Washington D.C., Aug 28 (CNA/EWTN News) - The body charged with advising the U.S. bishops on sexual abuse prevention has called for an independent lay-led investigation into all allegations of sexual misconduct in the Church and for revisions of the Dallas Charter.

The National Review Board (NRB), which is constituted by the U.S. Conference of Catholic Bishops (USCCB), issued the call in a sternly worded statement Aug. 28, in which it condemned a “culture of silence” in the Church hierarchy.

In a press release circulated by the U.S. bishops’ conference, the board, which is entirely composed of lay experts from different fields, said that they have been raising concerns about episcopal complacency “for several years” and called for specific reforms.

“The revelations of horrific incidents of abuse in the Pennsylvania Grand Jury Report, along with the abuse perpetrated by Archbishop McCarrick point to a systemic problem within the Church that can no longer be ignored or tolerated by the episcopacy in the United States.”

“We will gather with hundreds of survivors, dozens of area churches and various first responders to celebrate the virtue of Hope in the midst of suffering and the promise of resurrection experienced by the Sonoma County body of Christ at large.

Together In Hope – October 7th Event is a Firestorm of Prayer

On Sunday, October 7th to honor and remember the Great Firestorm of October 2017, the Catholic Diocese of Santa Rosa in partnership with varied Christian churches in the Santa Rosa area is hosting a prayer gathering at 2:00 pm on the Cardinal Newman High School football field. We will gather with hundreds of survivors, dozens of area churches and various first responders to celebrate the virtue of Hope in the midst of suffering and the promise of resurrection experienced by the Sonoma County body of Christ at large. Though the gathering is sure

Religious Education Congress Draws a Crowd

The theme of this year’s Religious Education Congress, held August 18th was “Called to be Holy Families”. In his letter of welcome, Bishop Vasa reminded the Catholic School Educators, Parish Catechetical Leaders and Catechists of the necessity of living the universal call to holiness in our families, encouraging them to carry this message to the parishes, schools and institutions of our Diocese. An excellent line up of speakers and presenters included John Galten, John Hamlon, (see Religious Education, page 6)
I have found the writings of Blessed John Henry Cardinal Newman to be a rich source of material for prayer and reflection. Recently I came across this clear and simple thought in one of his Sermons. "Reason", he wrote, "tends heavenward, affection tends earthward." There are undoubtedly a variety of ways to interpret this simple statement but I propose that it connects with our Lord's statement, "Where your treasure is, there your heart will be also" (Matthew 6:21). The heart is certainly symbolic of our affections and so we might restate the Lord's words by merging them with Blessed John Newman and arrive at the following formulation: Your treasure is that which occupies your affections. When Blessed John Newman notes that our affections tend earthward he identified for us something which we already know but perhaps have not fully realized. Saint Ignatius of Loyola, the great founder of the Jesuits, identifies this affection as one of Saint Ignatius of Loyola, the great founder of the Jesuits, identifies this affection as an attachment and even, when that attachment is strong, as a disordered attachment. We might find it difficult to refer to our attachments, that to which our affections are directed, as disordered but we live in a world where such disordered affections are present, prevalent and even strongly encouraged.

Paying particular attention to the word disordered is important. Our Lord said: "Anyone who loves their father or mother more than me is not worthy of me; anyone who loves their son or daughter more than me is not worthy of me" (Matthew 10:37). It is the "more than me" which points to the disorder. Loving a creature, any creature, including father, mother, brother, sister, spouse or children more than we love God represents a disorder, a lack of proper priority or order. Our affections are more readily and easily drawn to those whom we can see, touch and hear and so when Blessed John Newman tells us that our affections tend earthward" we know this to be true.

We can "know" with great clarity and faith that God exists, that Jesus redeems us, that we are in need of God and the Sacraments in order to achieve a moderate level of holiness and happiness. This is reason. Remember, reason does tend heavenward. Our natural affections, however, work in the opposite direction. The Church recognizes that we need external connections in order to help us direct our affections to God and to the things of God. The presence in our Churches of sacred signs and symbols and ceremony gives us something to see. Sacred music engages our sense of hearing and strengthens our affection for heaven. Secular or profane music appeals to our natural affection and thus tends earthward not heavenward. Our Sacred Liturgy incorporates sight, sound, touch and even smell as a part of the overall goal of "raising mind and heart to God." This is the very definition of prayer. Thinking about God is a lot different than loving God or lifting our heart to Him. Thinking about heaven, as a type of intellectual exercise, may be interesting but it does not engage our affection. Directing our affection heavenward, to God and the things of God, is an essential step in resisting the inclination which our natural affections have to tend earthward. We saw in July, from the 1980 Encyclical of Saint Pope John Paul II, Rich in Mercy (Dives in Misericordia) that, "Conversion is the most concrete expression of the working of love and of the presence of mercy in the human world" (DM, 6). This love must be more than fleeting, or simply a thought process, more than just words. A love for God and the things of God which carries with it an authentic affection is the love which seeks to express itself in conversion and reconciliation.

The image of Christ on the crucifix should be a constant reminder to all of us of the depth of the Savior's love. Even a brief prayerful meditation on such an image warms our hearts, expands our affections and turns them heavenward. We are then more readily disposed to respond to the grace God gives us to seek a deeper, more fully reconciled, relationship to the One who loves us first and best. Without this fostering of genuine affection we may remain fully committed but we run a very serious risk of finding ourselves among those in the Old Testament who are described as paying lip service to the Almighty God but having our hearts far from Him. We can readily see in the overview of the Old Testament that the People of God, then as well as now, repeatedly realized the error of their ways at least on a rational basis, made some faint attempt at reconciliation, conversion and reform and then just as often allowed the earthbound tendency of their affections to again lead them astray and away from the all good, all loving God.

— Bishop Robert F. Vasa is the sixth bishop of the Diocese of Santa Rosa.

## CONTENTS

- TOGETHER IN HOPE — OCTOBER 7TH EVENT IS A FIRESTORM OF PRAYER (1)
- NATIONAL REVIEW BOARD CALLS FOR INVESTIGATION OF ALL MISCONDUCT CLAIMS (1)
- RELIGIOUS EDUCATION CONGRESS DRAWS A CROWD (2)
- RAISING MIND AND HEART TO GOD (2)
- FAMILIES ARE CALLED TO UNITY, POPE FRANCIS SAYS (3)
- LEGISLATIVE ALERTS (3)
- CONCERNED ABOUT YOUR MARRIAGE? (4)
- NOVENA TO OUR LADY UNDER OF KNOTS (5)
- LIFE UP YOUR HEARTS (6)
- RELICS OF SAINT PUDICHY PETERLIONNA TO VISIT Archdiocese of San Francisco (6)
- RESPONSE — ABILITY (7)
- WORKSHOP TEACHES HOW TO TEACH GREGORIAN CHANT TO CHILDREN, TEENS (7)
- TOGETHER IN HOLINESS CATHOLIC MARRIAGE CONFERENCE (8)
- ASK FLO... (9)
- WHAT YOU NEED TO KNOW ABOUT THE CA HEALTHY YOUTH ACT (9)
- TAKE COURAGE AND BE NOT AFRAID (10)
- HOSPITAL WEDDING OF TERMINALLY ILL WOMAN (11)
- VENEZUELAN MIGRANTS ARE DESPERATE TO SURVIVE (12)
- EXORDIUM IS AN ONGOING FEATURE OF CHRISTIAN LIFE (14)
- NEWS BRIEF... (15)
- STATEMENT OF BISHOP ROBERT F. VASA DIOCESE OF SANTA ROSA (16)
- PRESIDENT OF S. CONFER. OF CATHOLIC BISHOPS REVIEWS COMMITMENT FOR GREATER EFFECTIVENESS AND TRANSPARENCY IN DISCIPLINING BISHOPS (16)
- EX-MUNICIPIO ACCUSES POPE FRANCIS OF FAILING TO ACT ON INCHIROLI'S ABUSE (17)
- ELEVAR LA MANO Y EL CORAZÓN A DIOS (18)
- DECLARACIÓN DEL NATIONAL REVIEW BOARD EN LA QUE PREPARA LA PARCIALIZACIÓN DEL LÍDERAZGO LAICAL ANTE LA CRÍSIS POR ABUSOS SEXUALES (18)
- NOTICIAS EN ESPAÑOL (19)
- DECLARACIÓN DEL EXC. SR. OBISPO ROBERT F. VASA DE SANTA ROSA (20)
- POPE FRANCIS: LETTER TO THE PEOPLE OF GOD (21)
- CALENDAR (22)
- WORLD YOUTH DAY TO CONVENE ON TRADITIONAL TOUR TO CANADA (23)
- MARIAN SISTERS ANNUAL BBQ (23)
- ST. MCMINN PRAYER CARD MINISTRY (23)
- ST. MONICA PRAYER CARD MINISTRY (23)

## PRISTLY ORDINATION ANNIVERSARY

Rev. Peter Talcott, Retired, St. Helena
September 7, 1975

Most Reverend Daniel F. Walsh, Bishop Emeritus of Santa Rosa
September 24, 1981

## Prayer for Priests

Gracious and loving God, we thank you for the gift of our priests. Through them, we experience your presence in the sacraments. Help our priests to be strong in their vocation. Set their souls on fire with love for your people. Grant them the wisdom, understanding and strength they need to follow in the footsteps of Jesus. Inspire them with the vision of your Kingdom. Give them the words they need to spread the Gospel. Allow them to experience joy in your ministry. Help them to become instruments of your divine grace. We ask this through Jesus Christ, who lives and reigns as our Eternal Priest. Amen.
Families Are Called to Unity, Pope Francis Says

By Hannah Brockhaus

Vatican City, Aug 29 (CNA/EWTN News) - Divorce and separation may be common, but the model families should strive after is unity, and people should not forget those husbands and wives who, even amid difficulties, continue to be faithful, Pope Francis said Wednesday.

“We forget so many families – so many! – who lead their families, their children, with fidelity, asking for forgiveness when there are problems,” he said off-the-cuff. We forget because it is fashionable, often in magazines or newspapers, to talk about who is divorced from whom, and so on.

“But please: this is a bad thing,” he continued. “It’s true: I respect everyone, we must respect people, but the ideal is not divorce, the ideal is not separation, the ideal is not the destruction of the family. The ideal is the united family. So forward: this is ideal!”

Pope Francis spoke about the family during his Aug. 29 general audience, in which he reflected on his trip to Ireland Aug. 25-26 for the World Meeting of Families.

The family meeting, he said, “was a prophetic, comforting experience of many families engaged in the Gospel way of marriage and family life; disciple and missionary families, ferment of goodness, holiness, justice and peace.”

Going off-script again, the pope noted that there is faith in Ireland, a faith “with great roots,” but there are few priests. The faith is failing there for many reasons, including the abuse scandals, and for this reason, he said, “we must pray for the Lord to send holy priests to Ireland, send new vocations.”

He invited those present to pray with him an “Ave Maria” to Our Lady of Knock for the intention, saying, “Lord Jesus, send us holy priests.”

He noted that his visit to Ireland, while a great joy, also contained some pain and bitterness, because of the various forms of abuse which have been committed in the country, even by members of the Church, and said his meeting with eight abuse survivors left a deep impression on him.

The world needs “A revolution of love, of a revolution of tenderness... And this revolution begins in the heart of the family.”

“On several occasions [during the trip] I asked the Lord for forgiveness for these sins, for the scandal and the sense of betrayal caused,” he stated.

The Irish bishops have taken a serious path of purification and reconciliation for these crimes, he continued, and explained that in his meeting with them he encouraged them to “inaugurate a season of renewal of the Church in Ireland.”

Francis said true points of light during his two days in Dublin were the testimonies he heard from married couples: “Their stories have reminded us that the love of marriage is a special gift from God, to be cultivated every day in the ‘domestic church’ that is the family.”

The world needs “a revolution of love, of a revolution of tenderness... And this revolution begins in the heart of the family,” he said.

Other highlights of his visit were Saturday night’s Festival of Families in Dublin’s Croke stadium and the Mass on Sunday in Phoenix Park, he said. The testimonies he heard from different families on Saturday night were “very touching.”

He noted that during his pilgrimage Sunday morning to the Marian shrine at Knock, built on the site of an apparition of the Virgin Mary, “so dear to the Irish people,” Pope Francis “entrusted all families, particularly those of Ireland, to her maternal protection.”

