.

New volunteers make individual “friendly visits” to people in the jail. The “through the glass” visits give volunteers a nonthreatening way to experience the jail environment and help alleviate the isolation of the offenders, Deacon Storm says.

“This is pre-evangelization at its finest. We visit because we’re Catholic.

Eventually we have the opportunity to explain that we’re human and believe people have value and do not have to be defined by their crimes,” Deacon Storm says. Some of the volunteers are crime victims who participated in a restorative justice program; others are professionals who want to put their skills to use in a different context.

The Catholic Restorative Justice Ministry operates a growing Victim Offender Education Group Program (VOEG) at Pelican Bay State Prison. Deacon Storm describes this as a slow process to help incarcerated individuals develop insight into the underlying circumstances of their lives and the choices that led them to prison.

“The truism ‘Hurt people hurt people’ is borne out here. These people learned how to be violent by what was done to them and they never saw an alternative,” Deacon Storm says.

“We help them self-identify patterns of negative behavior and begin to replace them with healthier ways of thinking and behaving. Almost every-one who commits a crime is seeking something good, but the way they do it looks to their own survival and gain and not at the needs, rights and safety of others,” he says.

Grief and loss, shame and guilt, are common feelings experienced by offenders and people working with them in the ministry. In some ways, sin and crime are analogous, Deacon Storm says. However, while sinners have an opportunity for sacramental reconciliation, offenders do not always have an option to reconcile with those they have hurt.

The ministry offers a gradual program of conversation that helps offenders see themselves as people who can be loved. It also sustains those who are Catholic with Eucharist and Sunday services. “We’ll bring more people to church with hope and joy than with a dour countenance and ‘reading the riot act,’” Deacon Storm said.

John C. was incarcerated at various facilities for 20 of his 65 years. He was homeless when he was released from prison last year. Deacon Storm helped him secure a home, reintegrate into the community and reinforce his commitment to lead a lawful lifestyle.

“Deacon Storm is helping me get my life together. I’ve got a good thing going and I better not mess it up,” he says.

Mr. and Mrs. Z. attended a restorative justice talk at their parish, and invited Deacon Storm to make a presentation to a local fraternal organization. Subsequently, they tapped him to visit a young relative in the county jail. The inmate appreciated the encouraging visit, because the deacon’s ministry was perhaps even more important to the family, to whom he offered comfort and an orientation to the complex criminal justice system.

The Catholic Restorative Justice Ministry also provides volunteers, crafts, and snacks for the “Get on the Bus” program organized by other local groups. The initiative brings families to visit offenders on visiting days, especially near Mother’s and Father’s Days. “Imprisonment is a serious impediment to continuing family relationships and anything that can be done to help maintain the relationship should be done,” Deacon Storm said. “The children, the parents, and the institutions all benefit from visitation programs.”

Deacon Storm sees glimmers of hope in the prison population. Offenders in the Victim Offender Education Group are trying to figure what they need to do to succeed in life. Near the end of the 52-week program, each offender has a facilitated dialogue with a surrogate victim who was harmed by the type of crime the offender committed. Deacon Storm says the immediate measure of success is whether the inmate can articulate accountability for his or her actions, understands the impacts of the crime, expresses empathy for the victims and the other offender participants, and commits to harming no one in the future. Long-term success is harder to measure, although anecdotal evidence is encouraging, he says.

In addition, Deacon Storm says young volunteer participants are impacted by the ministry. “When youths are exposed to the concept of restorative justice, with its holistic approach of healing harms, they get it. Restoration makes better sense to them than retribution,” he explains.

Catholic Home Missions covers approximately 40 percent of the Catholic Restorative Justice Ministry budget. Bishop Robert F. Vasa of Santa Rosa, says, “The Catholic Home Missions grants make it possible for the diocese to fund this ministry. Deacon Storm provides invaluable service and-apprises me of chaplaincy needs and local and statewide initiatives regarding Restorative Justice, prison ministry, and community concerns. In the present era of growing tension between law enforcement and communities, his expertise is especially valuable to me.”
As I read reports of the violence in Charlottesville, Virginia, between white supremacists and their opponents, it brought back memories of my own battle-scarred past. As an angry young man in my native England, I had joined a white supremacist party and was involved in many bruising battles on the streets. I had rejoiced when a counterdemonstrator was killed at one of our meetings and mourned when a friend of mine, a neo-Nazi colleague, had died after being hit on the head at another riotous demonstration.

In those days, I relished the violence, hoping for a full-blown race war. As the editor of a white supremacist magazine, I sought to incite racial hatred and was sentenced to prison twice, spending my 21st and 25th birthdays in prison. It was, therefore, with an unsettling sense of déjà vu that I watched the events in Charlottesville unfold. I had seen it all before, not merely as a passive spectator watching it happen on television, but as an active participant, feeling the rage and the anger and experiencing the violence firsthand.

Having once been in the same place and the same psychology, I can say that white supremacists, and having experienced their sense of outrage and alienated anger, I hope that I can offer some insights into why such people feel the way that they do and what we can do to heal the wounds of our broken culture. In order to do so, I will need to retrace my own steps, recalling how I ended up in a world of racism and bigotry — although, in all honesty, I learned much of my racism at my father’s knee. It was nurtured in the culture of relativism at the public high school I attended. There was no suggestion that young men and women should be taught virtue; no suggestion that the real meaning of love was not self-gratification, but the laying down of one’s life for another; no suggestion that there was a God or, if there was, that he was relevant to our lives.

Christianity, if it was mentioned at all in the classroom, was snubbed at by the teachers, almost all of whom seemed to be agnostics or atheists, and several of whom were avowed Marxists. This secularized education is not that dissimilar to the education that many young people receive today in the United States. In public schools laboring under the demands of the dictatorship of relativism, there is no room for an education in virtue. Indeed, “virtue” as a word is effectively banished from the classroom, and specific virtues, such as chastity and humility, are actively frowned upon or ridiculed.

What is taught is a spirit of rebellion against traditional concepts of goodness, truth and beauty. In this vicious and vacuous environment, it is inevitable that vice will fill the virtue-free void. If we will not teach goodness, truth and beauty, we cannot avoid breeding viciousness, falsehood and ugliness, and this will include the rise of pride in all its ugly manifestations, including pride in one’s own perceived racial identity.

The problem is that relativism elevates feeling over reason. If it’s all about me and my feelings and not about my place in an objective reality of which I am only a small part, I am “free” to pick and choose the “self” that I selfishly desire. For some, a small minority, this might be rooted in something to do with “sexualit y”; for others, and potentially a much larger number of people, this will be rooted in a sense of tribal or racial identity. It is in this atmosphere of relativism, in which reality is narcissistically self-defined, that pride runs rampant, not least of which is racial pride, the hateful, often violent type of which we saw in Charlottesville.

In my own case, the pride that was ruling and ruining my life was challenged by its engagement with objective reality with authentic reason. Discovering the works of G.K. Chesterton, Hilaire Belloc, C.S. Lewis, Blessed John Henry Newman and, eventually, during my second prison sentence, the works of Thomas Aquinas, I began to perceive reality as something much bigger than the pathetic world of racist ideology that I had self-constructed.

It is for this reason that I believe strongly, with St. John Paul II and Benedict XVI, that the Church can only effectively evangelize a culture dominated by relativism with the power of fides et ratio, of a faith which is indissolubly wedded to reason. The narcissism of relativism imprisons the self within the prison of the self itself; reason liberates the self, enabling it to stretch into the glorious cosmos that exists beyond itself.

In short and in sum, racism and other manifestations of pride need to be countered by an encounter with reason. There is, however, one other force that helped me overcome my pride—and that is the power of love.

In my days of pride, I hated my enemies, and I expected my enemies to hate me. It was the old law of: an eye for an eye. You hurt me and I hurt you. You hate me and I hate you. Hate breeding hatred. Picture the scenes of demonstrators and counterdemonstrators in Charlottesville, venting their spleens against each other, screaming their hatred at each other, each feeding off the other’s frenzy.

The way out of this deadly spiral is to go beyond the love of neighbor, as necessary as that is, and to begin to love our enemies. Why such people feel the way that they do and what we can do to heal the wounds of our broken culture.

In my book Race With the Devil: My Journey From Racial Hatred to Rational Love, I recall three separate occasions when I confronted an enemy with hatred and enmity and received in return love and friendship. In each case, the receiving of love when I was expecting hatred sowed seeds of healing in my hate-battered heart.

Make no mistake about it, love is a powerful weapon against our enemies. Hatred hurts our enemies, but it doesn’t stop them from being enemies; on the contrary, it enfurthers their hatred and increases their enmity. Love, on the other hand, does not hurt our enemies; it only hurts their hatred. And in hurting their hatred, it heals their hearts, turning the enemy into a friend.

This is the challenge we face in the wake of the horrors of Charlottesville. It is to love our enemies. We should not demonize the white supremacist or the abortionist, but should love them into submission. We should not prey on them but should pray for them, hoping that, in the future, by the grace of God, we can pray with them.

As for James Alex Fields, the angry and hate-filled young man who has been accused of driving his car into counterdemonstrators in Charlottesville, I know all too well that he is what I was. He is not beyond the love of God, nor should he be beyond the love of his neighbors or his enemies. We should pray for him as we pray for his victims.