About the trip overall, the pope said the “thousands of families—spouses, grandparents, children —gathered in Dublin, with all the variety of their languages, cultures and experiences, have been an eloquent sign of the beauty of God’s dream for the entire human family.”

“And we know it: God’s dream is unity, harmony and peace, in families and in the world, the fruit of fidelity, forgiveness and reconciliation that he has given us in Christ,” he said.

Legislative Alerts

SB 320 (Leyva, D-Chino) would require the on-campus health centers of public universities in California to offer abortion-inducing drugs like RU-486 as advocates continue to promote abortions in any way they can.

SB 320 also invites health centers to offer abortion counseling services to their students but is specifically written in such a way to exclude pro-life counseling.

SB 320 inappropriately requires the State Treasurer to accept donations and administer an abortion promotion fund. The state of California should have no role in encouraging or funding abortions, which take the life of a human being, in our public post-secondary educational institutions – or anywhere, for that matter. The Senate Appropriations Committee staff estimates the start up cost for training health center staff to be in the millions but has not even provided estimates yet for the follow-up and liability costs.

Let your representative know there should never be an incentive to abort any child, and that you oppose this one-sided bill.

Take Action!

P.S. This bill has been debated for nearly two-years now. Thousands of members have already sent one or more emails opposing this bad public policy. Now is not the time to stop. We must continue to oppose SB 320. Please take action again as it moves onto the Assembly floor for a vote.
to draw a number of news media outlets, our main goal is to pray with our brother and sister believers in Jesus Christ, stand in solidarity with our fellow citizens who are hurting, and stand together in hope for a future filled with healing.

One year ago, the week after the Firestorm of October 8th 2017 there was a local gathering of prayer where 9 area pastors who had each lost their homes in the fire stood up and led a large crowd in prayers of faith and support for all of those who were devastated by the fires. Many of those pastors will gather again, this time in the strength that comes from faithfulness in numbers. And Hope.

The one-hour prayer service will use the basic prayer method: A.C.T.S (adoration, confession, thanksgiving, supplication) and will conclude with praise music and fellowship time. This is a time of prayer when we especially recognize those who have suffered in any way, and those who have lost a great deal, “they are not forgotten.”

Order of Events
At 10:30 am earlier in that same day Bishop Vasa will celebrate a “Blue Mass” at St. Eugene’s Cathedral. A Blue Mass is a Mass celebrated annually in the Catholic Church for those employed in the “public safety field” (i.e. police officers, firefighters, correctional officers, 911 operators and EMS personnel). The color blue relates to the blue-colored uniforms predominantly used by these services. Similar to the Red Mass, the service honors those who have died in the line of duty and those currently serving as first responders. The Mass is an opportunity for the community to show gratitude and support for all of those who were devastated in the fire. Many of those pastors will gather again, this time in the strength that comes from faithfulness in numbers. And Hope.

At 1:00 pm The Coast to Coast Rosary procession will take place on the grounds of Cardinal Newman and St. Rose schools. During this time, thousands of other people of faith across the continent will be praying the rosary for the sake of our country. You can sign up, or find a group near you by going to www.srdiocese.org/TogetherInHope.

Adoration of the Blessed Sacrament will also be taking place on the Newman Campus that day and the “Hope Monstrance” will be used. The Hope Monstrance (“Heart of Prayer and Evangelization”) was rescued from a New Orleans Parish after being under 10 feet of water caused by Hurricane Katrina. After having been restored, and re-commissioned, it travels between Parishes in the Archdiocese of New Orleans, and is on a special pilgrimage this Fall. Before its arrival in Santa Rosa, it will be going to Houston and Las Vegas. Hurricane Harvey, centered in Houston, occurred just over one year ago and tied Katrina for being the costliest tropical cyclone on record. The Las Vegas shooting occurred only one week before the Santa Rosa Firestorm, and saw the loss of 59 souls, while 851 were injured (countless others traumatized). The Hope Monstrance was blessed by Pope Emeritus Benedict in 2006, and is administered by the Archdiocese of New Orleans office of Adoration.

At 2:00, the “Together In Hope” hour of prayer begins, and is followed by music and fellowship.

Finally, at 9:45 pm later that day (the hour the fires started) 12 hour prayer vigils will take place at designated locations including parishes that wish to participate. More information, updates, and contact info can be found at www.srdiocese.org/TogetherInHope.

Concerned About Your Marriage?
Do you feel lost and alone? Are you hurt, frustrated, or angry with each other? Have you thought about separation or divorce? Or would you simply like to improve communication skills within your marriage?

Retrouvaille is the name of a Catholic Ministry designed to help heal and renew marriages. Retrouvaille (meaning “to find each other again”) is not just for struggling marriages. It is a program that welcomes all married couples wanting to bring new life to their marriage. Couples of all faiths and those with no faith tradition are welcome and encouraged to attend.

The ultimate goal of Retrouvaille is to help save marriages and improve communication. Retrouvaille is not a retreat or marriage counseling. There is no group sharing or group discussions on the weekend. It is a time for couples to focus on healing their relationships and strengthening their communication.

The next Retrouvaille weekend in our area is on October 26-28th, sponsored by the Archdiocese of San Francisco. For more information and to register, go to: www.retrouvaille.org.
Novena to Our Lady

Undeer of Knots

Schedule for each of the nine days:
1. Make the sign of the cross.
2. Say the Act of Contrition. Ask pardon for your sins and make a firm promise not to commit them again.
3. Say the first 3 decades of the Rosary.
4. Make the meditation of the day (noted below).
5. Say the last 2 decades of the rosary.
6. Finish with the Prayer to Mary, Undoer of Knots.

PRAYER TO MARY, UNDOER OF KNOTS
(Closing Prayer for each day)
Virgin Mary, Mother of fair love, Mother who never refuses to come to the aid of a child in need, Mother whose hands never cease to serve your beloved children because they are moved by the divine love and immense mercy that exists in your heart, cast your compassionate eyes upon me and see the snarl of knots that exist in my life. You know very well how desperate I am, my pain and how I am bound by these knots.

Mary, Mother to whom God entrusted the undoing of the knots in the lives of His children, I entrust into your hands the ribbon of my life. No one, not even the evil one himself, can take it away from your precious care. In your hands there is no knot that cannot be undone. Powerful Mother, by your grace and intercessory power with Your Son and My Liberator, Jesus, take into your hands today this knot...I beg you to undo it for the glory of God, once for all, You are my hope.

O my Lady, you are the only consolation God gives me, the fortification of my feeble strength, the enrichment of my destitution and with Christ the freedom from my chains. Hear my plea. Keep me, guide me, protect me, safe refuge!

Mary, Undoer of Knots, pray for me

Meditation for Day 1: Dearest Holy Mother, Most Holy Mary, you undo the knots that suffocate your children, extend your merciful hands to me. I entrust to You today this knot....and all the negative consequences that it provokes in my life. I give you this knot that torments me and makes me unhappy and so impedes me from uniting myself to You and Your Son Jesus, my Savior.

I run to You, Mary, Undoer of Knots because I trust you and I know that you never despise a sinning child who comes to ask you for help. I believe that you can undo this knot because Jesus grants you everything. I believe that you want to undo this knot because you are my Mother. I believe that You will do this because you love me with eternal love. Thank you, Dear Mother.

Mary, Undoer of Knots, pray for me. —The one who seeks grace, finds it in Mary’s hands.

Meditation for Day 2: Mary, Beloved Mother, channel of all grace, I return to You today my heart, recognizing that I am a sinner in need of your help. Many times I lose the graces you grant me because of my sins of egotism, pride, rancor and my lack of generosity and humility. I turn to You today, Mary, Undoer of knots, for You to ask your Son Jesus to grant me a pure, divested, humble and trusting heart. I will live today practicing these virtues and offering you this as a sign of my love for You. I entrust into Your hands this knot... (describe) which keeps me from reflecting the glory of God.

Mary, Undoer of Knots, pray for me. —Mary offered all the moments of her day to God.

Meditation for Day 3: Meditating Mother, Queen of heaven, in whose hands the treasures of the King are found, turn your merciful eyes upon me today. I entrust into your holy hands this knot in my life... and all the rancor and resentment it has caused in me. I ask Your forgiveness, God the Father, for my sin. Help me now to forgive all the persons who consciously or unconsciously provoked this knot. Give me, also, the grace to forgive me for having provoked this knot. Only in this way can You undo it. Before You, dearest Mother, and in the name of Your Son Jesus, my Savior, who has suffered so many offenses, having been granted forgiveness, I now forgive these persons...and myself, forever. Thank you, Mary, Undoer of Knots for undoing the knot of rancor in my heart and the knot which I now present to you. Amen.

Mary, Undoer of Knots, pray for me. —Turn to Mary, you who desire grace.

Meditation for Day 4: Dearest Holy Mother, you are generous with all who seek you, have mercy on me. I entrust into your hands this knot which robs the peace of my heart, paralyzes my soul and keeps me from going to my Lord and serving Him with my life. Undo this knot in my love.... O Mother, and ask Jesus to heal my paralytic faith which gets down hearted with the stones on the road. Along with you, dearest Mother, may I see these stones as friends. Not murmuring against them anymore but giving endless thanks for them, may I smile trustingly in your power.

Mary, Undoer of Knots, pray for me. —Mary is the Sun and no one is deprived of her warmth.

Meditation for Day 5: Mother, Undoer of Knots, generous and compassionate, I come to You today to once again entrust this knot...in my life to you and to ask the divine wisdom to undo, under the light of the Holy Spirit, this snarl of problems. No one ever saw you angry; to the contrary, your words were so charged with sweetness that the Holy Spirit was manifested on your lips. Take away from me the bitterness, anger and hatred which this knot has caused me. Give me, o dearest Mother, some of the sweetness and wisdom that is all silently reflected in your heart. And just as you were present at Pentecost, ask Jesus to send me a new presence of the Holy Spirit at this moment in my life. Holy Spirit, come upon me!

Mary, Undoer of Knots, pray for me. —Mary, with God, is powerful.

Meditation for Day 6: Queen of Mercy, I entrust to you this knot in my life...and I ask you to give me a heart that is patient until you undo it. Teach me to persevere in the living word of Jesus, in the Eucharist, the Sacrament of Confession; stay with me and prepare my heart to celebrate with the angels the grace that will be granted to me. Amen! Alleluia!

Mary, Undoer of Knots, pray for me. —You are beautiful, Mary, and there is no stain of sin in You.

Meditation for Day 7: Mother Most Pure, I come to You today to beg you to undo this knot in my life... and free me from the snares of Evil. God has granted you great power over all the demons. I renounce all of them today, every connection I have had with them and I proclaim Jesus as my one and only Lord and Savior. Mary, Undoer of Knots, crush the evil one’s head and destroy the traps he has set for me by this knot. Thank you, dearest Mother. Most Precious Blood of Jesus, free me!

Mary, Undoer of Knots, pray for me. —The glory of Jerusalem, the joy of our people.

Meditation for Day 8: Virgin Mother of God, overflowing with mercy, have mercy on your child and undo this knot...in my life. I need your visit to my life, like you visited Elizabeth. Bring me Jesus, bring me the Holy Spirit. Teach me to practice the virtues of courage, joyfulness, humility and faith, and, like Elizabeth, to be filled with the Holy Spirit. Make me joyfully rest on your bosom, Mary, I consecrate you as my Mother, Queen and friend. I give you my heart and everything I have (my home and family, my material and spiritual goods.) I am yours forever. Put your heart in me so that I can do everything Jesus tells me.

Mary, Undoer of Knots, pray for me. —Let us go, therefore, full of trust, to the throne of grace.

Meditation for Day 9: Most Holy Mary, our Advocate, Undoer of Knots, I come today to thank you for undoing this knot in my life...You know very well the suffering it has caused me. Thank you for coming, Mother, with your long fingers of mercy to dry the tears in my eyes; you receive me in your arms and make it possible for me to receive once again the divine grace.

Mary, Undoer of Knots, dearest Mother, I thank you for undoing the knots in my life. Wrap me in your mantle of love, keep me under your protection, enlighten me with your peace! Amen.

Mary, Undoer of Knots, pray for me.

With ecclesiastical approval Archdiocese of Paris
By Chris Lyford

I remember as a 19-year-old attending a music ministry workshop in Portland Oregon conducted by the St. Louis Jesuits. Though not on the level of rock stars, these three priest musicians were loved by all who attended because of the contribution they made in helping us worship God more fully. Having just had a conversion a year prior, I was making the transition from listening to rock bands like Boston, Rush, and Pat Travers to singing the “Glory and Praise” repertoire of contemporary Catholic praise songs. I was thankful for songs that helped me worship God, yet were closer to the cultural expression that I was used to. When the Jesuits debuted their newly recorded song “Lift Up Your Hearts” I remember experiencing a level of hope in my Catholic faith that I had never experienced before. OK that was close to 40 years ago, and plenty has happened since then, including what I call the battle of Liturgical hermeneutics (but that’s another story).

Now the older hymns that I used to think were outmoded, have become my favorites, because of their timeless truths, and their facility in helping me develop a more direct disposition to worship in spirit and in truth. The beauty of the truth grows brighter with age, or at least it does as a result of my more ‘mature’ perspective. The ‘good music’ leads me always back to gaze on the mysteries of the Holy Sacrifice of the Mass. Because the Holy Sacrifice of the Mass is the answer we are looking for.

I hope we are all contemplating our individual response to the current storm of confusion and deluge of degeneracy we are witnessing from within our very own Church. I suggest we each attend Mass more frequently and work on our own salvation. In addition to that, we can do specific, concrete things that help along the larger goal which is to re-build the City of God. Care for your children, attend your Parish, do the things that Christ always directed us to—and with solid muscle behind it… but remain supple enough to move seamlessly into whatever else may be required. Prepare for what you can reasonably foresee but have no care about what you can’t—knowing that so long as you are acknowledging God, He will prepare you for what you have not taken into account—and know that you will have surprises. Remember that much of this is designed to remind each of us that He is our ONLY source of security…and to ram home to our feeble minds that He is all the security we need. Pray the Mass — seems like a simple suggestion, but even the holiest of souls need an occasional reminder to focus on the words offered up in the prayer of the Mass. Feel free to worship, invest your whole heart, mind and soul into the liturgy. The prayers are very powerful, but we need to give ascent to them in order to allow them to have their wonderful transformative effect on us.

Let us stand up, ready to work, and lift our hearts to the Lord who alone has all the answers, while we agree with this prayer of the Church:

It is truly right and just, our duty and our salvation, always and everywhere to give you thanks, Lord, holy Father, almighty and eternal God.

For, although you have no need of our praise, yet our thanksgiving is itself your gift, since our praises add nothing to your greatness but profit us for salvation through Christ our Lord.

And so, in company with the choirs of Angels, we praise you, and with joy we proclaim: Holy, Holy, Holy Lord God of hosts. Heaven and earth are full of your glory. Hosanna in the highest. Blessed is he who comes in the name of the Lord. Hosanna in the highest! ❖

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

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Relics of Saint Pio of Pietrelcina to visit the Archdiocese of San Francisco

The relics will be at the St. Mary Star of the Sea Parish (Sausalito) of the Archdiocese of San Francisco, on Saturday, September 8, 2018, from 8 a.m. to 4:30 p.m., and on Sunday, September 9, 2018, from 8 a.m. to 12 p.m.

The relics of Saint Pio that will be available for public veneration will be the following: Saint Pio’s glove; Saint Pio’s crusts of the wounds; Cotton-gauze with Saint Pio’s blood stains; A lock of Saint Pio’s hair; Saint Pio’s mantle; Saint Pio’s handkerchief soaked with his tears hours before he died; A mass in honor of Saint Pio will be celebrated on Saturday, September 8, 2018, at 5 p.m. The Saint Pio Foundation, which is sponsoring the tour on the occasion of the 50th commemoration anniversary of his passing, will sell books and items related to Padre Pio in the church hall.

Saint Pio was born on May 25, 1887 in Pietrelcina, Italy, and baptized Francesco Forgione. He first expressed his desire for priesthood at age 10. In order to pay for the preparatory education, his father, Grazio Forgione, emigrated in the United States on 1899, where he worked for several years. The future saint entered the Capuchin order at age 15, taking the name Pio. He was ordained a priest in 1910 at the age of 23. During his lifetime, Padre Pio was known as a mystic with miraculous powers of healing and knowledge, who bore the stigmata. Stigmata is the term the Catholic Church uses to speak about the wounds an individual receives that correspond to the crucifixion wounds of Jesus Christ. They can appear on the forehead, hands, wrists, and feet.

His stigmata emerged during World War I, after Pope Benedict XV asked Christians to pray for an end to the conflict. Padre Pio had a vision in which Christ pierced his side. A few weeks later, on September 20, 1918, Jesus again appeared to him, and he received the full stigmata. It remained with him until his death on September 23, 1968. Pope John Paul II canonized him in 2002.

ABOUT THE RELICS
In the Catholic Church, relics are physical objects associated with a saint or candidate for sainthood – part of the person’s body or something with which he or she was in contact. Relics are not worshiped, (see Relics of Saint Pio, page 13)
Response — Ability

By Julie Sparacio

I watched a very short video the other day on the definition of responsibility. Then I heard the news about Cardinal, now Archbishop McCarrick, and then I read the Grand Jury report from Pennsylvania.

In reading these reports, it certainly seems that various Church officials failed in their responsibility to protect children. It seems that they failed in their responsibility to ensure that the Church, under their leadership, would remain a safe place to worship and know God.

The Grand Jury Report in particular is difficult reading. It details the patterns and reports of three priests in each of the six dioceses that were under investigation in PA. The things that were done to children are heartbreaking and horrifying. That these men were allowed the freedom to operate for years is mind boggling. And then I remember—these stories are from decades ago, before the Charter for the Protection of Children and Young People was signed by the U.S. Bishops in June of 2002. When I came on board in this position as Victim Assistance Coordinator and Safe Environment Coordinator in early 2003, the learning curve was steep—not just for me but for all of us involved. Each case seemed to be unique and needed to be reviewed and handled with careful discernment. One thing I learned for example, was that in the past, Bishops would send offending priests to treatment, and the priests would be sent back with a ‘good to go’ message from the treatment center. (Good to go being my words, obviously, not the clinical language used at the time) So the Bishops would re-assign the offender, believing the expertise of those who dealt with people like this. That was reasonable. To use today’s knowledge to judge those decisions doesn’t seem exactly fair. On the other hand, once a guy went to treatment, and still abused children—doesn’t common sense say the treatment was ineffective? I guess my point is that it is difficult to judge the behavior of those that failed to protect by today’s knowledge and today’s standards. We know much more now. And we react very differently now.

The case against Archbishop McCarrick is a good example. From the reports I read, the Archdiocese of New York followed the law, and followed the Charter. They reported to authorities, and then when that investigation was concluded they launched their own internal investigation. When the results were presented to the diocesan Review Board, they determined the accusation was credible and recommended the priest be removed. I can’t help but think that must have been a little bit intimidating to know they were talking about a popular Cardinal! Cardinal Dolan then informed the Holy See and they took it from there. This isn’t the way things used to be handled—but it is the way things are handled today.

We are a different Church!

Before the workshop, 25 Missionaries of Charity from across the San Francisco bay area had attended the workshop. 25 Missionaries of Charity from across the San Francisco bay area had attended another event organized by the Benedict XVI Institute to learn how to chant more beautifully.

The workshop was directed by Mary Ann Carr-Wilson, who has helped pioneer chant camps for children.

The Marian Sisters were founded by Bishop Robert Vasa of Santa Rosa in 2012. The community has a focus on teaching and evangelizing in parishes and schools.

Two Missionaries of Charity also attended the workshop. One of them, Sister Maximiliana, said they were participating because of their after school program “which prepares the children we work with from poor families for consecration to Mary. We want to learn how to teach children so they can sing beautifully for the Mass.”

Before the workshop, 25 Missionaries of Charity from across the San Francisco bay area had attended another event organized by the Benedict XVI Institute to learn how to chant more beautifully.

The workshop was directed by Mary Ann Carr-Wilson, who has helped pioneer chant camps for children.

Carr-Wilson emphasized the importance of respecting children as you teach them: “Give them a high aim. Let them know what they are doing in helping sing the Mass: praying not performing, with all the angels and saints. They respond.”

Rather than focusing solely on performance techniques, the institute incorporates catechesis and works to help participants deepen their understanding of the Mass, including their ability to offer intentions for their participation in the liturgy.

The workshop aims to help both teachers with experience with music generally, or with chant in particular.

Aaron Fidler teaches music at Kolbe Academy and Trinity Prep, a Catholic classical school in Napa.

(see Gregorian Chant, page 8)
A violinist with extensive teaching experience, he expressed appreciation for help with his new task of preparing the school’s choir to chant at Mass.

And Mary Castaneda, a music director from Washington state, said she has long taught chant to adults, but is “now teaching chant to children and teens. It’s really useful to get a sense from Mary Ann what she does that young people respond to.”

The Benedict XVI Institute was founded by Archbishop Salvatore Cordileone of San Francisco in 2014.

It aims to form the Catholic imagination through beauty, and to promote the vision of the Second Vatican Council, whose constitution on the liturgy, Sacrosanctum Concilium, said that Gregorian chant is “specially suited to the Roman liturgy” and that “therefore, other things being equal, it should be given pride of place in liturgical services.”

 Together in Holiness Catholic Marriage Conference

Church of the Immaculate Heart of Mary, 1040 Alamedda de Las Pulgas, Belmont Saturday, September 29, 9:00 am - 3:45 pm

The Archdiocese of San Francisco and the St. John Paul II Foundation present the Together in Holiness conference for married couples. The day long retreat includes Mass celebrated by Archbishop Cordileone, Eucharistic Adoration, and Reconciliation. Cost is $59 a couple. Childcare (2 to 12 years) is available, space limited ($5/child). Free parking. Learn more and register at the website (https://forlifeandfamily.org/events/th18-sfca/)

Presentations by national experts include: “Learning to Pray Together as Spouses: Three Simple Steps” Christopher J. Stravitsch, D.Min., LPC, LMFT, Co-founder, St. John Paul II Foundation. Saint John Paul II taught that families have a “priestly mission” which includes living a life of prayer together in the home—husband and wife together, parents and children together. Dr. Chris Stravitsch will share three simple steps couples can follow to begin or to deepen their prayer life together.

“Prayer as the Basis of Family Unity” Rev. Joseph Illo, Pastor, Star of the Sea Catholic Church, San Francisco. All spouses want a peaceful home where they can flourish and, if they are blessed with children, where their children can grow and flourish. In this talk, Father Illo draws on his 27 years of experience as a parish priest to share his insights; you will learn some practical insights and ideas for making your home a true refuge, one that is welcoming to family and friends.

“Discovering the Domestic Church” Dr. John and Mrs. Claire Grabowski. Saint John Paul II called the Christian family a miniature church. The good news is that we don’t have to do anything to become this. It is a gift of grace. The challenge is learning to live it—to be who we are—especially on days when we don’t feel very priestly, prophetic, and kingly. Drawing on their experience of family ministry and as Catholic spouses, parents, and grandparents, John and Claire Grabowski explore practical ways to make this beautiful vision which the Church has of family more of a reality in daily life and experience.
Greetings to you all! Carlin and Deacon Dave from the Family Life Office here. We are coming up on celebrating our first six months as your Marriage and Family Life Co-directors for the Santa Rosa Diocese. It has been an exciting experience for you and we are so delighted to be in this position. We have received many well wishes from people we meet and are thankful to Bishop Vasa for having the confidence in us to take on this task for the Diocese.