Joseph Pearce is a senior editor with the Augustine Institute. His book, Race With the Devil: My Journey from Racial Hatred to Rational Love, is available from Saint Benedict Press.
EWTN’s ‘Called and Chosen’ Fr. Vincent R. Capodanno’ Showcases Military Chaplain’s Heroics On & Off Battlefield

Iroldale, AL (EWTN) – EWTN is proud to announce the premiere of “ Called and Chosen – Father Vincent R. Capodanno.” This EWTN original docudrama depicts the life of a former Maryknoll missionary turned military chaplain, who died at the age of 38 on the killing fields of Vietnam administering the sacraments and pulling others to safety. The film premieres 10 p.m. ET, Wednesday, Aug. 30, with encores at 3 p.m. ET, Saturday, Sept. 2; and 3 p.m. ET, Monday, Sept. 4. (Find EWTN at www.ewtn.com/channelfinder.)

“For several years now, EWTN has been focused on creating more original, high quality movies, documentaries, and docudramas,” said EWTN Chairman and Chief Executive Officer Michael P. Warsaw. “We are especially proud of this docudrama, which shows that this extraordinary priest gave his life, not because he cared about the politics of war, but because he cared about the men who were dying on those fields; men who needed God and the sacraments; men who needed what only a Catholic priest who was unafraid to die could give them.”

“ Called and Chosen” was filmed in New York and California with James Kelty, who has written and directed a number of films for EWTN, including the award-winning “Kateri.”

Kelty will be among the guests interviewed in the special “EWTN Live” which airs at 8 p.m. ET, the night of the premiere. Other special guests will be George J. Phillips, Chairman of the Board of the Father Capodanno Guild (who served with the priest and whose testimony is also in the film); and Mary Preece, Vice-Postulator of Cause of Father Vincent R. Capodanno.

“Not only was Father Capodanno a hero, he was one of those people who had charisma while still being a very humble person,” Kelty said. “People just wanted to be around him—everyone who knew him told me that.”

“ Called and Chosen” is most riveting in the last hour of the 90-minute film, which intersperses the testimonies of those Marines with whom Fr. Capodanno served with realistic battle scenes that put viewers into the heart of the action. We see a Military Chaplain who went into battle – even though it wasn’t required of him – armed only with the weapon of his faith.

Father Capodanno died exactly where he wanted to be, where he knew God willed him to be. As one Marine who served with him said upon seeing Father’s body: “Every other American I had seen killed had a very terrified look on their face. He was at peace.”

John Ekson, EWTN’s Director of Program Acquisitions and Co-Productions, sums up the film’s likely impact on viewers. “After watching the heroism of this Military Chaplain, viewers will be encouraged to take to heart the message that Father Capodanno imparted to his men before they went into what would be this young priest’s final battle. It was: ‘Do not be afraid this day, for God is with us.’”

EWTN Global Catholic Network, in its 37th year, is the largest religious media network in the world. EWTN’s 11 TV channels are broadcast in multiple languages 24 hours a day, seven days a week to over 268 million television households in more than 145 countries and territories. EWTN services also include radio services transmitted through SIRIUS/XM, iHeart Radio, and over 500 domestic and international AM & FM radio affiliates; a worldwide short-wave radio service; the largest Catholic website in the U.S.; electronic and print news services, including “The National Catholic Register” newspaper, and two global wire services; as well as a publishing arm.
Time for Action!

Spread the word about the 33 Days to Morning Glory Free Video series, as well as the Diocesan web page with all the resources (posters, links, and an introduction for each week by Bishop Vasa)!

that Gregorian chant can have on a priest. Using his personal experience, Father Lange described how his love for God is awakened in a different way when he celebrates Mass accompanied by chant.

Archbishop Sample delivered a lecture similar to one he gave earlier this year while at the International Liturgical Conference in Cologne, Germany. In it, the Portland shepherd remarked feeling cheated upon being unable to celebrate the traditional Latin liturgy until Pope Benedict XVI “released” it with his apostolic letter “Summorum Pontificum” in 2007.

Despite the flow of workshops and lectures, there were many opportunities for conference attendees to interact with each other and with the special guests. A stream of people congregated around the bishops and Cardinal Burke for the opportunity to snap a photo, obtain an autograph or receive a blessing.

Attendees came from all corners of the United States and even from Puerto Rico. Alan Aversa, who traveled to Medford from Arizona, remarked that the interactions allowed him to see how the liturgy has affected different people. “It shows that God works in mysterious ways,” Aversa said.

Msgr. Gerard O’Connor, a Massachusetts priest and newly hired director of the Office for Divine Worship for the Archdiocese of Portland, remarked that the conference highlights a continuance from the extraordinary form to the ordinary form.

All four Masses celebrated for conference attendees left Sacred Heart Parish packed, with the highlight for many being the celebration of a pontifical high Mass by Cardinal Burke on Friday night. During his homily, the cardinal thanked those in attendance for their dedication to the sacred liturgy.

“The perfection of religion is to do the simple things, such as celebrating the Mass, in a perfect manner,” he said.

The cardinal later commended the conference as a whole, calling it an efficacious work in the church. “This is an impressive gathering, and it speaks to a growing desire by the faithful to enter into sacred worship and therefore to live holier lives.”

At the final dinner with the special guests it was announced that the 2018 Sacred Liturgy Conference will be held June 27-30 at St. Joseph Church in Salem.

Guests will include Archbishop Sample, Msgr. O’Connor and former papal master of ceremonies Msgr. John Cihak. ✧
Free Online Video Series Starts in September!

Prepare for your personal Consecration to Jesus through Mary by watching this free online video series. All members of the Santa Rosa Diocese have two months of free access to “33 Days To Morning Glory”.

Go to www.srdiocese.org/33days to see the links for each week. Use the sign in email: santarosa@formed.org and the password Formed17.

Bishop Vasa’s Letter

My Dear People of God of the Diocese of Santa Rosa:

During this Centenary Year of the Apparition of the Blessed Virgin Mary at Fatima it is my desire to have the Diocese of Santa Rosa and every Parish and Mission of the Diocese Consecrated or Dedicated to Mary. The plan is to have this Consecration done after all Sunday Masses on Saturday, December 9 and Sunday, December 10. Additionally, it would be most proper to have the same Consecration after all Masses on December 8, the Solemnity of the Immaculate Conception and again on December 12, the Feast of Our Lady of Guadalupe. The need or desire to add these days is to be determined by each Pastor.

The Act of Consecration is very similar to the Morning Offering except that it is more solemn and centered on Mary. In the Morning Offering, we state: “O Jesus, through the Immaculate Heart of Mary, I offer You my prayers, works, joys and sufferings of this day for all the intentions of Your Sacred Heart, in union with the Holy Sacrifice of the Mass throughout the world, in reparation for my sins, for the intentions of all my relatives and friends, and in particular for the intentions of the Holy Father”.

In our Consecration we state: “We consecrate to you (Mary) our very being and our whole life; all that we have, all that we love, all that we are.”

Saint Pope John Paul II also refers this Consecration as an Entrustment. It is an act of trust in the love God has for us and in the love our Blessed Mother has for us. We Entrust ourselves to Her maternal care with profound confidence and love. We trust that, having given over everything we have and are to Her protection and even Her dominion, we then rely on Her to distribute merits and graces where they are most needed. At the same time we manifest a deep confidence that those, for whom we have special affection, including ourselves, will never be neglected in the spiritual distribution.

Beginning next Sunday, September 3 you will be able to access, on-line, the program which has been distributed to Parishes earlier in the year, namely, 33 Days to Morning Glory. This is a Marian Consecration Preparation Program and, as the name suggests, it is just over one month in length.

Next weekend, September 2-3, you will be given the internet link, the access code and the password so that you, your family or your prayer group can listen to the Video presentations of Father Michael Gaitley, MCI and access the reading material by way of the Internet. Each week for five weeks you will be directed to the next step in the Preparation Process.

If you begin on September 3, you will be able to make a personal Consecration prior to the Diocesan / Parish / Mission Consecration. This would make the December event much more significant for you as you join with your brothers and sisters throughout the Diocese in consecrating themselves and the Diocese / Parish / Mission to the special patronage of the Blessed Virgin Mary.

I pray that you take full advantage of this great spiritual opportunity and join with us in utilizing the internet for a great spiritual good.

Asking every grace and blessing of God upon you,

I am

+The Most Reverend Robert F. Vasa,
Bishop of Santa Rosa

Father Balaswamy Govindu, Do You Stink?

by Harriet Ann Burr, St. Mary’s Parish, Arcata

He first arrived at our Arcata, California parish in July 2013. Fr. Balaswamy Govindu’s first parochial vicar was Fr. Krzysztof Lewandoski of Poland, a year afterwards, that was when he first published on the front page of our bulletin our Mission Statement:

“We, the parishioners of St. Mary’s Church (Arcata) and St. Joseph’s (Blue Lake) are a welcoming, Catholic community in the Northern part of Humboldt County, who strive through grace to live the Gospel of Jesus Christ through Word, Sacraments and service to others.”

And also our Vision Statement:

“Through prayer, fellowship and by sharing our God-given gifts of time, talent and treasure we will become disciples of Christ, beacons of light and love, as we build the Kingdom of God.”

As he leaves us, officially as of July 31, he is handing over to his successor Fr. Francis Goyam, five other appointments: Christ the King—McKinleyville, Holy Trinity—Trinidad, St. Joseph’s—Blue Lake, St. Kateri Tekakwitha—Hoopa and Humboldt State University—Newman Center (Campus Ministry).