One of the details of our job that we have discovered is simply answering questions people from all over the Diocese have had for us regarding issues on marriage and family life in the Catholic Church. We have received some very good questions and so we thought it would be fruitful (a nice “Theology of the Body” term!) if we share with you, the reader of this column, some of the questions together with our answers. The person who submits the question would be kept anonymous. We thought it could be like one of those advice columns you read in a daily newspaper, only ours will be called “Ask FLO” (for Family Life Office). So if you have a question about marriage or family life in the Catholic Church, send it our way and we will see what FLO has to say! Our email address is: familylife@srdiocese.org

On another note, we had a great experience in attending the recent national celebration of the 50th anniversary of Humanae Vitae. The conference celebration was held in Ontario, CA and was entitled “Faithful to God’s Design.” It was attended by over 800 people and featured big name Catholic speakers like Archbishop Cordileone, George Weigal, Dr. Janet Smith, Christopher West, and Patrick Coffin to name a few. Humanae Vitae (Of Human Life) was the Papal Encyclical promulgated on July 25th, 1968 by Pope Paul VI (soon to be canonized Saint Pope Paul VI on October 14!). The first 50 years after Humanae Vitae were shadowed with many people, clergy and laity alike, who misunderstood, ignored, or dissented over the Pope’s position. This document from Pope Paul VI came in the height of the ‘60s sexual revolution and reading that the Pope was calling for an understanding of God's loving design for married love and responsible parenthood seemed to be contrary to the way our culture was heading. But today, Pope Paul VI is seen very much like a modern day prophet in his predictions on the collapse of the family, the objectification of women, a significant increase in unfaithfulness in marriage, a disrespect for human life, marriage under attack, and the creation of a culture of relativism.

But in attending this conference celebration and listening to the many speakers, we have been given a renewed hope along with a challenge to bring the life-giving and loving message of Humanae Vitae to the faithful of the Santa Rosa Diocese. During St. John Paul II’s term as Pope, he gave us the incredible teaching in his “Human Love According to the Divine Plan” also known as Theology of the Body. We are hoping to be able to bring opportunities in gaining an understanding of this teaching to the Diocese in the future. But if you haven’t had the chance, take a few minutes to read Humanae Vitae. It will not take long—only 31 short sections. We hope it will awaken in you the desire to understand God’s loving design for us all!

One final note to share: we will be attending a one-day marriage “enrichment” retreat called “Together in Holiness” on Saturday, September 29th at the Church of the Immaculate Heart of Mary in Belmont, CA (just south of San Francisco). It is sponsored by the St. John Paul II Foundation and is coordinated by the Archdiocese of San Francisco. It is open to any married couple wanting to focus on your marriage, renew your love for, and vocation to, one another. Contact susie@forlifeandfamily.org for questions and registration information. It only costs $59 and daycare is available on the site!

God Bless you all and Pax Christi!
—Carlin & Deacon Dave, Family Life Office

What You Need to Know about the CA Healthy Youth Act

Since taking effect on January 1, 2016, the California Healthy Youth Act (“HYA”) has required California public school districts to provide students in grades seven through twelve with comprehensive sexual health education and HIV prevention information. Under this law, school districts may even choose to offer “age-appropriate” instruction earlier than grade 7. While each school district can determine its own curriculum, the instruction must meet certain standards, such as being medically accurate and objective; being appropriate for use with students of all races, genders, sexual orientations, and ethnic and cultural backgrounds; affirmatively recognizing different sexual orientations and including same-sex relationships in discussions; and teaching about gender, gender expression, gender identity, and the harm of negative gender stereotypes.

A significant element of the HYA has been its recognition of the right of parents to supervise their children’s sexual health education. “The Legislature recognizes that while parents and guardians overwhelmingly support medically accurate, comprehensive sex education, parents and guardians have the ultimate responsibility for imparting values regarding human sexuality to their children.” In acknowledging this right and responsibility, the Act requires schools to notify parents and guardians about the planned instruction, allows parents and guardians to review materials in advance of the instruction, and permits them to excuse their children from participation in all or part of the sexual health education, HIV prevention education, and assessments related to that education. While the law’s deference to parents is commendable, there is ambiguity as to the extent of the “opt out” provision’s reach. In particular, there has been some recent confusion and concern in several California public school districts about whether the “opt out” provision applies to instruction involving discussions of gender identity and sexual orientation. The confusion stems from a seemingly conflicting provision in the HYA (Section 51932(b)), which states that the law (and therefore the “opt-out” provision) “does not apply to instruction, materials, presentations, or programming that discuss gender, gender identity, gender expression, sexual orientation, discrimination, harassment, bullying, intimidation, relationships, or family and do not discuss human reproductive organs and their functions.” The Orange County Board of Education has taken the position that if sex education instruction is offered in “separate modules” and one those modules discusses gender identity or sexual orientation without reference to reproductive organs or functions, then

(see Healthy Youth Act, page 11)
Take courage and be not afraid

By Sister Constance Veit, LSP

Growing up, many of my family’s summer vacations took place at the ocean. Whenever we could afford it we would head for Cape Cod, New Hampshire or Maine. As we kids splashed around in the salt water or searched for shells, my mother loved to just sit and watch the waves crashing against the rocks. “I could stay here all day,” she’d often muse. We’d cringe at these words as we quickly grew bored and looked for the next great adventure!

But as I grew older and began to progress in a life of prayer, I came to understand my mother’s fascination with the sea. Whenever I visited the ocean I’d find a good spot where I could watch the waves crashing against the rocks or rolling across the sand, pull out my Bible or my rosary and reflect on the majesty and Providence of God.

This summer I found myself thinking about the sea for a special reason, for it was 150 years ago this September that seven Little Sisters of the Poor set off from our motherhouse in Brittany, France, on a long ocean journey. The Sisters traveled across the Atlantic in an immigrant ship named Napoleon III, arriving in Brooklyn, New York on Sept. 13, 1868. The massive iron vessel had been built in 1865 expressly for transatlantic travel, but the trip must have been harrowing just the same. An etching of the Napoleon III shows the ship being tossed about by waves during one of its voyages.

Beyond the normal anxieties associated with such an undertaking, the young Little Sisters on their way to New York surely entertained a host of other fears – for they were about to begin a new life and a new mission in a foreign country, with no expectation of ever returning to their homeland.

But this little band of Sisters had been formed in the school of Saint Jeanne Jugan, whose charity and trust in God’s loving Providence had led her to establish a new religious community despite a virtual lack of resources and preparation. Our pioneering Little Sisters surely rode out many a storm, leaning on their formation and trusting in the Lord whom even the winds and the waves obey (cf. Mt 8:27).

Despite their lack of proficiency in English and their ignorance of American culture, within two days of their arrival in New York the Sisters ventured out into the city to collect alms and procure all that would be necessary for the care of the elderly. Within a week they welcomed their first Residents.

By the end of September a second group of Little Sisters destined for a foundation in Cincinnati had set out on the long journey to America. A third group arrived in New Orleans in December. In just four years the Little Sisters established 13 homes for the elderly in the United States; many more would follow. All were founded in extreme poverty but with great trust in God’s Providence.

Amazed at how completely God provided for their needs, the Sisters in one home wrote to the motherhouse, “Divine goodness never disappoints us in our expectations and often surpasses them.” Father Ernest Lelièvre, a French priest who served as the Congregation’s ambassador in America, encouraged the Sisters, “The Lord is with you; that says everything. … Are you not his family, his people? Has not each of your homes had proof, a hundred times over, of his predilection? … Do not things happen every day which repeat to you: ‘You are in the house of the Lord, and it is here that he delights to dwell?’”

As we prepare to launch our sesquicentennial celebrations in our homes across the country, I find peace and confidence in remembering our story and thanking God for his Providence everyday and in every undertaking.

At the same time, I am conscious of how much the barque of the Church has been subjected to violent storms this summer and I confide to Our Lord those whose faith has been shaken in recent weeks. My prayer for all of us is that each day we may hear the voice of Jesus deep in our hearts as he calms our inner storms: “Take courage, it is I; do not be afraid.”

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

September 13: St. John Chrysostom
Hospital Wedding of Terminally Ill Woman a Powerful Witness, Priest Says

By Maria Ximena Rondon

Rio de Janeiro, Brazil, Aug 28 (ACI Prensa) - The recent wedding of a young Brazilian woman with terminal cancer was a powerful witness to the sacrifice and permanence of marriage, said the priest who celebrated the sacrament for the couple.

Fr. Mario Silva celebrated the wedding of a young couple, Jessica and Fernando, in the chapel at the Napoleão Laureano Hospital in the Brazilian state of Paraíba Aug. 20.

Silva told ACI Prensa, CNA’s Spanish language sister agency, that the couple had been civilly married in 2012 and had a three-year-old child.

Jessica, who is now 27, has been fighting a very aggressive form of bone cancer since 2016 and had been hospitalized when the priest was called to administer the sacrament of the Anointing of the Sick.

“That night, she was in a lot of pain, and when I finished administering the sacrament to her, I asked her…I could do anything else, and she told me she wanted to get married,” Silva said.

“She told me she had a great desire to receive the blessing of God and she knew that was missing. That would be a great healing and grace in her life. She did not want to die without receiving the blessing of marriage, because both were Catholics and had the dream of getting married in order to have a sacramental life,” he explained.

“I called her family and they gave me the husband’s telephone number. I asked him if he were interested in getting married. I began to visit the hospital more often and to go through with the process of determining whether they could enter into marriage or not,” he related.

Fr. Silva obtained the authorization of the Archdiocese of Paraíba to celebrate the wedding in the hospital and processed the couple’s corresponding papers. He interviewed the couple to ensure that they were certain in their choice and that there were no impediments or grounds for nullity.

He also discussed the nature of sacramental marriage with them.

“I emphasized that this was not simply a social event that lasts a night and then people need another one. I told them that marriage is something that they were administering, that they were giving themselves one to another and that I was just an assistant,” he recounted.

“I explained to them about love, fidelity, joy and sadness in sickness and in health. At that moment I turned to speak to the groom: Fernando, you are aware you are marrying Jessica in a very difficult moment in her life. If your love is capable of enduring these difficulties, you will be able to give her a definitive and free ‘yes’,”

During the homily, the priest spoke “about how people have little hope for Christian marriages” and that celebrating the wedding of Jessica and Fernando was a light for the whole hospital. “I think that that was what created such a stir, besides that the bride and groom had a beautiful appearance,” the priest said.

While Jessica rarely smiled while in the hospital, Silva said, “On the day of the wedding, she was smiling and spoke with great ease which was unusual. You could see that she was very renewed.” He said the bride told him that the sacramental wedding “was like starting over or being reborn.”

“Her husband takes very good care of her and wants to accompany her every day. He left his job and everything to take care of her. He gave witness to permanence and the Catholic marriage was a concrete realization of that,” the priest emphasized.

This article was originally published by our sister agency, ACI Prensa. It has been translated and adapted by CNA.

(Healthy Youth Act, cont. from page 9)

Parents are not permitted to excuse their children from that particular module or discussion.

However, the California Catholic Conference (CCC) strongly believes that this analysis is flawed. The HYA, by its own terms, applies to “comprehensive sexual health education,” which must include instruction regarding sexual orientation and gender identity/expression. Specifically, the Act provides that “comprehensive sexual health education” instruction must “affirmatively recognize that people have different sexual orientations and, when discussing or providing examples of relationships and couples, shall be inclusive of same-sex relationships.” The HYA also requires that the “[i]nstruction and materials shall teach pupils about gender, gender expression, gender identity, and explore the harm of negative gender stereotypes.” Given the Act’s requirement to provide instruction on sexual orientation and gender identity/expression as part of a school’s “comprehensive sexual health education” program—even if this instruction is presented in “separate modules” without reference to reproductive organs or functions—the only reasonable conclusion is that parents must be given the opportunity to excuse their children from all or part of that program.

The question then arises - what did the Legislature intend by including Section 51932(b), which, in effect, does not allow parents to opt out of instruction and programming that discuss gender, gender identity/expression, and sexual orientation and do not discuss human reproductive organs and their functions? The answer is unclear but a possible interpretation is that this provision applies to areas of instruction and curriculum unrelated and unconnected to a school district’s comprehensive sexual health education and HIV prevention education classes, such as social studies lessons on prominent LGBT Californians. Thus, in situations where the topics of sexual orientation and gender identity/expression are discussed in a class, separate from sexual health education and outside the purview of the HYA, parents presumably would not have the option to excuse their children from participation in those discussions.

(see Healthy Youth Act, page 13)
Venezuelan Migrants Are Desperate to Survive, Archbishop Says

As the plight of Venezuelans worsens, and neighboring countries crack down on those trying to flee, Catholic leaders in the region are calling for solidarity and aid.

“The massive emigration of millions of Venezuelans is a desperate cry of protest of an oppressed, enslaved people, doomed to die,” Archbishop Emeritus Ubaldo Santana of Maracay, Venezuela, said on Twitter August 26.

He said the people are desperately seeking a way to “survive, not lose their dignity and claim before the nations their fundamental rights which have been violated.”