Through Bishops and Pastors Christ does not abandon his flock, the former receive Wisdom and Prudence. Fr. Bala responds: “It is all about God…After 13
An Exorcist Talks About ‘Annabelle’ And The Power of Evil

by Kathy Schiffer / NCR

Los Angeles, Calif., Aug 20 (National Catholic Register) - What children read, what they see on the screen, can inspire them toward greater faithfulness. Conversely, Father Robert warns, it can lead them into the sordid world of the occult, even opening them to demonic possession.

Father Robert is not exaggerating. A priest for more than 10 years and an experienced exorcist, he knows firsthand the unintended consequences when children or adults open the door to demonic activity: “Oftentimes,” he says, “[demon possession] begins because kids get curious after reading Harry Potter.” He explains that kids want the unusual powers that they see depicted on the screen.

One former Satanist whom Father Robert knew personally, a man who has turned away from his past life and embraced the Catholic faith, had begun his descent into Satanism at the age of nine or 10, when he began playing a game called “Bloody Mary.” From that simple beginning, he gradually became involved with others who were Satanists.

Respecting Confidentiality
An important part of Father Robert’s ministry is training other priests at the Vatican’s official Exorcism Institute in America. From across the country and around the world, Catholic priests come to the Institute to learn the secrets of this ancient rite, so that they too can exorcize demons and evil spirits. The nature of the work that Father Robert and the Institute are involved in is so hazardous that he has requested that the National Catholic Register not publish his full name or reveal his location.

A Decidedly “Catholic” Horror Film
I had the opportunity to meet and talk with Father Robert at a recent media preview of New Line Cinema’s latest horror production, “Annabelle: Creation,” which opens nationwide on August 11. Directed by David F. Sandberg (director of the short film “Lights Out”), “Annabelle: Creation” is actually a prequel to the highly successful 2014 release of “Annabelle”—which is itself a prequel to the 2013 cult favorite

Father Robert and I agreed that “Annabelle: Creation” was, for the most part, faithful to the Catholic understanding of exorcism. There were, however, a few scenes which caused us both to raise an eyebrow.

(see Exorcist, page 20)
St. Patrick’s Seminary Installs Reverend George E. Schultze, SJ, as 17th President-Rector

MENLO PARK, CA. August 24 On Monday, August 21, 2017, St. Patrick’s Seminary & University celebrated the installation of Reverend George E. Schultze, SJ, as the institution’s 17th President-Rector. The Mass was celebrated by The Most Reverend Salvatore J. Cordileone, Archbishop of San Francisco, who also delivered the homily and performed the Rite of Installation before a gathering of an estimated 200 seminarians, bishops, priests, family members of Fr. Schultze, benefactors and friends of St. Patrick’s.

Held in the seminary’s historic chapel, the Mass also marked the beginning of the new academic year at the 118-year-old Seminary. St. Patrick’s has an entering class of 20, which is the largest since 2013 and includes seminarians from eight dioceses across the west coast and Pacific region, as well as two seminarians from Korea, a first for the institution. In all, St. Patrick’s has seminarians from 11 dioceses.

Speaking to attendees at a dinner following his installation, Fr. Schultze focused on the joy of his role and the importance of callings to the priesthood, noting “We are here because we recognize the importance of St. Patrick’s Seminary & University for Catholics and all men and women of good will… St. Patrick’s has social capital, intellectual capital and above all else, spiritual capital to share with those who are near or far from us,” he said referring to the seminary’s location in Menlo Park, in the heart of Silicon Valley.

He spoke directly to the seminarians present saying, “There is no better time than this moment in history to be a Catholic priest. Our world needs you.” He added, “I look forward to working closely with sending bishops and vocations directors throughout the Western U.S. to support the formation of priests and recruit more outstanding men to the vocation to the priesthood.”

A native of Mountain View (CA), Fr. Schultze has been on the faculty and served as a spiritual director at St. Patrick’s for more than a decade. Previously, he served on the faculty and staff of the University of San Francisco, and holds a degree from Cornell University in Industrial and Labor Relations and a PhD from the University of Southern California in philosophy, theology, and ethics. A Jesuit, Fr. Schultze currently serves on the board of Catholic Charities of the East Bay and is an advisor to Catholics for the Common Good.

St. Patrick’s previously announced a number of additions to the faculty for this year, including both prominent academicians and Diocesan priests. Seminarians attending are from the Archdiocese of Agaña in Guam, and the dioceses of Honolulu, Oakland, Sacramento, Santa Rosa, Spokane and Suwon in South Korea, along with the Archdiocese of San Francisco.

The new class will maintain St. Patrick’s enrollment at 56 seminarians.

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

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

Our Lady of Guadalupe Raises Funds for St. Vincent de Paul

Report by Bette Ann Fleischacker

With the many negative things that are happening in our community, we sometimes need to be reminded that there are also some really encouraging things happening. Such was the case last July 14th when Our Lady of Guadalupe Church in Windsor partnered with the Sonoma/Lake County Saint Vincent de Paul Council to raise funds for our parish and the Saint Vincent de Paul dining room.

The dining room, located in the downtown area of Santa Rosa, is open 365 days a year, and provides 90,000 meals annually to people who are in desperate need of a hot meal - not only individuals who are homeless, but also families, many with children.

This is the second year in a row for this joint fundraising effort, and the number of participants is increasing. This year, the fundraising effort was fortified by support from members of the Saint Vincent de Paul ministries located in several other parishes. Our fundraiser provides a way for other parishes, which may not have the resources to conduct a major fundraiser, to support the Saint Vincent de Paul dining room.

Over $22,000 was raised by the event. In addition to the $22,000, we raised an additional $12,000 as a result of the “Fund the Need” collection that took place during the fundraising dinner. Our parish will retain $21,000 to be used in support of our parish ministries. The remaining $13,000 is being distributed directly to the Saint Vincent de Paul dining room to be used to provide over 5,200 hot, nourishing meals.

When we work together, everyone benefits.

International

Parolin, Kirill: We Have Reached A ‘New Stage’ In Church Relations

By Else Harris

Moscow, Russia, Aug. 23 (CNA/EWTN News) - After a joint meeting during Cardinal Pietro Parolin’s visit to Russia this week, both he and Russian Orthodox Patriarch Kirill said the trip marks “a new stage” in relations between their Churches.

This stage, they said, is thanks not only to Pope Francis’ meeting with Patriarch Kirill in Havana in February 2016, but is also due to the loaning of the relics of St. Nicholas to Russia over the summer, drawing millions of Orthodox faithful for veneration.

Cardinal Parolin, the Vatican’s Secretary of State, was welcomed to Patriarch Kirill’s residence at the monastery of St. Daniel Aug. 22, where the two met as part of Cardinal Parolin’s Aug. 21-24 visit to Moscow.

Taking place 18 months after meeting between Francis and Patriarch Kirill, Parolin’s visit marks the first time a Vatican Secretary of State has traveled to Moscow in 18 years.

According to an Aug. 23 statement from the Russian Orthodox Patriarchate of Moscow, at the beginning of the meeting Patriarch Kirill said the meeting between he and Cardinal Parolin was possible due to “the development of relations between the Russian Federation and the Holy See.”

“But it is with still greater satisfaction that I see the development of relations between our Churches,” he said, noting that his meeting with Pope Francis provided new impetus for cooperation between the Russian Orthodox Church and the Catholic Church.

“This fact testifies that a new stage has indeed begun in our relations with events of great importance, which have been possible because in Havana we agreed our positions on many current issues,” he said, adding that “this communion of positions allows us to build plans and give them real content.”

Cardinal Parolin echoed the sentiment, offering Pope Francis’ greeting to “my brother Kirill,” and affirming the patriarch’s observation that the Havana encounter “has laid the foundation for a new stage in the relationship between our Churches, giving new impetus to these relations,” according to Vatican Radio.

A key highlight of the conversation between the two was the transfer of the relics of St. Nicholas of Bari, one of the most revered saints in the Russian Orthodox Church, to Moscow earlier this summer.

Consisting of several fragments of his ribs, the relics were flown on a chartered plane to Moscow, where they stayed in the Orthodox Cathedral of Christ the Savior from May 22-July 12 before going to St. Petersburg from July 13-28, marking the first time in nearly 1,000 years that the relics of the 4th century saint had been moved from their resting place in Bari.

Calling the visit of the relics an “exceptional event for the story of our Churches,” Cardinal Parolin said the event is an example of “the ecumenism of sanctity, it’s true, it exists.”

“The saints unite us because they are close to God and so it is they who help us to overcome the difficulties of past relations due to previous situations, and to always walk more rapidly toward fraternal embrace and Eucharistic communion,” he said.

According to the statement from the patriarchate, more than 2.3 million Orthodox faithful from all over Russia cued up to venerate the relics, at times waiting 6-10 hours to get in. Many elderly and sick also came, and were able to skip the long lines.

Patriarch Kirill noted that when they waved goodbye to the relics, he told his faithful that “neither ecclesiastical diplomacy nor government diplomacy could do as much for the development of relations between the Orthodox world and the Orthodox world as what St. Nicholas did.”

St. Nicholas, he said, “has entered into the history of relations between our Churches as a particularly brilliant and luminous page. It is a spiritual consequence of our meeting in Havana.”

As with prior meetings Cardinal Parolin had this week, other key talking points between the two were conflicts in Ukraine and the Middle East, and the need to seek peaceful solutions while working together to provide humanitarian aid.

On the crisis in Ukraine, Patriarch Kirill stressed that the Church “can play no other role than that of pacification when people are in conflict with each other,” and voiced gratitude for the fact that “our Churches share much the same position on the role of the Church in the conflict in Ukraine.”