The prelate thanked the border dioceses that have offered shelter and supplies to those pouring into their countries.

“The work being done by the dioceses of Cúcuta, Riohacha in Colombia and Boa Vista in Brazil through Caritas and other humanitarian organizations to care for the Venezuelan emigrants is extraordinary. Eternally grateful,” the archbishop wrote.

According to Caritas International, about four million people have left Venezuela due to the grave economic crisis marked by a major shortage of food and medicine under the socialist government of Nicolas Maduro, the president of the country since 2013.

Maduro, the handpicked successor of Hugo Chavez, has continued Venezuela’s socialist economic policies without the added boost of high oil prices that benefited his predecessor. Maduro was re-elected May 20 in elections that have been internationally questioned.

The Center for Strategic and International Studies stated that the average Venezuelan lost about 24 pounds in 2017, in a population where almost 90 percent live below the poverty line. A lack of affordable medicine has caused a resurgence of diphtheria and an increase in measles and malaria, diseases that had almost been eradicated in Venezuela.

In recent days, the migration of Venezuelans to Colombia, Brazil, Ecuador, Peru, Chile and Argentina has increased. Many have fled on foot to escape the humanitarian crisis hitting the country.

Earlier this month, the governments of Ecuador and Peru began requiring immigrants to present their passport in order to enter. Previously, other forms of identification, including a national ID card, had been allowed.

The new requirements have left many migrants stranded on the border between Ecuador and Colombia. Passports for Venezuelans can cost upwards of $2,000, at a time when many people in the country are struggling to buy food and other necessities.

The Ecuador regulation was halted by a court last week, while authorities have been given 45 days to implement a comprehensive plan to regulate the flow of migrants.

The Archdiocese of Cúcuta, Colombia stated that it continues “making efforts to aid those thousands of Venezuelan migrants who are leaving their country to escape” and “seek to come to Colombian cities or also go to other nations.”

The Archdiocese of Piura and Tumbes in northern Peru reported that it is also continuing to aid the hundreds of Venezuelans who are crossing the border from Ecuador every day.

Local Archbishop José Antonio Eguren asked the faithful to welcome “our Venezuelan brothers” with “concrete gestures of fraternity” and “a merciful heart and expression.”

Caritas Piura, in coordination with public and private institutions, has organized a series of informational workshops to “protect the rights of our migrant brothers.”

The workshops “dealt with issues related to jobs, access to healthcare, education, migratory status, and others,” the archdiocese said.

Parishes in Piura and Tumbes have also organized efforts to provide “spiritual care, lodging, food and healthcare” to Venezuelan migrants.

This article was originally published by our sister agency, ACI Prensa. It has been translated and adapted by CNA. ❖
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“I can’t encourage married couples strongly enough to take one day to focus on your marriage at Together in Holiness, and renew your love for, and vocation to, one another.”

Most Rev. Salvatore J. Cordileone

(Healthy Youth Act, cont. from page 11)

As the scope of parental rights under the HYA is unclear, parents should use this as an opportunity to contact their schools and school districts to request clarification and to advocate for parental rights to be protected to the fullest extent. This responsibility of parents is affirmed both by the Catechism of the Catholic Church (2223), which acknowledges parents as the primary educators of their children, and the HYA itself, which, as mentioned above, recognizes that “parents and guardians have the ultimate responsibility for imparting values regarding human sexuality to their children.”

Talking points/questions to ask local school boards

1. How and when are parents notified about the planned instruction in comprehensive sexual health and HIV prevention education?
2. Does the “opt out” provision apply to instruction involving all discussions of gender identity and sexual orientation?
3. If not, to which classes discussing gender identity/sexual orientation does the “opt out” provision apply?
4. Who determines whether the instruction and materials are “age appropriate” (especially at the elementary school level)?
5. Do the instruction and materials include information about abstinence?

(According to the CA Department of Education website, “abstinence may not be discussed in isolation from other methods of preventing HIV, other STIs, and pregnancy. The Education Code requires that instruction and materials include information that abstinence is the only certain way to prevent HIV, other STIs, and unintended pregnancy. However, it also states: ‘Instruction shall provide information about the value of delaying sexual activity while also providing medically accurate information on other methods of preventing HIV and other sexually transmitted infections and pregnancy.’ (EC Section 51934(a)(3)). Abstinence-only’ sex education, which offers abstinence as the only option for preventing STIs and unintended pregnancy, is not permitted in California public schools.)

(RElics of Saint Pio, cont. from page 6)

but treated with religious respect. Touching or praying in the presence of such an object helps a faithful individual focus on the saint’s life and virtues, so that through the saint’s prayer or intercession before God, the individual will be drawn closer to God.

ABOUT THE SAINT PIO FOUNDATION

The Saint Pio Foundation is a premier national charitable organization that promotes awareness of Saint Pio and his mission by working with institutions and individuals who share the same vision to serve “those in need of relief of suffering.” Funds raised by the Saint Pio Foundation are used to provide grants to American Catholic healthcare, educational, social, religious, and cultural partner organizations. More information about Saint Pio Foundation can be found at http://www.saintpiofoundation.org.

Please help us plan a successful veneration by making a reservation.
Exorcism Is an Ongoing Feature of Christian Life

By Msgr. M. Francis Mannion / Viewpoint

One of the questions that I—like most priests—am asked every now and then is whether I have ever performed an exorcism. For the sake of simplicity, I answer, “no”—at least not in the sense in which people understand exorcism from movies like “The Exorcist 1” and “The Exorcist 2”—and more recently, “The Rite.”

But the truth, of course, is that I and all parish priests have performed exorcisms—and quite often. In fact, many worshipers have witnessed them. Indeed, they may be surprised to learn that they themselves were exorcised at baptism.

While more dramatic kinds of exorcisms do take place—rarely—and require the authorization of church authorities and the use of a formal ritual, the kind of exorcism I have in mind is very different. The practice of exorcism in the simple sense is a basic part of Christian life and a process that is at work in all our lives whether we know it or not. During the process by which adults are prepared for baptism, Confirmation, and the eucharist at the Easter Vigil prayers of exorcism (scrutinies) are offered during the third, fourth, and fifth Sundays of Lent.

In the most basic and authentic Christian sense, exorcism is not a bizarre, esoteric, or magical act. It has little to do with what one sees in the sensationalized movies I just mentioned. Exorcism is the very ordinary yet powerful process by which the Spirit of Christ is invoked upon men and women so that they may leave behind all that is evil, destructive and dehumanizing, and come to live a new existence in Christ.

In simple exorcisms, the spirit of evil is cast out so that the Spirit of God may enter. In this sense, exorcism is the flip side of the invocation of the Holy Spirit. Whenever the bishop or priest lays his hands upon someone in any sacrament or rite and invokes the Holy Spirit, the spirit of evil is, by that very fact, being exorcised. The exorcism of evil and the invocation of the Holy Spirit form an ongoing, life-long process pervading every authentic aspect of our Christian existence.

Words from Paul to the Ephesians are instructive here. The reading is, without mentioning the word, a call to exorcism. Paul writes: “Do nothing to sadden the Holy Spirit, with whom you were sealed against the day of redemption. Get rid of all bitterness, all passion and anger, harsh words, slander, and malice of every kind. In place of these, be kind to one another, compassionate, and mutually forgiving, just as God has forgiven you in Christ. Be imitators of God as his dear children. Follow the way of love” (4: 30-32).

According to Paul, the spirit of the evil one manifests itself in lives in bitterness, anger, harsh words, slander, malice. To be in the power of the devil is to be overcome by the love of money, lawless passions, enmity and quarreling and every kind of evil. We know how these can possess us and take over our lives, producing all kinds of evil.

The presence of the Holy Spirit, by contrast, expresses itself, according to Paul, in kindness, compassion, forgiveness, and love. It signifies itself in a spirit of reverence, patience, hope, temperance, purity of heart, charity and peace.

We should not be afraid to speak of exorcism in Christian conversation or be embarrassed by it—any more than we are embarrassed by the notion of the invocation of the Holy Spirit. Indeed, we need to rehabilitate the concept of exorcism as a fruitful and rich reality of Christian life.
Continued Hurricane Harvey Recovery Aided By Catholic Charities Grant
Corpus Christi, Texas, Aug 29 (CNA/EWTN News) - Hurricane Harvey victims still need recovery assistance one year later, and Corpus Christi Catholic Charities aims to continue its services thanks to a $1 million grant.

"Catholic Charities understands that without assistance survivors can sink into a spiral of non-recovery, especially vulnerable populations," Kevin Branson, executive director of Corpus Christi Catholic Charities, said Aug. 27. "We need to walk with them throughout the recovery journey.

Thousands of families still need assistance. The storm dropped about 27 trillion gallons of water in Texas and Louisiana in August 2017. More than 12,000 homes were completely destroyed and 200,000 were damaged. Nearly 500,000 vehicles were ruined and many business buildings were damaged as well, the Catholic Charities affiliate said.

An estimated 738,000 people have requested assistance through the Federal Emergency Management Agency.

The Catholic Charities affiliate serves 12 counties in Texas' Coastal Bend area. Other services include emergency aid, family and individual counseling, housing counseling, immigration services, disability services, and rural outreach.

The affiliate is a member of Catholic Charities USA, the official domestic disaster relief agency of the U.S. bishops, which itself is a member of Caritas Internationalis, the Catholic Church's international confederation of human development and disaster relief agencies.

Catholic Charities School Supply Giveaway Brings Joy to Virginia Families
Arlington, Va., Aug 29 (CNA) - For the third year in a row, Catholic Charities in the Diocese of Arlington, Virginia has given away free school supplies for children in need, ages 5-17.

This year's giveaway was held on Aug. 24 at Catholic Charities' food pantry Christ House in Alexandria, and began with a prayer led by Bishop Michael Burbidge, followed by a meal. Backpacks filled with supplies were then handed out to the students by Burbidge and Catholic Charities president and CEO Art Bennett.

The backpacks, prepared by volunteers, were stuffed according to the specific grade level of each child, with high schoolers receiving supplies such as three-ring binders, protractors and spiral notebooks while elementary students received supplies such as crayons, glue sticks and pencil pouches.

Each child also received a gift card to Payless shoe store as well as snacks and water.

"We really care about these families who come to Christ House," Bennett told The Arlington Catholic Herald. "This event makes a real difference for them. And it brings children and parents - and us - a lot of joy. We want to help parents help their kids feel excited about school and ready to go right out of the gate. That happens here."

This year, 130 students received school supplies through the giveaway.

Lashay Bailey, who attended the event with her seven children, told the Herald that the giveaway was a "blessing" and "means a lot. We're going through a tough time right now."

Junie Taibert, a single mother of three, came to the event to pick up a backpack for her 5-year-old son who is starting kindergarten.

"You spend so much for everything and, as a single mom, it's hard to also pay for these supplies," she said. "The prayers help a lot sometimes; it's really stressful."

The giveaway was funded by the Basilica of St. Mary in Alexandria and individual donors through Christ House, the St. Lucy Food Project and the Emergency Assistance Program (EAP).

Catholic Charities in Arlington provides the region with a myriad of services, including a food pantry, emergency financial assistance, crisis pregnancy counseling, foster care, refugee resettlement services and other programs and ministries.

International

Catholic Agencies Continue to Assist Victims Of Kerala Floods
Thiruvananthapuram, India, Aug 29 (CNA/EWTN News) - As flood waters in India's southwestern state of Kerala recede, Catholic aid agencies are helping provide aid materials to those affected by the disaster.

"The SVP in India has been extremely busy working with local fisherman to help rescue people trapped in flooded homes. SVP volunteers are collecting and coordinating the distribution of aid materials, using resources available from British donations together with their own money to buy vital goods," Johnson Varghese, president of the St. Vincent de Paul Society in India, said Aug. 28.

"We desperately need donations as the rescue effort goes on. As people move back to their damaged homes, we'll be using funds to help rebuild their houses, purchase household utensils, school materials such as uniforms, books, and even livestock to replace lost farm animals."

Severe rains led to flash floods and landslides in Kerala, with some 400 people killed and more than 1 million displaced from their homes.
Those now returning to their flooded homes are encountering snakes and insects, contaminated water, and ruined crops.

The St. Vincent de Paul Society is raising and distributing funds for the displaced, and purchasing for them food, clothing, and livestock.