Cardinal Parolin voiced much the same point of view in his meeting with Metropolitan Hilarion of Volokolamsk, President of the Department for External Relations of the Moscow Patriarchate, the day before.

In his comments, Patriarch Kirill noted that “conflicts do not last forever and sooner or later they end,” but questioned that “if all social efforts are involved in the conflict, then who will pick up the stones?”

“I appreciate very much the fact that once again we have found mutual understanding on the role that our Churches must play in the reconciliation of the population in Ukraine,” he said.

When it comes to the Middle East, mention was made of the agreement the two Churches found on conflicts in the Middle East and North Africa during last year’s meeting in Havana.

“The collaboration between the Orthodox Church and the Catholic Church in providing humanitarian assistance to the populations suffering due to conflicts in the Middle East can be an important factor of unity,” Patriarch Kirill said, adding that cooperation in providing aid can provide a basis for common projects in the Middle East in the future.

Following his meeting with the patriarch, Cardinal Parolin visited Putin at the presidential residence in Sochi, nearly 900 miles southwest of Saratov.

During their hour-long meeting “carried out in a positive and cordial climate, one of respect and listening to each other,” they had an “open exchange of views on various subject matters relating to international and bilateral relations,” according to a statement from the Holy See press office.

They exchanged gifts, with Cardinal Parolin giving the Russian president a bronze olive branch as a symbol of peace, and Putin giving the Vatican secretary of state a set of collector coins commemorating the 2014 Olympics, which were held in Sochi.

Cardinal Parolin is travelling back to Moscow, where he will say a private Mass at the nunciature Aug. 24 before his return to Rome.

National

US Bishops Create Ad Hoc Committee Against Racism

By Matt Hadro

Washington D.C., Aug 23 (CNA/EWTN News) - In the wake of the recent white nationalist rallies in Charlottesville, the U.S. bishops have announced (see News Briefs, page 16)
The U.S. bishops’ conference is already planning a new letter on racism to be released in 2018. Last year, then-president of the conference Archbishop Joseph Kurtz of Louisville called for a National Day of Prayer and formed the Peace In Our Communities task force in the wake of nationwide protests of race-related shootings and shootings of police officers.

Bishops on the working committee drafted a report they presented at the fall general assembly of the U.S. Bishops in Baltimore last November.

Archbishop Wilton Gregory, who chaired the task force, said in the final report that “we find ourselves at a critically important moment for our individual communities and our nation as a whole.”

“The Church has a tremendous opportunity and, we believe, an equally tremendous responsibility to bring people together in prayer and dialogue, to begin anew the vital work of fostering healing and lasting peace,” he said.

Mo. Governor Right to Halt Execution, Catholic Conference Says

Jefferson City, Mo., Aug. 24 (CNA/EWTN News) - A governor’s decision to stay the imminent execution of a death row inmate following claims of new evidence has drawn praise from the Missouri Catholic Conference.

“Mr. Williams’ case exposes the inherent problems with capital murder trials,” said Rita Lindhardt, a senior staff associate at the conference who chairs the board of Missourians for Alternatives to the Death Penalty.

“We appreciate the governor’s willingness to allow further deliberation on the DNA evidence, and are grateful that he stayed the execution,” Lindhardt said in an Aug. 22 statement from the Catholic conference.

Missouri Gov. Eric Greitens (R) stayed the execution on Tuesday, citing new DNA evidence.

“A sentence of death is the ultimate, permanent punishment,” the governor said. “To carry out the death penalty, the people of Missouri must have confidence in the judgment of guilt.”

He appointed a board of inquiry to review the evidence and decide whether the inmate should be granted clemency.

Marcellus Williams, 48, was scheduled to be executed Aug. 22. His attorneys said the DNA evidence, unavailable during his 2001 trial, proved his innocence. His DNA was not found on the murder weapon, but another man’s was.

Williams says he was innocent and convicted on the testimony of individuals who were convicted felons.

He was convicted of the August 1998 murder of Felicia Gayle, 42, a former reporter for the St. Louis Post-Dispatch. She was stabbed 43 times inside of her home.

Her widower, Dan Picus, is declining interviews with the press.

Defenders of Williams, such as Samuel Spital, the director of Litigation at the NAACP Legal Defense & Educational Fund, objected to the trial prosecutor’s preemptive striking of six of seven prospective black jurors. Spital noted to CNN that Williams is black, while Gayle was white.

The Missouri Attorney General’s Office had said the execution should be carried out because the DNA evidence does not overcome the other evidence connecting Williams to the crime. Court documents say police found some of the Gayle’s items in the trunk of the car Williams drove. He also sold a stolen laptop that belonged to the victim’s husband, a laptop which police recovered.

Williams’ girlfriend and his cellmate during his time in jail on unrelated charges both testified that Williams told them he committed the murder.

The Missouri Supreme Court on Aug. 15 rejected an appeal seeking a halt to the execution. Both Williams’ attorneys and officials for the state had made arguments to Supreme Court Justice Neil M. Gorsuch, who handles federal circuit cases from Missouri.

However, neither Gorsuch nor the Supreme Court had made public statements before the governor granted the stay, the Washington Post reports.

FOCUS expands to 15 new campuses this year

Denver, Colo., Aug. 18 (CNA/EWTN News) - The Fellowship of Catholic University Students (FOCUS) has announced that it will expand to 15 new campuses for the 2017-2018 school year.

This brings the total number of campuses with a FOCUS presence up to 137.

“I firmly believe God has called me to share this great joy He has given me through this experience to others, and I am absolutely delighted to now be able to do that through FOCUS!” said Natalie Larkins, a first-year FOCUS missionary at Western Kentucky University, in a press release.

The new campuses for the upcoming academic year are Bowling Green State University (Ohio), Indiana University, Iowa State University, Kansas State University, Louisiana State University, Slippery Rock University (Pennsylvania), University of Nebraska at Kearney, University of Rochester (New York), University of Southampton (England), University of Southern Mississippi, University of Toledo (Ohio), Valparaiso University (Indiana), West Chester University (Pennsylvania), Western Kentucky University, and Western Michigan University.

A campus outreach ministry, FOCUS works to inspire and equip college students to know, love and share their faith through intentional virtue-based friendships.

Missionaries stationed at campuses throughout the country and internationally invite students to grow in their faith through Bible studies, small groups, events, mission trips, and one-on-one discipleships.

FOCUS has more than doubled its campus presence since 2011. The organization is hoping to again double the number of campuses it serves within the next five years, with a goal of reaching 250 FOCUS campuses by 2022.

FOCUS presence up to 137.

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September 21: St. Matthew
The Rise of The ‘Alt-Right’
—How Should the Church Respond?

by Adelaide Mena and Matt Hadro

Washington D.C., Aug 24 (CNA/EWTN News) - People are probably familiar with white supremacist groups like neo-Nazis and the Ku Klux Klan – both of which made an appearance at the violent rallies in Charlottesville, Virginia that shocked the nation and the world.

But what of the self-described “alt-right” movement, which drew a younger crowd and appears to espouse some of the same tenets? Is it just the same white nationalism, re-manifested?

And, what is white nationalism, exactly? Although there’s intense historical and contemporary disagreement over which ethnicities count as “white,” the phrase could be summed up as an ideology which holds that there is a distinct white “race.” What’s more, white nationalists advocate for the protection and advancement of so-called “white” nations and cultures against perceived threats like miscegenation, immigration and multiculturalism.

While some of the ideologies behind white nationalism are rooted in 18th and early 19th century racial politics, a large portion of the movement’s rhetoric stems from the rise of nationalism as a political model, along with common conceptions of race and eugenics popular at the end of the 19th and early 20th centuries.

The “alt-right” movement, centered on nationalism and far-right-wing politics, was named so in 2010 by self-avowed white nationalist Richard Spencer, and includes many white nationalist members.

The movement has coalesced online around an ever-evolving lexicon of memes and jokes, a focus on preserving what they call “white identity,” and vocal resistance to that identity’s perceived threats—including from immigrants, feminists, Muslims and Jews. Alt-right blogger voxday described how he thinks the movement conceives of its goals, pointing out its “philosophy of offense” and nationalism. At “alt-right” events and in “alt-right” webpage, overtly racist terms like “The Daily Shoah” – referencing the Holocaust —and “cuck” (short for “cuckhold”—a vulgar term for miscegenation), find their way into the lexicon of terms used next to frog cartoons and Twitter screen caps.

Phillip de Mahy, a Ph.D. student studying at the Catholic University of America, researches online communities and explained some of the trends that mark the alt-right movement.

One of the most important aspects of the movement, he told CNA, is its shifting set of beliefs and alliances. “If you look at the message boards,” de Mahy explained, “there’s lots of disagreement about who’s in or out.” The tactics and political goals of the movement as a whole are also difficult to define with precision, he said.

“There’s many people in the alt-right who will say this is just the logical extension of the Republican platform,” de Mahy said, noting that in many cases, the alt-right supports many of the same policies or actions of conventional Republicans on issues like immigration or foreign policy.

However, what differentiates the two groups, he says, are the reasons that the alt-right and other white nationalist groups have for supporting these positions. They do so to “bring about the racial purity of the nation,” he said.

“I don’t think there’s many people that would identify with the movement who would have any trouble saying that, euphemistically, it’s White Identity politics or Pro-White politics, which is, in reality, White Nationalism,” de Mahy clarified.