Cardinal Oswald Gracias of Bombay wrote to the people of his diocese Aug. 18 to “make a fervent appeal to all our churches, convents and other institutions to join in the relief efforts.”

“First of all, by prayer for the victims, their families and the rescue teams,” he suggested. “We could add this intention in the Prayer of the Faithful at Mass. We also urgently need financial assistance to continue and extend our relief efforts being coordinated by Caritas India.”

The cardinal said that his local Church, located in Maharashtra state, “cannot stay silent, while our brothers and sisters are going through harrowing times in Kerala.”

“Caritas India, the Catholic Church’s social arm, has already placed teams in different parts of Kerala to assist and coordinate relief operations,” said Cardinal Gracias.

Catholic Relief Services has provided water purifying tablets for clean drinking water, buckets for safe water storage, hygiene items, such as soap and sanitary napkins, and shelter kits that include tarps and blankets, to more than 2,000 families in Kerala’s Wayanad district.

Earlier in August, India’s bishops issued a statement expressing their support for the relief efforts and offering their prayers for all those affected by the floods.

“We pray for all those affected and also for all who are actively or through contributions helping the people in dire distress,” they said.

While they noted several Catholic relief efforts already underway, they also expressed their “ardent desire to work with the Government and all like-minded agencies to provide relief and help in all possible ways to the suffering people.”

The most recent news about the Dioceses of Pennsylvania and the stark reminder of the historical record of child abuse in the Church brings to the forefront, once more, the horrible impact of the immoral actions of priests, bishops and now even a cardinal. This news reminds all of us of the need for continued vigilance lest those experiences of the past, which continue to have present day ramifications, be repeated today. While much progress has been made in the curtailing of abuse since the 2002 Charter, the reminder of how poorly the Church responded to the allegations of abuse in the past and the implication that our present response is still inadequate is most distressing.

Every Diocese, Parish and School needs to be safe place for all. To that end, we have policies and procedures in place mandating that every person who serves in our Diocese, whether clergy, religious, teacher, staff or lay volunteer, is screened via fingerprints and receives training in how to recognize and report predatory behavior. The Diocese of Santa Rosa has a zero tolerance policy with regard to the sexual abuse of minors on the part of anyone who serves the church. We work consistently to assure that we respond to each allegation of abuse with seriousness and with compassion. We rely upon the expertise of an independent Diocesan Review Committee comprised of skilled lay experts in a variety of fields. Each allegation of abuse, and even some which do not involve children, are brought to the Committee for their expert analysis and opinion. The discussions and recommendations are most helpful in arriving at a consensus of how best to proceed with each individual case.

I appreciate the proposed initiative of Cardinal DiNardo, President of the US Bishops Conference, regarding bishops’ accountability and look forward to discussions about how to best move forward.

Finally, and certainly very importantly, I understand that these renewed revelations are most distressing for the faithful and especially for those who have experienced some form of abuse. The Church is working to eliminate abuse and to respond 100% in an appropriate way to reports of abuse and yet we do continue to make mistakes. I wish I could promise that there would be no more abuse and no more mistakes but I cannot. I can only promise that I do not take any of this lightly and that I will always take allegations most seriously and strive to respond to each individual case with as much openness, integrity and determination as possible.

I ask that God shower down upon all of you an abundance of His strengthening grace and blessing.

+Robert F. Vasa, Bishop of Santa Rosa
August 17, 2018

President of U.S. Conference of Catholic Bishops
Renews Commitment for Greater Effectiveness and Transparency in Disciplining Bishops

Washington DC August 27 (USCCB) Cardinal Daniel N. DiNardo of Galveston-Houston, President of the United States Conference of Catholic Bishops (USCCB) has issued the following statement.

Cardinal DiNardo’s full statement follows:

“In communion with the Holy Father, I join the Executive Committee of the United States Conference of Catholic Bishops (USCCB) in taking upon ourselves his exhortation, this open wound of abuse challenges us to be firm and decisive in the pursuit of truth and justice.”

“On August 1st, I promised that USCCB would exercise the full extent of its authority, and would advocate before those with greater authority, to pursue the many questions surrounding Archbishop McCarrick. On August 16th, I called for an Apostolic Visitation, working in concert with a national lay commission granted independent authority, to seek the truth. Yesterday, I convened our Executive Committee once again, and it reaffirmed the call for a prompt and thorough examination into how the grave moral failings of a brother bishop could have been tolerated for so long and proven no impediment to his advancement.

“The recent letter of Archbishop Carlo Maria Viganò brings particular focus and urgency to this examination. The questions raised deserve answers that are conclusive and based on evidence. Without those answers, innocent men may be tainted by false accusation and the guilty may be left to repeat sins of the past.

“I am eager for an audience with the Holy Father to earn his support for our plan of action. That plan includes more detailed proposals to: seek out these answers, make reporting of abuse and misconduct by bishops easier, and improve procedures for resolving complaints against bishops. Inspired by his recent letter to the people of God, and his motu proprio of two years ago, A Loving Mother, I am confident Pope Francis shares our desire for greater effectiveness and transparency in the matter of disciplining bishops. We renew our fraternal affection for the Holy Father in these difficult days.

“To the survivors of abuse and the families who have lost a loved one, I am sorry. You are no longer alone. Since 2002, hundreds of professionally trained staff across the country have been (see Disciplining Bishops, page 24)
In a written testimony, Archbishop Carlo Maria Viganò claims Pope Francis withdrew sanctions against Archbishop Theodore McCarrick. –Edward Pentin

In an extraordinary 11-page written testament, a former apostolic nuncio to the United States has accused several senior prelates of complicity in covering up Archbishop Theodore McCarrick’s allegations of sexual abuse, and has claimed that Pope Francis knew about sanctions imposed on him then-Cardinal McCarrick by Pope Benedict XVI but chose to repeal them.

Archbishop Carlo Maria Viganò, 77, who served as apostolic nuncio in Washington D.C. from 2011 to 2016, said that in the late 2000s, Benedict had “imposed on Cardinal McCarrick sanctions similar to those now imposed on him by Pope Francis” and that Viganò personally told Pope Francis about those sanctions in 2013.

Archbishop Viganò said in his written statement, simultaneously released to the Register and other media, (see full text below) that Pope Francis “continued to cover” for McCarrick and not only did he “not take into account the sanctions that Pope Benedict had imposed on him” but also made McCarrick “his trusted counselor.” Viganò said that the former archbishop of Washington advised the Pope to appoint a number of bishops in the United States, including Cardinals Blase Cupich of Chicago and Joseph Tobin of Newark.

Archbishop Viganò, who said his “conscience dictates” that the truth be known as “the corruption has reached the very top of the Church’s hierarchy,” ended his testimony by calling on Pope Francis to intervene as soon as possible by removing the cardinal’s hat from Cardinal McCarrick. “Benedict did what he had to do,” Archbishop Viganò writes in his testimony, “but as Pope Francis did not have the same courage and integrity of his predecessor, he neither enforced it as they should have done, which led to the very serious scandal for the faithful.”

Viganò said the Pope asked him “‘What is Cardinal McCarrick like?’ to which the archbishop replied: ‘Benedict’s measures came years after Archbishop Viganò’s predecessors at the nunciature—Archbishop Gabriel Montalvo and Pietro Sambi—had ‘immediately’ informed the Holy See as soon as they had learned of Archbishop McCarrick’s ‘gravely immoral behavior with seminarians and priests;’ the retired Italian Vatican diplomat wrote.”

He said Archbishop Montalvo first alerted the Vatican in 2000, requesting that Dominican Father Boniface Ramsey write to Rome confirming the allegations. In 2006, Archbishop Viganò said that, as delegate for pontifical representations in the Secretariat of State, he personally wrote a memo to his superior, then Archbishop (later Cardinal) Leonardo Sandri, proposing an “exemplary measure” be taken against McCarrick that could have a “medicinal function” to prevent future abuses and alleviate a “very serious scandal for the faithful.”

Viganò drew on an indictment memorandum, communicated by Archbishop Sambi to Cardinal Tarcisio Bertone, then Secretary of State, in which an abusive priest had made claims against McCarrick of “such gravity and vileness” including “depraved acts” and “sacreligious celebration of the Eucharist.”

Memos Ignored
But, according to Viganò, his memo was ignored and no action was taken until the late 2000s—a delay which Archbishop Viganò claims is owed to complicity of John Paul II’s and Benedict XVI’s respective Secretaries of State, Cardinals Angelo Sodano and Tarcisio Bertone. In 2008, Archbishop Viganò claims he wrote a second memo, this time to Cardinal Sandrin’s successor as sostituto at the Secretariat of State, then Archbishop (later Cardinal) Fernando Filoni. He included a summary of research carried out by Richard Sipe, a psychotherapist and specialist in clerical sexual abuse, which Sipe had sent Benedict in the form of a statement. Viganò said he ended the memo by “repeating to my superiors that I thought it was necessary to intervene as soon as possible by removing the cardinal’s hat from Cardinal McCarrick.”

Again, according to Viganò, his request fell on deaf ears and he writes he was “greatly dismayed” that both memos were ignored until Sipe’s “courageous and meritorious” statement had “the desired result.”

“Benedict did what he had to do,” Archbishop Viganò told the Register Aug. 25, “but his collaborators—the Secretary of State and all the others—didn’t enforce it as they should have done, which led to the delay.”

“What is certain,” Viganò writes in his testimony, “is that Pope Benedict imposed the above canonical sanctions on McCarrick and that they were communicated to him by the Apostolic Nuncio to the United States, Pietro Sambi.”

The Register has independently confirmed that the allegations against McCarrick were certainly known to Benedict, and the Pope Emeritus remembers instructing Cardinal Bertone to impose measures but cannot recall their exact nature.

In 2011, on arrival in Washington D.C., Archbishop Viganò said he personally repeated the sanction to McCarrick. “The cardinal, muttering in a barely comprehensible way, admitted that he had perhaps made the mistake of sleeping in the same bed with some seminarians at his beach house, but he said this as if it had no importance,” Viganò recalled in his testimony.

In his written statement, Viganò then outlined his understanding of how, despite the allegations against him, McCarrick came to be appointed Archbishop of Washington D.C. in 2000 and how his misdeeds were covered up. His statement implicates Cardinals Angelo Sodano, Tarcisio Bertone and Pietro Parolin and he insists various other cardinals and bishops were well aware, including Cardinal Donald Wuerl, McCarrick’s successor as archbishop of Washington D.C.

“I myself brought up the subject with Cardinal Wuerl on several occasions, and I certainly didn’t need to go into detail because it was immediately clear to me that he was fully aware of it,” he wrote.

Ed McFadden, a spokesman for the Archdiocese of Washington, told CNA that Wuerl categorically denies having been informed that McCarrick’s ministry had been restricted by the Vatican. The second half of Viganò’s testimony primarily deals with what Pope Francis knew about McCarrick, and how he acted.

He recalled meeting Cardinal McCarrick in June 2013 at the Pope’s Domus Sanctae Marthae residence, during which McCarrick told him “in a tone somewhere between ambiguous and triumphant: ‘The Pope received me yesterday; tomorrow I am going to China’”—the implication being that Francis had lifted the travel ban placed on him by Benedict.

(Further evidence of this can be seen in this interview McCarrick gave the National Catholic Reporter in 2014.) At a private meeting a few days later, Archbishop Viganò said the Pope asked him “What is Cardinal McCarrick like?” to which the archbishop replied: “He corrupted generations of seminarians and priests and Pope Benedict ordered him to withdraw to a life of prayer and penance.” The former nuncio said he believes the Pope’s purpose in asking him was to “find out if I was an ally of McCarrick or not.”

Freed From Constraints
He said it was “clear” that “from the time of Pope Francis’s election, McCarrick, now free from all constraints, had felt free to travel continuously, to give lectures and interviews.”