However, according to “Ignatius,” a former writer for Breitbart who spent time observing the alt-right, the history of the movement is slightly more complex. What differentiates the alt-right from other racist groups, he said, is its use of the internet and internet culture.

“If you look at its origins and growth, it’s almost entirely from internet forums, based on internet memes, and consequently it has the infectious nature of the memes,” he said in a written response to CNA.

Historically, the alt-right has organized around this culture which has accepted a range of controversial anti-feminist, anti-Islam, anti-immigration and white nationalist beliefs.

However, Ignatius pointed out, many Catholics who have political beliefs that could be considered alt-right “realize the evil of racism, how race is such a malleable and meaningless concept, how opposed, to Church teaching it is.”

And many of these people have been drawn to the movement by its strong denunciation of perceived problems within modern society, he said. However, even for those who don’t initially hold racist views themselves, the alt-right could still prove dangerous, Ignatius noted.

In many places in the movement, it is “more permissible for someone to be slightly racist” than it is for them to promote monarchist or feudalist ideals, he said. Thus, when some casual members of the group’s internet meme culture seek an ideological home in the alt-right, “it’s incredibly easy to slip into all forms of horrendous racism,” he warned.

“The alt-right requires one to sublimate religion to race in a lot of ways, hence calling the pope a ‘cuck,’” or “disliking” Guinean cardinal Robert Sarah, he said.

Furthermore, many members of the alt-right who were focused on other forms of nationalism but who were not racist have left the movement in the wake of the 2016 election, he said.

During the presidential election, groups like “traditionalists, white nationalists, libertarians, civic nationalists” all coalesced, but since then “non-overly-racist civic nationalists” have left the movement. This has allowed the more openly white nationalist elements to define what the alt-right is, both within online communities and to the outside world,” Ignatius said.

“Although I’ve said that the alt right is nebulous to the point where it’s hard to call them universally racists, it’s accurate to say it’s a racist movement.”

Although I’ve said that the alt right is nebulous to the point where it’s hard to call them universally racists, it’s accurate to say it’s a racist movement.
Ningún Ser Humano Puede Servir a Dos Maestros

El 13 de Septiembre, a diferencia de Agosto, los tres niños de Fátima llegarán a tiempo al lugar de las apariciones. El mensaje de Septiembre no fué sig- nificativamente diferente a los mensajes anteriores. Habiéndole a Lucía, nuestra Señora le dijo: continua rezando el Rosario para que la guerra finalice. En Octubre vendrá Nuestro Señor, así como Nuestra Señora de Dolores y Nuestra Señora del Carmel. San José aparecerá con el niño Jesús para bendecir al mundo. Dios está contento con nuestros sacrificios. Él no quiere que duerman con la cuerda, sólo usenla durante el día.” Lucía entonces presentó a la Señora algunas peticiones para curaciones y le dijo: “si, curaré a algunos, pero a otros no. En Octubre realizaremos un milagro para que todos crean”. Entonces ella se levantó y desapareció.

La “cuerda” que Nuestra Señora mencionó era una cuerda que los niños habían encontrado a principios del año y que dividieron en tres partes y luego cada uno había atado alrededor de sus cinturas en señal de penitencia. La petición de la Virgen de que ellos no deban usar la cuerda mientras dormían era asegurar que los niños no se someterán a un exceso de penitencia que pudiera causar riesgos a su salud. El celo de estos niños a la penitencia nos dice mucho de la seriedad con que ellos tomaban los mensajes de Nuestra Señora. El mensaje era consistente: Oración y Penitencia. Hay algunas penitencias que nos llegan sin previo aviso y sin buscarlas. Este fue el caso, como vimos el mes pasado, con la penitencia impuesta en los niños por Arturo Santos quién los encarceló y atormentó. Esa penitencia no fué elegida por los niños pero ellos no hicieron nada para evitarla ni minimizarla. La cuerdum, sin embargo, era una penitencia elegida libremente por los niños y voluntariamente aceptada por la salvación de las almas. Estos niños manifestaron un alto grado de sacrificio y determinación voluntaria con respecto a la penitencia que Nuestra Señora sintió la necesidad de disminuir su exuberancia.

Suspecho que no es necesario para Nuestra Señora el intervenir con nosotros para enseñarnos a disminuir la intensidad de nuestra oración, nuestro ayuno o nuestras penitencias. Lucía y los Santos Francisco y Jacinta escucharán el mensaje de Nuestra Señora y respondieron a ese mensaje con una gran energía y humildad que es edificante. Nosotros también escuchamos el mensaje de Nuestra Señora, que es el mensaje de nuestro Señor, y aún sigo sospechando que buscar activamente oportunidades para hacer penitencia no es una prioridad alta en nuestra lista.

El curso de la historia humana está llena de ejemplos de seres humanos que se han alejado de la ruta del amor, verdad, bondad y luz que nuestro Creador desea dar a la humanidad. Jesús desafía a todos aquellos que se han desviado del camino correcto que si no se arrepienten sufrirán la pérdida del cielo y los dolores del tormento eterno. Repetidas veces advirtió que su reino no es de este mundo, que sus verdaderos seguidores no pueden y no deben vivir en el espíritu del mundo, y que sólo aquellos que rechuzan el espíritu del mundo y sus seducciones se salvará! Este año en el que celebramos el Centenario de Fátima es una ocasión para que todos nosotros reflexionemos una vez más y seriamente, en las palabras claras de nuestro Señor: “ningún hombre puede servir a dos señores...Entrad por la puerta estrecha...” No todo el que me llama “Señor, Señor” entrará en el Reino de los Cielos... “Pero cualquiera que escuche estas palabras y las hice, le compararé a un hombre insensato, que edificó su casa sobre la arena; y cayó, y fue grande su ruina.” (Mateo 7:24-7:27) “A menos que hagan penitencia, todos perecerán.” (Lucas 13:5) ❖

Padre Balaswamy, ¿Huele Mal?

Llegó por primera vez a nuestra parroquia de Arcata, California en julio de 2013. Su primer asistente parroquial fue el P. Krzysztof Lewandowski, de Polonia, quien llegó al año siguiente. Fue mismo mes fue cuando publicamos por vez primera en el boletín parroquial nuestra Declaración de Misión: “Nosotros, los parroquianos de las Iglesias de Santa María (Arcata) y de San José (Blue Lake) somos una comunidad católica QUIENES OFRECEMOS LA BIENVENIDA A TODOS, EN EL NORTE DEL CANDADO DE Humboldt; quienes procura- mos, con la gracia, vivir el Evangelio de Jesucristo por medio del Verbo, los Sacramentos y el servicio hacia los demás.”

Y así mismo nuestra Visión: “Por medio de la oración, el compañerismo y el compartir nuestros dones procedentes de Dios, entregar nuestro tiempo, talento y tesoros, para convertirnos en discípulos de Cristo, rayos de luz y amor, al construir el Reino de Dios.”

Al llegar la hora para dejarnos oficialmente a partir del 31 de julio, está entregando a su sucesor, el P. Francis Goyam, otros cinco nombramientos más: San José—Blue Lake, Cristo Rey—McKinleyville, Santísima Trinidad—Trinidad, Santa Kateri Tekakwitha—Hoopa y el Centro Newman (Pastoral Universitaria de Humboldt State University). Por medio de sus obispos y párrocos Cristo no abandonará a su rebaño, estos últimos y penúltimos reciben la Sabiduría y Prudencia (Lumen Gentium #21).

El P. Bala responde así: “Todo esto es respuesta de Dios... Después de 13 años de fungir como admin-istrador... las tentaciones no faltan... Como Párroco en San Luis Gonzaga—Point Arena, apenas tenemos lo que nos hace falta. Nunca solicite estos nombra-
Cruz Y Virgen De La JMJ Llegaron a México Para Consolar Y Fortalecer A Los Jóvenes

CIUDAD DE MÉXICO (ACI) - Este 23 de agosto se inició en México la peregrinación de los símbolos de la Jornada Mundial de la Juventud (JMJ) —la Cruz Peregrina y el Icono de María Salus Populi Romaní— para dar consuelo y fortalecer a los jóvenes.

Según informó el sitio web de la JMJ, ambos símbolos partieron desde Panamá, donde se realizará este evento en enero de 2019, y se quedarán en México 43 días.

La peregrinación fue inaugurada con una Misa concelebrada en la Basílica de Guadalupe por el Arzobispo de Panamá, Mons. José Domingo Ulloa Méndez; y el Obispo Auxiliar de Monterrey y responsable de la Dimensión Episcopal Mexicana de Pastoral de Adolescentes y Jóvenes (DEMPAJ), Mons. Juan Armando Pérez.

“En el camino hacia la Jornada Mundial de la Juventud en Panamá 2019, hoy recibimos los signos en el corazón de la fe mexicana; recibimos con mucho fervor la Cruz de la Jornada Mundial y el ícono de Santa María, Protectora del Pueblo Romano, entregado a los jóvenes por San Juan Pablo II”; expresó Mons. Pérez en su homilía.

“Esta Cruz no recorrerá los caminos de México buscando solamente fans y likes, buscará corazones afligidos, buscará jóvenes pobres en el sufrimiento para consolarlos, para sanarlos, para fortalecerlos en medio de las luchas de la vida, y renovar su esperanza y fortaleza”, destacó.

Al final de la Eucaristía, el Arzobispo de Panamá dijo a los jóvenes mexicanos que “los protagonistas de la Jornada Mundial de la juventud son ustedes, y los protagonistas del cambio en la Iglesia y del cambio en esta sociedad viene de vuestras manos”.

También dijo que la Virgen de Guadalupe siempre ha acompañado y que lo seguirá haciendo para “asumir con valentía el protagonismo que les corresponde en esta época de la historia, tal como hizo con su Hijo desde el pesebre hasta la Cruz y su Resurrección”.

Ambos símbolos han llegado al país en medio de “una situación de desastre” a causa de la violencia, según manifestó la Arquidiócesis de México a través del semanario Desde la Fe.

El Centro Católico Multimedial (CCM), difundió este mes de agosto un informe donde señala que México es el país más violento para los sacerdotes en América Latina.

Según informó la JMJ a través de su sitio web, los símbolos recorrerán las “90 diócesis contenidas en las 16 provincias en que está dividida la jurisdicción mexicana”. En algunos lugares permanecerán un día, en otros dos o tres.

“Los obispos ya están bien organizados en sus provincias para recibir las insignias y acompañar a sus jóvenes. Deben saber que la Cruz y el Ícono nunca se quedarán solos. Siempre habrá alguien acompañándolos día y noche”, destacó Mons. Pérez.

Algunas de las actividades que se han organizado son vigías, Misas y jornadas. También estarán en lugares significativos para la Iglesia en México. Por ejemplo, en la ciudad de Arquequipa; y en las parroquias Santa Rosa de Lima, Nuestra Señora de Monserrat y San Sebastián, que están en la capital peruana.

Asimismo, se deben cumplir con los requisitos de confraternización, comunión eucarística y la oración por las intenciones del Papa.

El Santiago el 30 de agosto y el 31 de agosto, que esa fecha se celebra su fiesta en el Perú.

Además se deben cumplir con los requisitos de confraternización, comunión eucarística y la oración por las intenciones del Papa.

Cardenal Parolin Y Presidente Putin Hablaron De Los Cristianos Perseguidos En Siria

VATICANO (ACI) - El Secretario de Estado del Vaticano, Cardenal Pietro Parolin, evaluó la situación de los cristianos en Oriente Medio, en especial en Siria donde son víctimas de una dura persecución, con el Presidente Ruso Vladimir Putin en el encuentro que ambos mantuvieron el miércoles 23 de agosto.

En una entrevista concedida a la Secretaría para la Comunicación de la Santa Sede, el Secretario de Estado subrayó que una de las coincidencias existentes entre Rusia y la Santa Sede es “la preocupación por la situación de los cristianos, por la persecución contra los cristianos”. Preocupación que se extiende a “todos los grupos religiosos, y a todas las minorías, tratando de comprometer también a los musulmanes”.

El Cardenal destacó el tono cordial y de respeto en que se desarrolló el encuentro: “fue un encuentro respetuoso en el cual hemos afrontado todos los temas queríamos abordar”, aseguró.

En la reunión con el Presidente Putin, el Cardenal Parolin también planteó otros asuntos como la situación en Ucrania o en Venezuela.

Según reveló el Cardenal en la entrevista, el mensaje que quiso transmitir al mandatario ruso fue que “Rusia, por su posición geográfica, por su historia, por su cultura, por su pasado, por su presente, tiene que jugar un importante papel en la comunidad internacional, en el mundo. Y, por lo tanto, tiene una gran responsabilidad en la búsqueda de la paz”.

“El país y sus líderes tienen una gran responsabilidad en la construcción de la paz y deben esforzarse realmente para situar los intereses superiores de la paz por encima de todos los demás intereses”, señaló. El Cardenal Pietro Parolin que acaba de regresar a Roma tras un viaje a Rusia que comenzó el lunes 21 de agosto, hizo un balance positivo de sus reuniones con los líderes civiles y religiosos del país.

“Creo que el balance de este viaje sustancialmente positivo y, por lo tanto, mis sentimientos son de agradecimiento al Señor por haberme acompañado durante estos días”. Han sido “encuentros significativos, encuentros constructivos”.

En el viaje, el Secretario de Estado del Vaticano también se reunió con los líderes del país
de la comunidad católica de tener lugares de culto adecuados”.

Preguntado sobre la conversación con el Patriarca de la Iglesia Ortodoxa Rusa, Kirill, resaltó la emoción de los interlocutores ortodoxos por la presencia de las reliquias de San Nicolás de Bari en Moscú y en San Petersburgo, presencia que generó “un fuerte impacto en la religiosidad y en la fe del pueblo”.

También se han analizado los pasos dados en el diálogo ecuménico y los próximos pasos que se deben dar en el futuro. “Parece que, por parte de ellos al igual que, por supuesto, por nuestra parte, no se quiere desaprovechar el potencial que esta nueva fase de entendimiento ha abierto y, naturalmente, la colaboración que puede producirse en diversas áreas a diversos niveles: cultural, académica, humanitaria…”.

“Se ha insistido mucho en este punto: que las dos Iglesias, de cara a las numerosas situaciones de conflicto que existen en el mundo, pueden ejercitar una obra humanitaria decisiva y eficaz”, afirmó.

Sin embargo, no todo han sido palabras complacientes. También se han tocado asuntos polémicos, aunque siempre con un tono positivo y constructivo.

“Se trata de explorar vías para afrontar y tratar de solucionar los problemas”, explicó.
“The Conjuring” and the more recent “Conjuring 2” (2016), Father Robert had seen them all, and he agreed that “Annabelle: Creation” was largely faithful to the Catholic Church’s teachings with regard to possession and exorcism.

By Invitation Only: Satan Only Goes Where He Is Invited

Father Robert explained that the devil will only go where he is invited. He talked of two cases he knew of personally in which two young women, not realizing the gravity of their request, had invited “any spiritual being” to help them. The consequence was that they exhibited symptoms of demon possession and required an exorcism.

The writers of the film, Father Robert noted, had done their homework—they understood that the demon could only enter the home of dollmaker Samuel Mullins and his wife Esther if it was invited. In “Annabelle: Creation,” Esther and Samuel Mullins are mourning the loss of their beloved daughter Bee. Miranda Otto, who portrays the mother Esther in the film, explained, “Like most parents, they are devastated. But unlike most, they decided that they would do anything to have her back...absolutely anything at all. Basically, they prayed, calling out to any kind of power that would allow them to see her or feel her presence in any way. But by doing so, they evoked certain spirits that are not the kind you would welcome into your home.

Twelve years after the tragic accident, the grieving parents seek comfort by opening their home to Sister Charlotte and several girls from an orphanage that had done their homework—they understood that the demon could only enter the home of dollmaker Samuel Mullins and his wife Esther if it was invited. In “Annabelle: Creation,” Esther and Samuel Mullins are mourning the loss of their beloved daughter Bee. Miranda Otto, who portrays the mother Esther in the film, explained, “Like most parents, they are devastated. But unlike most, they decided that they would do anything to have her back...absolutely anything at all. Basically, they prayed, calling out to any kind of power that would allow them to see her or feel her presence in any way. But by doing so, they evoked certain spirits that are not the kind you would welcome into your home.

The demon entered the home by invitation. The Mullins family had put themselves in the position of appearing to perform a sacramental function that requires a priest.

A Sister heard confession? – Most particularly, there was a scene in which Sister Charlotte, played by the actress Stephanie Sigman (Sister Charlotte) about that during our interview, both seemed surprised, explaining that they had looked at photos of nuns in different habits and had chosen a simple costume which would make it easier to act the role.

A Few Inaccuracies

Father Robert and I agreed that “Annabelle: Creation” was, for the most part, faithful to the Catholic understanding of exorcism. There were, however, a few scenes which caused us both to raise an eyebrow:

1. Hidden knowledge. If a person has knowledge which he or she should not have, such as private information which is known by only a few people, that may signal demonic possession.

2. Languages. A possessed person may be able to speak in an unfamiliar language which he or she would not normally know.

3. Superhuman strength. Father Robert reported one case in which a young girl who was 5′4″ tall and weighed perhaps 110 pounds was able to throw a number of big guys off of her, preventing them from holding her down during the exorcism ritual.

4. Extreme aversion to the sacred. A person who is possessed may be unable to look at a crucifix, or to touch a rosary which has been blessed. Father Robert knew of one woman who couldn’t be in the presence of a cross of St. Benedict, or to be in the presence of the Blessed Sacrament.

5. Levitation. Father Robert had personal knowledge of a case in Louisiana, in which a person was seated in a chair and, powered by the evil spirit, was able to levitate with the chair and proceed down the hall.

A young girl sat back-to-back, not in a confessional. But the concept of confession was renewed when Sister Charlotte said, “Well, for your penance...”. Particularly during the time period of the film, Father Robert considered it highly unlikely that a sister would ever put herself in the position of appearing to perform a sacramental function that requires a priest.

Sister Charlotte wore a contemporary religious habit. – Based upon the clothing styles, classic automobiles, and the Victorian farmhouse, it would seem that “Annabelle: Creation” is set in the early 20th century. However, Sister Charlotte wears what appears a contemporary religious habit—with a knee-length skirt and a simple headpiece which exposed her hair. When I asked director David Sandberg and actress Stephanie Sigman (Sister Charlotte) about that during our interview, both seemed surprised, explaining that they had looked at photos of nuns in different habits and had chosen a simple costume which would make it easier to act the role.

Disposal of the possessed object—In “Annabelle: Creation,” two priests come to the home to bless the doll Annabelle and to sprinkle it with holy water before it is sealed away in a Scripture-lined closet. Like most parents, they are devastated. But unlike most, they decided that they would do anything to have her back...absolutely anything at all. Basically, they prayed, calling out to any kind of power that would allow them to see her or feel her presence in any way. But by doing so, they evoked certain spirits that are not the kind you would welcome into your home.