Moreover, he said, McCarrick had “become the kingmaker for appointments in the Curia and the United States, and the most listened to advisor in the Vatican for relations with the Obama admin-
Elevar la Mente y el Corazón a Dios

He encontrado en los escritos del Beato John Henry Cardinal Newman una rica fuente de material para la oración y reflexión. Recientemente me encontré con este pensamiento simple y claro en uno de sus sermones. Razón, él escribió: “tiende hacia el cielo, el afecto tiende a lo terrenal. Sin duda hay una variedad de maneras de interpretar este declaración simple, pero propongo que lo conectemos con lo que nos dijo nuestro Señor, “Donde está tu tesoro, allí también estará tu corazón” (Mateo 6:21). El corazón sin duda simbolizan nuestros afectos y entonces podríamos juntar las palabras de nuestro Señor con las del Beato John Newman y llegar a la siguiente fórmula: Tu tesoro es el que ocupa tus afectos. Cuando el Beato John Newman observa que nuestros afectos tienden a lo terrenal identificó algo que nosotros ya sabemos, pero quizá no lo hemos comprendido completa-mente. San Ignacio de Loyola, el gran fundador de los Jesuitas, identifica este afecto como un apego y, cuando es fuerte, es como un apego desorde-nado. Podemos encontrar difícil el referirnos a nuestros afectos, a lo que nuestros afectos se dirigen, como des-ordenado pero vivimos en un mundo donde los afectos desordenados están presentes, prevalecen e incluso se recomiendan.

Prestar especial atención a la palabra desordenada es importante. Nuestro Señor dijo: “Quien ama a su padre o madre más que a mí no es digno de mí; quien ama a su hijo o hija más que a mí no es digno de mí” (Mateo 10:37). Es el “más que yo”, lo que apunta a la enfermedad. Amar a una criatura, cualquier criatura, incluyendo padre, madre, hermano, hermana, cón-yuge o hijos más de lo que amamos a Dios representa un desorden, la falta de adecuada prioridad u orden. Nuestros afectos son atraídos más fácilmente a quien podemos ver, tocar y escuchar y así cuando el Beato John Newman nos dice que “nuestros afectos tienden a lo terrenal” sabemos que esto es verdad.

Podemos “saber” con gran claridad y fe que Dios existe, que Jesús nos redime, que estamos necesita-dos de Dios y los sacramentos para alcanzar un nivel moderado de santidad y felicidad. Esta es la razón. Recuerda, la razón tiende hacia el cielo. Nuestros afectos naturales, sin embargo, tra-bajan en la dirección opuesta. La Iglesia reconoce que necesitamos conexiones externas con el fin de ayudarnos a dirigir nuestros afectos a Dios y a las cosas de Dios. La presen-cia en nuestras Iglesias de signos y símbolos sagrados y ceremonia nos da algo para ver. La música sagrada activa nuestro sentido del oído y fortalece nuestro afecto por el cielo. La música secular o profana apela a nuestro afecto natural y así tiende a lo terrenal y no al cielo. Nuestra Sagrada Liturgia incorpora vista, sonido, tacto e incluso olor como parte del objetivo de “elevar la mente y el corazón a Dios”. Esta es la verdadera definición de la oración. Pensar en Dios es muy diferente de amar a Dios o levantar nuestro corazón a El. Pensar en el cielo, como un tipo de ejercicio intelectual, puede ser interesante pero no se activa nuestro afecto. Dirigir nuestro afecto hacia el cielo, a Dios y las cosas de Dios, es un paso esencial en la resistencia de la inclinación que nuestros afectos naturales tienden a lo terrenal. Vimos en Julio, de la Encíclica de 1980 del Santo Papa, Juan Pablo II, Rico en Misericordia (Dives en Misericordiae), que la “conversión es la expresión más concreta de la obra de amor y de la presencia de la misericordia en el ser humano” (DM, 6). Este amor debe ser más que simplemente un proceso de pensamiento racional, más que palabras. Un amor a Dios y las cosas de Dios que lleva consigo un auténtico afecto es el amor que busca expresarse en la conversión y reconciliación. La imagen de Cristo en la Cruz debe ser un recor-datorio constante para todos nosotros de la pro-fundidad del amor del Salvador. Incluso una breve meditación orante en esta imagen enciende nuestros corazones, expande nuestros afectos y los convierte para buscar las cosas del cielo. Estamos entonces más fácilmente dispuestos a responder a la gracia de que Dios nos da para buscar una relación más profunda, una reconciliación más plena, a quien nos amó primero y de una manera perfecta. Sin este impulso de afecto genuino en el que podemos per-manecer completamente comprometidos corremos el grave riesgo de encontrarnos entre aquellos en el Antiguo Testamento que se describen como servi-dores de labios a Dios Todopoderoso, pero nuestros corazones lejos de él. Fácilmente podemos ver en el resumen del Antiguo Testamento que el pueblo de Dios, entonces así como ahora, varias veces se dio cuenta del error de sus caminos al menos sobre una base racional, hizo un débil intento de reconcili-ación, conversión y cambio; y entonces, casi igual que la misma frecuencia, permiten la tendencia de sus afectos a las cosas terrenales para llevarlos otra vez por el camino equivocado y lejos de todo lo bueno, del Dios todo amor. ☩

Declaración Del National Review Board en La Que Pide La Participación Del Liderazgo Laico Ante La Crisis por Abuso Sexual

28 de agosto de 2018

WASHINGTON—El National Review Board (NRB) emitió una declaración en respuesta al Reporte del Gran Jurado de Pennsylvania y las recientes acusacio-nes contra el Arzobispo McCarrick. En la declara-ción, el NRB pide a una investigación encabezada por líderes laicos sobre todas las denuncias de conducta sexual inapropiada dentro de la Iglesia, así como el fortalecimiento de la Carta para la Protección de Niños y Jóvenes.

Establecido en el 2002, el propósito del National Review Board es trabajar en colaboración con el Comité para la Protección de Niños y Jóvenes en la prevención del abuso sexual a menores en Estados Unidos, por parte de personas al servicio de la Iglesia. A continuación el comunicado completo del National Review Board:

“Si bien las políticas y procedimientos que ha imple-mentado la Iglesia desde 2002 para abordar el abuso sexual de menores por parte del clero han resultado en una disminución significativa de dicho abuso, las revelaciones de horrendos incidentes de abuso publicadas en el Reporte del Gran Jurado de Pensil-vania, junto con el abuso perpetrado por el Arzobispo McCarrick apuntan a un problema sistémico dentro de la Iglesia que ya no puede ser ignorado o tolerado por el episcopado en los Estados Unidos.

Por varios años, el National Review Board ha expresado su preocupación de que los Obispos no se vuelvan complacientes en su respuesta al abuso sexual por parte del clero. Las revelaciones recientes dejan en claro que el problema es mucho más pro-fundo. Estamos tristes, enojados y heridos por lo que hemos aprendido en las últimas semanas. El mal de los crímenes que se han perpetrado, alcanzando los niveles más altos de la jerarquía, no se reducirá simple-mente por la creación de nuevos comités, políticas o procedimientos.

Lo que debe suceder es un cambio genuino en la cultura de la Iglesia, específicamente entre los mismos obispos. Este mal ha sido el resultado de una pérdida de liderazgo moral y un abuso de poder que condujo a una cultura de silencio que permitió que ocurrieran estos incidentes. La intimidación, el temor y el uso indebido de la autoridad crearon un ambiente que fue aprovechado por los clérigos, incluidos los obispos, que causaron daños a menores, seminaristas y perso-nas más vulnerables. La cultura del silencio permitió que el abuso continuara sin control.

(vea La Crisis por Abuso Sexual, pagina 20)
Noticias en Español

Arzobispo de San Francisco confirma parte del testimonio de ex nuncio Viganó

San Francisco (ACI Prensa) - El Arzobispo de San Francisco en Estados Unidos, Mons. Salvatore Cordileone, confirmó parte del testimonio de Mons. Carlo Maria Viganó, ex diplomático vaticano.

En una carta dirigida a toda la Arquidiócesis de San Francisco, Mons. Cordileone aseguró que “conoci bien al Arzobispo Viganó durante los años que sirvió como Nuncio Apostólico aquí en los Estados Unidos. Puedo atestiguar que es un hombre que sirvió a su misión con dedicación desinteresada, que cumplió bien la misión petrina confiada a él por el Santo Padre de ‘fortalecer a sus hermanos en la fe’; y que lo hizo así con un gran sacrificio personal y con ninguna consideración en absoluto a promover su ‘carrera’—todo lo cual habla de su integridad y amor sincero a la Iglesia”.

“Aún más, aunque no tuve información privilegiada sobre la situación del Arzobispo McCarrick, de la información que tengo sobre algunas pocas de las otras declaraciones que hace el Arzobispo Viganó, puedo confirmar que son verdad”.

Mons. Viganó publicó el 25 de agosto un “Testimonio” de 11 páginas, responsabilizando a diversos sacerdotes, obispos y cardenales de encubrir las denuncias de abusos sexuales que pesan sobre el ex cardenal Theodore McCarrick, Arzobispo Emérito de Washington.

El ex nuncio en Estados Unidos dijo además que poco después de su elección, en marzo de 2013, el Papa Francisco le envió supuestas sanciones que su predecesor, Benedicto XVI, le habría impuesto a McCarrick y lo habría convertido en “su consejero de confianza”.

De hecho, según Mons. Viganó, McCarrick aconsejó al Papa Francisco sobre los nombramientos de obispos en Estados Unidos, como el del nuevo Arzobispo de Chicago, Cardenal Blase Cupich, y el Arzobispo de Newark, Cardenal Joseph William Tobin.

El Arzobispo de San Francisco aseguró que las declaraciones del ex nuncio “deben ser tomadas muy seriamente. Descartarlas con ligereza continuaría una cultura de negación y ofuscación”.

Comisión de laicos denuncia “cultura de silencio” sobre abusos sexuales en Estados Unidos

Washington D.C. (ACI Prensa) - La National Review Board, comisión encargada de asesorar a los obispos de Estados Unidos sobre la prevención de abusos sexuales a menores, condenó la “cultura de silencio” en la jerarquía eclesiástica y pidió una investigación independiente dirigida solo por laicos para cada acusación de inconstitución sexual en el clero.

En un comunicado de prensa distribuido por la Conferencia de Obispos Católicos de Estados Unidos (USCCB) el 28 de agosto, la comisión, que está compuesta en su totalidad por expertos laicos de diferentes campos, dijo que viene expresando su preocupación por la excesiva tolerancia eclesiástica “durante varios años" y pidió reformas específicas.

La comisión pidió un “cambio genuino en la cultura de la Iglesia” y señaló a los obispos como particularmente necesitados de cambio. También solicitó el fortalecimiento de la “Carta para la Protección de Niños y Jóvenes”, originalmente establecida por la USCCB en 2002.

“Es hora de que los laicos asuman un liderazgo valiente para ayudar a la Iglesia a responder y sanar, y para que los obispos escuchen atentamente nuestras recomendaciones”.

“Las revelaciones de horrendos incidentes de abuso por el Gran Jurado de Pensilvania, junto al abuso perpetrado por el Arzobispo McCarrick, apuntan a un problema sistémico dentro de la Iglesia que ya no puede ser ignorado o tolerado por el episcopado en los Estados Unidos”, prosiguió el comunicado.

La NRB se constituyó en junio de 2002 como parte de la respuesta de los obispos a la ola de escándalos de abusos sexuales en Boston. El panel de 13 miembros hace sus recomendaciones al Comité para la Protección de Niños y Jóvenes de la USCCB.

La comisión observó que, a raíz de los escándalos de abuso sexual de principios de la década de 2000, se habían establecido nuevas políticas y procedimientos, incluida la creación de la NRB en sí misma. Además, añadió que estas acciones resultaron en una “disminución significativa” de los incidentes de abuso, pero los problemas subyacentes siguen sin abordarse.

“La National Review Board ha expresado durante varios años su preocupación de que los obispos no se vuelvan solícitos en su respuesta al abuso sexual por parte del clero. Las revelaciones recientes dejan en claro que el problema es mucho más profundo. Estamos tristes, enojados y heridos por lo que hemos aprendido en las últimas semanas”.

La acusación indica que “el mal de los crímenes que se han perpetuado” alcanza los “niveles más altos de la jerarquía” y no se puede abordar simplemente con cambios de procedimiento y estructurales.

“Este mal ha sido el resultado de una pérdida de liderazgo moral y un abuso de poder que llevó a una cultura de silencio que permitió que ocurrieran estos incidentes. La intimidación, el miedo y el uso indebido de la autoridad crearon un ambiente que fue aprovechado por los clérigos, incluidos los obispos, que causaron daño a los menores, a los seminaristas y a los más vulnerables”, continuó.