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“Annabelle: Creation” opened in theaters across America on August 11. Despite the small inconsistencies which Father Robert noticed, the film is respectful of faith. The film does an effective job of building tension, and there are repeated “frights”; but it is not really gory and depends on spiritual and psychological effects rather than blood. It’s likely to enjoy wide distribution among fans of the horror genre. Rated “R”, it seems unsuitable for small children; but others can attend, confident that their faith will not be challenged.
From Addiction to Ordination: A Homeless Man’s Journey to Priesthood

Montreal, Canada, Aug 25 (CNA/EWTN News) - Claude Paradis was impoverished and homeless, living on the streets of Montreal, Canada. He struggled with addiction to both alcohol and drugs, with a future so bleak, he considered ending his own life.

He did not end his life, however, and today he is a priest who dedicates his time to serving the physical and spiritual needs of those trapped in poverty, prison and prostitution.

“The street brought me to the Church and the Church in the end brought me back to the street,” the priest told the Journal Metro.

Last December, as a sign of his closeness and solidarity with the homeless, Fr. Paradis decided to sleep on the street for the whole month, to care for the homeless people there with solidarity and charity.

He supported those who were struggling to keep their heads above water, and even presides at funerals.

His hope was that he could accompany people in a difficult situation while also making the citizens of Montreal aware of the harsh reality faced by those living on the street.

Fr. Paradis founded an institution called Notre-Dame-de-la-rue (Our Lady of the Street). Each night, he goes out to bring food and shelter to those living on the streets. He also administers the sacraments, celebrates the Eucharist and even presides at funerals.

The priest is accompanied by one of his co-workers, Kevin Cardin, who also was addicted to drugs, but found help, changed his life and now has a family.

Notre-Dame-de-la-rue has the support of the Archbishop Christian Lépine of Montreal, who has described the initiative as “a presence of the Church to give encouragement.” It also has the support of the city.

“Our mission is especially to give encouragement. Unlike the shelters, we go out to the people, a bit like a door-to-door service. We talk to them, sometimes we pray together before they go back to face the harshness of the street.”

Fr. Paradis knows how hard life on the street is. After growing up in the Gaspe region and working in Cowes, he joined it the because of “pride.” This also motivates other young men who are joining the movement today, he said, because “we live in a culture which is antithetical to Christianity, because it elevates pride.”

Younger generations are “all about self-identity, religion is largely instrumentalist.”

Some argue that Christianity is a compromised belief system because it is not defined by ethnic ties, and they find an alternative in paganism—particularly Nordic paganism—and its ties to the historic peoples of European descent.

Joseph Pearce, a senior editor at the Augustine Institute, has written a book about his previous involvement in the white supremacist movement and his subsequent conversion, “Race With the Devil: My Journey from Racial Hatred to Rational Love.” He recently wrote an opinion piece in the National Catholic Register, “Charlottesville Through the Eyes of an ex-White Supremacist.”

In his youth, Pearce had joined a white supremacist party in Great Britain, edited a white supremacist magazine, and was involved in violent street encounters with political opponents. Pearce twice spent time in prison, yet began reading St. Thomas Aquinas, Blessed John Henry Newman, and other Catholic authors during his second prison term on his path to conversion.

But why might young people be attracted to the white supremacist movement? Pearce told CNA that he joined it the because of “pride.” This also motivates other young men who are joining the movement today, he said, because “we live in a culture which is antithetical to Christianity, because it elevates pride.”

Younger generations are “all about self-identity, now, basically constructing a cosmos in conformity with your own desires, wishes, prejudices,” he said. And they are looking to “tribalism,” which racism is a part of, because that offers a collective sense of pride.

“I think that tribalism’s on the rise because we’re not teaching generations these days about virtue, about Christianity, about humility, about love being laying down your life for the beloved, which is the other, including your enemy,” he said.

“We’re producing whole generations of people who are animated and motivated by pride, and racial pride will be one of those manifestations.”

For those who seriously believe in white nationalism, Catholics must forcefully condemn their beliefs but pray for their souls, Pearce said.

“I was a white supremacist. I went to prison twice. I was demonized by the culture, perhaps rightly so,” he said. “Certainly my ideas should have been demonized by the culture.”

“But I was a human being, and I wasn’t beyond the reach of the love of God, because God reached me in the prison cell,” he said, noting that his conversion began while he was serving his second prison sentence at the age of 24.

For one who is part of the white nationalist movement, we must be “hoping that he can be brought to the love of Christ and brought to conversion,” Pearce said. “God laid down his life for sinners, and we’re all sinners.”

(Alt-Right, cont. from page 17)
CALENDAR

August 29th
Marian Retreat – St. Mary’s Arcata
33 Days to Morning Glory Registrations are now being taken for the retreat. It would be helpful to have registrations as soon as possible so that materials may be ordered. The retreat includes daily readings in your own home and six meetings (one per week) at the church.
You may join either the Tuesday evening meetings, 7-8:30pm (beginning August 29th) or the Thursday morning meetings, 9-10:30am (beginning August 31st). Please consider participating as the "at home" format of the retreat is so easy to fit into our busy lives. Call Kathleen at 707-407-6849 to register or for more information.

August 28th – October 3rd
St. Mary’s Arcata
Seriously, Calling All Saints! Have you thought about making time in your life for a retreat? All parishioners are invited and encouraged to participate in the 33 Days of Glory Program in coordination with our Centenary Celebrations of Our Lady of Fatima. The retreat includes daily readings in your own home and only 6 meetings (one per week). You can participate in the Thursday morning meetings, 9-10:30 am (August 28th – October 2nd) or Tuesday evenings, 7-8:30 pm (Aug 29th – Oct 3rd). Check out the website: www.allheartsafire.org for the details. Look for the sign-up sheet posted in the narthex. For more information or if you have any questions, contact Kathleen Kinkela-Love, 407-6849.

September 10th
The 39th Annual Carmelite Benefit Dinner will be held on Sunday: Hosted at the Carmelite House of Prayer 2-6 pm
A Buffet Style Dinner with BBQ Tri-Tip and Chicken, Homemade Salads, Savory Beans, Wine Cake; Sciambra Bread with excellent Napa Valley Wine on the table, Live entertainment; Silent and Live Auction featuring gift items and exceptional Napa Valley Wine; Door prizes. Raffle tickets with a chance to win a wine refrigerator fully stocked with Napa Valley Premium Wines; 1st prize, $2,000; 2nd prize, $1,000; 3rd prize $500, 4th prize, $250; 5th & 6th prize, $125. Advance Tickets – Adults $50; Children 12 and under free hotdog dinner. Tickets purchased at the Door $60. Tickets are available at the Oakville Carmelite Monastery or by calling 944-2454 (Ext 103). Call Kathleen at 707-373-6061

September 16th
On Fire Nor Cal Jam
Saturday, September 16th NorCal Kick-Off for Youth and Young Adult Ministry. TICKETS ON SALE NOW!
Get ready to be ON FIRE at the NorCal Jam at Six Flags Discovery Kingdom in Vallejo, CA. For more information and to register go to: www.onfirenorcal.com

September 22nd
St. Francis Solano Family Carnival
5:00pm See saintfrancissolanola.org for more info.

October 2nd
Reflections on the Holy Mother of God by Fr. David Anderson St. Joseph Church, Fortuna
Fr. David Anderson will visit St. Joseph Church in Fortuna to present a series of 6 lectures in celebration of the 100th anniversary of Mary’s appearances at Fatima. His topic will be “Reflections on the Holy Mother of God.” Talks will begin on Monday, Oct 2 and continue through Nov 6. Please call the St. Joseph office, 725-1148.

October 14th
Woman of the Year Celebration St. Apollinaris
The SRDCCW invites all women and all women’s organizations to join us in our annual “Women of the Year” celebration to be held on Saturday, October 14, 2017. St. Apollinaris Church 3700 Lassen Street Napa, CA 94558. 9:30 am Registration and Continental Breakfast. 10:00 -10:45 am Business Meeting. 11:00 am Mass celebrated by Most Reverend Robert F. Vasa. Cost is $24.00 per person for lunch. Checks and reservations are due by September 22st, 2017. (Reservations are required in advance; checks are to be payable to SRDCCW). Please mail to: Connie Lynch Sorensen, 421 Zimpher Drive, Sebastopol, CA. 95472. No one will be admitted without paid reservation.

October 15th
Our Lady of Guadalupe Catholic Church
Our Lady of Guadalupe Catholic Church is hosting its second annual Health Fair, October 15th from 1:00 PM to 4:00 PM in the Mary Agatha Furth Center. The address is: 8400 Old Redwood Highway, Windsor, CA 95492. The theme this year is: “The Year of the Child.” Over 30 free activities including: free flu shots; blood pressure testing; vision testing, nutrition training, and diabetes prevention and control. For more information, contact: Joe Tombrick 707-568-6061

Ongoing in North Diocese
Chrst the King Church Parish, McKinleyville
Weekdays: Monday Mass 9:00am Tuesday Communion Service 9:00am
Friday Adoration 3:00pm followed by Mass 4:00pm
Saint Kateri Tekakwitha Mission, Hoopa
Sunday Mass 11:30 am
HSU Newman Center, 700 Union St. Arcata
Sunday Mass 5:30pm followed by supper & learning about Catholicism.

Oakville House of Prayer (Carmelite Monastery)
Morning of Recollection every first Saturday of the month; Spiritual Talk 9-10am; Confessions 10-11am; Mass 11:00 am. Bible Study Tuesdays with Father Michael Buckley, O.C.D. Will no longer be offered as our dear Fr. Michael has gone to be with the Lord. Confessions (English) Monday, Wednesday, Friday; 10-12pm, 3-5pm, 8-9pm Confessions (Spanish) Wednesday 10-12pm, 3-5pm, 8-9pm 20 Mount Carmel Drive, Oakville, CA 707-944-2454 oakvillecarmelites.org

We wish to express our sincere thanks and deep appreciation to all who made our barbecue such a lovely afternoon! We are humbled and grateful for your continued support, without which we would not be able to serve our diocese by our prayer and apostolates. God reward you for your generosity! We pray daily that God will bless each of you and we entrust you to the loving care of His Mother. – The Marian Sisters of Santa Rosa

Bishop Vasa has said “The Marian Sisters are a treasure here in our midst. They are our very own Sisters bringing faith, hope and love wherever they are. I like to think of them as “leaven in the bread” of our community at a time that continued healing is so needed.”

The Marian Sisters will be present and participating at St. Vincent Elementary School starting in September. This will be a pilot program that will continue until the end of the year and will be evaluated at that time to continue and expand in the new year. Given the comprehensive schedule for the seven Sisters in formation and the full schedules of the seven professed Sisters currently working in Schools and Diocesan positions, this is a sacrifice for the mission of Catholic Education.

Marian Sisters “A Big Thank You!” For Successful BBQ!

The Marian Sisters are a treasure here in our midst.

We pray daily that God will bless each of you for your generosity and we entrust you to the loving care of His Mother.
“How Far I’ll Go”  
by Steve Morris

Our summer nights are blessed and blissful on the North Coast aren’t they? Our hot days and cool nights, fairs, concerts, farmer’s markets and picnics in the park. Recently I was under the stars at a Petaluma movie night, wrapped in blankets and smothered by kids. We were excited to stay up past our bed time and watch the new Disney sensation “Moana” (spoiler alert).

The buzz amid parents and children alike, as the aroma of kettle corn hovered in the air, was briefly interrupted by my son’s T-ball teammates who tackled me. Soon thereafter an announcement warned the mosh-pit of children: “don’t jump on the screen” (which to their defense did look like a jump house).

There was glee-filled anticipation to sing our new favorite Moana songs, which every parent begrudgingly knotted. As the movie started, and we began shouting about “How Far We’ll Go” with Moana, I was awestruck. The kids knew every word to every song. I was impressed because my kids can barely remember shoes when we leave the house. I took further pause at a few meaningful scenes, ones that struck accord in with me because the story transcended merely a kids’ cartoon.

In Moana, Disney was able to capture the same magic it has done many times before, even so recently as Frozen (and it’s corresponding “Let it Go” blockchain) by endearing an audience to a young girl ready to tackle the world and find her true self. My fellow Disney disciples recognize a similar plot in Lion King, Tangled, and the Little Mermaid whose themes also revolve around the discovery of one’s life purpose. Who doesn’t want that?

Yet each cartoon faces eminent struggle, conflict, and tests of character in order for their 'ah-ha’ moment. The same is true for our other non-Disney favorites: Luke Skywalker had to face Vader and Emir was forced to take on President Business in the Lego Movie. What Moana, Simba, and Luke faced is the same thing that we all do, and the same situation Christ endured: a darkness. Whether it’s your own dark cave of sin or merely bad habits you want to change, these fictional Disney characters provide hope.

Before Moana’s moment of triumph, perhaps known as her “final hour,” she became weary and doubtful versus her opposition. Hers was a hot lava moment. The kids knew every word to every song. I was impressed because my kids can barely remember shoes when we leave the house. I took further pause at a few meaningful scenes, ones that struck accord in with me because the story transcended merely a kids’ cartoon.

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In facing our darkness, our faults and failures, embracing us to a character and filing us with a very personal hope.

For more information about upcoming youth ministry events, or to help out, contact: DSRyouth@srdiocese.org or call (707) 566-3371.
**Diocese of Santa Rosa - Department of Religious Education**

**Presents its Annual Religious Education Congress - “The Yes That Changed the World”**

**Saturday, August 19, 2017 9am-4pm**

**Held at Cardinal Newman School, 50 Ursuline Rd., Santa Rosa**

On Saturday, August 19th, the Diocese of Santa Rosa will present a day of prayer and fellowship for all adults in the Diocese.

In keeping with the 100 years of Our Lady of Fatima, this year’s theme, “The ‘Yes’ That Changed the World.”

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

**Schedule:**

- **8:00AM - 8:45AM**
  - On site Registration
  - Program book pickup
  - Holy Mass (gym)

- **9:00AM**
  - Keynote Address
  - Session 1

- **10:30AM - 11:20AM**
  - Lunch/Visit Exhibits

- **11:30AM - 12:40PM**
  - Session 2

- **12:40PM - 1:30PM**
  - Almuerzo/Vista a Exhibiciones

- **1:30PM - 2:40PM**
  - Sesión 2

- **2:45PM - 3:55PM**
  - Plenary session

**Location:**

SR Congress is held at Cardinal Newman High School Campus, located in Santa Rosa. The gym is one of the main locations of congress events. Including opening liturgy and the keynote.

**Facility:**

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

**Registration:**

- Registration is now open.
- Variety of topics
- Brochure with workshop descriptions and Registration Form available on website.
- Due to limited seating please register early. Workshops fill up quickly.
- Pre-order & pre-paid Lunch $8.00
- If you have not attended SR Congress in the past you can request a brochure by email.

**Cost:**

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

**Location:**

SR Congress is held at Cardinal Newman High School Campus, located in Santa Rosa. The gym is one of the main locations of congress events. Including opening liturgy and the keynote.

**Facility:**

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

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

Carmen Aanenson, Diocese of Santa Rosa, Department of Religious Education
dre@srdiocese.org  |  (707) 566-3366  |  www.santarosacatholic.org

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**La Diócesis de Santa Rosa - Departamento de Educación Religiosa**

**Presenta su anual Congresso de Educación Religiosa - “El ‘Si’ Que Cambió el Mundo”**

**Sábado, 19 de agosto 2017 9am - 4pm**

Tendrá lugar en La escuela Cardinal Newman, 50 Ursuline Rd., Santa Rosaa

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

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

**Presentadores:**

- Luis Soto
- Padre Carlos Chiariniotis
- Domitico Figueroa
- Padre Raul Lemos
- Alfredo Melgoza
- Teresa Sancha
- Padre Juan Carlos Gavachac, STL
- Padre Daniel Ros, STB

**Horario:**

- **8:00AM - 8:45AM**
  - Inscripciones y Recepción de su libro de programa

- **9:00AM**
  - Sesión 1

- **10:30AM - 11:20AM**
  - La Conferencia Magistral

- **11:30AM - 12:40PM**
  - Almuerzo/Vista a Exhibiciones

- **1:30PM - 2:40PM**
  - Sesión 2

- **2:45PM - 3:55PM**
  - Conferencia de clausura

**Reginación:**

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

**Lugar:**


**Costo:**

El costo de inscripción cubre la admisión a todos los eventos: Homilías, exposiciones, liturgias y las conferencias (debe de presentarse sus boletos de inscripción para entrar a los talleres).
- $20 - antes del 15 de julio de 2017 fecha límite.
- $30 - después de 15 de julio de 2017.

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

Carmen Aanenson, Diocese of Santa Rosa, Department of Religious Education
dre@srdiocese.org  |  (707) 566-3366  |  www.santarosacatholic.org

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(Father Balaswamy, cont. from page 12)

years of being and administrator… Temptations are there… As Pastor at St. Aloysius’ of Point Arena, we humbly have what we need. I never asked for this, yet when the bishop told me: “I need someone like you… always close to the flock.”

“Six communities, each one is unique: St. Kateri Tekakwitha (the only Native American community in the Diocese is unique…becoming their missionary priest, mostly elderly members… Christ the King, very impressed, where immediately over 25 volunteers came up to me and I look up to each one of them; and then the Newman Center (campus ministry) very challenging.

“God loves us… Never forgets we are human. How I say miracles don’t exist? God has to be unconditional. We have feelings—you have to be human—there are frustrations.

“Come to all of you who labor and are burdened and I will give you rest. Take my yoke upon you and learn from me, for I am meek and humble of heart. ([Matt 11:25 – 30] (CCC #153, 473, 1615, 1658, 2603, 2785))

Father reminds us that we are a Pilgrim Church and must move on. Blessings that he leaves us: Adoration of Blessed Sacrament (or as Fr Bala calls it our Power-House of Prayer—He is present first Sunday monthly, Children’s Mass.

Hommilies given by our ex-Pastor were always focused on the vertical of the Cross. On July 30th, Fr. Bala and Fr. Francis Gayam former Parochial vicar, accompanied by our deacons John Gai and Jen Pedi-cino, consecrated the Eucharist. “No Surprises!” as he reminded us. They first met in seminary over 40 years ago. “I take this opportunity to thank you all…for wholehearted cooperation…I treasure it always…in my prayers. I will certainly miss you…Kindly extend the same and more to your new pastor”.

Followed by a delicious reception the words spoken the most: “Thank you!”

Earlier this year Pope Francis gave a meditation to several hundred priests in the Vatican from around the world: “You need to sink, You need to be close to the flock.” Thank you Fr. Balaswamy for being close to the flock.”