La necesidad de responsabilizar a los obispos requiere, según la declaración, una “revisión independiente” de sus actos “después de cualquier acusación y esto solo puede garantizarse confiandooselo a los laicos”.

“El NRB, compuesto exclusivamente por miembros laicos, sería el grupo lógico para participar en esta tarea”, añade la declaración.

La comisión recomendó la creación de una política anónima de denuncias, reflejando algunas estructuras corporativas y del sector público, lo que proporcionaría un mecanismo claro y dirigido por los laicos para reportar una acusación al obispo competente, a las autoridades del Vaticano y a las fuerzas del orden público.

Las políticas existentes también deberían revisarse, dijo la comisión, incluida la Carta para la Protección de Niños y Jóvenes.

Al calificar el documento de “útil”, la NRB dijo que era un “documento vivo” que necesitaba una revisión continua a la luz de la experiencia.

Actualmente, no existe un mecanismo o política clara de USCCB para manejar el abuso más allá de un documento llamado “Compromiso Episcopal”, que los obispos han aceptado cumplir. Sin embargo, este documento no tiene fuerza vinculante.

Las recomendaciones de la comisión llamaron a este documento “ineficaz” y dijeron que deben existir “pasos concretos” para la corrección fraterna cuando un obispo es acusado de abuso o de no responder a una acusación.

Al mismo tiempo, precisa, que es necesario que haya una formación clara de nuevos obispos sobre su responsabilidad como “líderes morales” para responder a las acusaciones, agregando que ese liderazgo actualmente no existe.

La declaración finalizó diciendo que la National Review Board consideraría hacer más recomendaciones en las próximas semanas, y continuaría trabajando con la USCCB. ✯
Las noticias más recientes sobre la Diócesis de Pennsylvania y el crudo recordatorio del registro histórico del abuso infantil en la Iglesia pone de relieve, una vez más, el terrible impacto de las acciones inmorales de sacerdotes, obispos y ahora incluso un cardenal. Esta noticia nos recuerda a todos nosotros la necesidad de continuar la vigilancia para que las experiencias del pasado, que continúan teniendo ramificaciones actuales, no se repitan hoy. Si bien se ha avanzado mucho en la reducción de los abusos desde el Capitalo del 2002, el recordatorio de lo mal que la Iglesia respondió a las acusaciones de abuso en el pasado y la implicación de que nuestra respuesta actual es aún inadecuada, es sumamente angustiante.

Cada Diócesis, Parroquia y Escuela debe ser un lugar seguro para todos. Para ese fin, tenemos políticas y procedimientos vigentes que ordenan que cada persona que sirve en nuestra Diócesis, ya sea clérigo, religioso, maestro, empleado o voluntario laicos, se examinen a través de huellas dactilares y reciban capacitación sobre cómo reconocer e informar de algún comportamiento depredador. La Diócesis de Santa Rosa tiene una política de cero tolerancia con la protección de niños y jóvenes. La Carta ha sido establecida inmediatamente.

La confianza de las víctimas/sobrevivientes del abuso fue traicionada; todo el Cuerpo de Cristo fue traicionado a su vez por estos crímenes y la falta de acción.

El National Review Board cree firmemente, como lo han expresado varios obispos en los últimos días, que el episcopado necesita rendir cuentas por estos errores pasados, y en el futuro, por ser cómplices, directa o indirectamente, en el abuso sexual de los vulnerables. Hacer rendir cuentas a los obispos requerirá una revisión independiente de las acciones del obispo cuando salga a la luz una acusación. La única manera de garantizar la independencia de tal revisión es confiar esto a los laicos, como sugirió recientemente el Cardenal DiNardo. El NRB, compuesto exclusivamente por miembros laicos, sería el grupo lógico para participar en esta tarea.

Una política anónima de informante, como se encuentra en las corporaciones, la educación superior y otras instituciones tanto del sector público como privado, que sería independiente de la jerarquía, con la participación de los laicos, tal vez el NRB, que reportaría las acusaciones al obispo local, la policía local, el nuncio y Roma, son aspectos que deben establecerse inmediatamente.

Otro problema que debe abordarse es la Carta para la Protección de Niños y Jóvenes. La Carta ha sido útil en la respuesta de la Iglesia al abuso sexual por parte del clero. Sin embargo, la Carta debe entenderse como un documento cambiante que necesita una revisión constante basada en lo que hemos aprendido y experimentado a lo largo de los años, así como en las nuevas realidades actuales. Los miembros del NRB han señalado en numerosas ocasiones las debilidades de la Carta, dada su deliberada ambigüedad y su falta de inclusión de obispos. Durante el proceso de revisión más reciente de la Carta, muchas de las recomendaciones hechas por el NRB para fortalecer la Carta no se incorporaron por una variedad de razones.

Estas recomendaciones deben reconsiderarse a la luz de la situación actual, así como de la inclusión de obispos en la Carta. El NRB también cree que la declaración de Compromiso Episcopal es ineficaz y debe ser revisada en un compromiso significativo y de acción. En particular, la noción de “corrección fraterna” debe delinear pasos concretos que se tomarán cuando un obispo alega haber cometido abuso sexual o no ha respondido de inmediato y sin vacilación cuando un clérigo es acusado de abuso sexual. Para garantizar que los obispos asuman su obligación de actuar con decisión cuando tengan conocimiento de incidentes de abuso sexual cometidos por el clero o sus hermanos obispos, debe haber una formación sustantiva de los obispos recién nombrados sobre su responsabilidad como líderes morales dentro de la Iglesia, especialmente en la respuesta al abuso sexual, algo que actualmente no existe.

“Desde su creación en la Carta, el NRB ha tratado de proporcionar su asesoramiento a los obispos para ayudar a abordar el abuso sexual de menores. Continuaremos trabajando con los obispos, particularmente en respuesta a la solicitud del Cardenal DiNardo para la participación del NRB en la investigación propuesta que ha pedido en razón de las recientes revelaciones. En las próximas semanas, el NRB considerará cuáles recomendaciones hacer a los obispos a la luz de esa solicitud.

Nosotros reconocemos que la gran mayoría de nuestros obispos actuales han tomado y continúan tomando seriamente el tema del abuso sexual de menores y que actúan en consecuencia al adherirse a la Carta, mientras que algunos incluso van más allá de estos requisitos básicos.

Sin embargo, cada vez que un obispo no actúa, todo el episcopado está contaminado. Es hora de que los laicos asuman un liderazgo valiente para ayudar a la Iglesia a responder y sanar, y para que los obispos escuchen atentamente nuestras recomendaciones. No solo debemos orar por la Iglesia y especialmente por las víctimas/sobrevivientes y sus familias que han sido heridas por este terrible flagelo, sino que debemos tomar medidas concretas para abordar los problemas sistémicos subyacentes al problema del abuso sexual en la Iglesia”.

Más información sobre el National Review Board se puede encontrar en www.usccb.org/about/child-and-youth-protection/the-national-review-board.cfm
Pope Francis: Letter to the People of God (full text)

Pope Francis has responded to new reports of clerical sexual abuse and the ecclesiical cover-up of abuse. In an impassioned letter addressed to the whole People of God, he calls on the Church to be close to victims in solidarity, and to join in acts of prayer and fasting in penance for such “atrocities.”

Letter of His Holiness Pope Francis To the People of God

“If one member suffers, all suffer together with it” (1 Cor 12:26). These words of Saint Paul forcefully echo in my heart as I acknowledge once more the suffering endured by many minors due to sexual abuse, the abuse of power and the abuse of conscience perpetrated by some and denounced by others for a long time. The pain of the victims and their families is also our pain, and so it is urgent that we once more reaffirm our commitment to ensure the protection of minors and of vulnerable adults.

1. If one member suffers…

In recent days, a report was made public which detailed the experiences of at least a thousand survivors, victims of sexual abuse, the abuse of power and of conscience at the hands of priests over a period of approximately seventy years. Even though it can be said that most of these cases belong to the past, nonetheless as time goes on we have come to know the pain of many of the victims. We have realized that these wounds never disappear and that they require us forcefully to condemn these atrocities and join forces in uprooting this culture of death; these wounds never go away. The heart-wrenching pain of these victims, which cries out to heaven, was long ignored, kept quiet or silenced. But their outcry was more powerful than all the power and the powerlessness, primary among the victims, but also in their family members and in the larger community of believers and nonbelievers alike. Looking back to the past, no effort to beg pardon and to seek to repair the harm done will ever be sufficient. Looking ahead to the future, no effort must be spared to create a culture able to prevent such situations from happening, but also to prevent the possibility of their being covered up and perpetuated. The pain of the victims and their families is also our pain, and so it is urgent that we once more reaffirm our commitment to ensure the protection of minors and of vulnerable adults.

2. … all suffer together with it

The extent and the gravity of all that has happened requires coming to grips with this reality in a comprehensive and communal way. While it is important and necessary on every journey of conversion to acknowledge the truth of what has happened, in itself this is not enough. Today we are challenged as the People of God to take on the pain of our brothers and sisters wounded in their flesh and in their spirit. If, in the past, the response was one of omission, today we want solidarity, in the deepest and most challenging sense, to become our way of forging present and future history. And this in an environment where conflicts, tensions and above all the victims of every type of abuse can encounter an outstretched hand to protect them and rescue them from their pain (cf. Evangelii Gaudium, 228). Such solidarity demands that we in turn condemn whatever endangers the integrity of any person. A solidarity that summons us to fight all forms of corruption, especially spiritual corruption. The letter is “a comfortable and self-satisfied form of blindness. Everything then appears acceptable: deception, slander, egotism and other subtle forms of self-centeredness, for ‘even Satan disguises himself as an angel of light’ (2 Cor 11:14)” (Gaudete et Exsultate, 165).

Saint Paul’s exhortation to suffer with those who suffer is the best antidote against all our attempts to repeat the words of Cain: “Am I my brother’s keeper?” (Gen 49).

I am conscious of the effort and work being carried out in various parts of the world to come up with the necessary means to ensure the safety and protection of the integrity of children and of vulnerable adults, as well as implementing zero tolerance and ways of making all those who perpetrate or cover up these crimes accountable. We have delayed in applying these actions and sanctions that are so necessary, yet I am confident that they will help to guarantee a greater culture of care in the present and future.

Together with those efforts, every one of the baptized should feel involved in the ecclesial and social change that we so greatly need. This change calls for a personal and communal conversion that makes us see things as the Lord does. For as Saint John Paul II liked to say: “If we have truly started out anew from the contemplation of Christ, we must learn to see him especially in the faces of those with whom he wished to be identified” (Novo Millennio Ineunte, 49). To see things as the Lord does, to be where the Lord wants us to be, to experience a conversion of heart in his presence. To do so, prayer and penance will help. I invite the entire holy faithful People of God to a penitential exercise of prayer and fasting, following the Lord’s command:[1] This can awake our conscience and arouse our solidarity and commitment to a culture of care that says “never again” to every form of abuse. It is impossible to think of a conversion of our activity as a Church that does not include the active participation of all the members of God’s People. Indeed, whenever we have tried to replace, or silence, or ignore, or reduce the People of God to small elites, we end up creating communities, projects, theological approaches, spiritualities and structures without roots, without memory, without faces, without bodies and ultimately, without lives.[2] This is clearly seen in a peculiar way of understanding the Church’s authority, one common in many communities where sexual abuse and the abuse of power and conscience have occurred. Such is the case with clericalism, an approach that “not only nullifies the character of Christians, but also tends to diminish and undervalue the baptismal grace that the Holy Spirit has placed in the heart of our people.”[3] Clericalism, whether fostered by priests themselves or by lay persons, leads to an exclusion in the ecclesial body that supports and helps to perpetuate many of the evils that we are condemning today. To say “no” to abuse is to say an emphatic “no” to all forms of clericalism.

It is always helpful to remember that “in salvation history, the Lord saved one people. We are never completely ourselves unless we belong to a people. That is why no one is saved alone, as an isolated individual. Rather, God draws us to himself, taking into account the complex fabric of interpersonal relationships present in the human community. God wanted to enter into the life and history of a people” (Gaudete et Exsultate, 6). Consequently, the only way that we have to respond to this evil that has darkened so many lives is to experience it as a task regarding all of us as the People of God. This awareness of being part of a people and a shared history will enable us to acknowledge our past sins and mistakes with a penitential seriousness that can allow us to be renewed from within. Without the active participation of all the Church’s members, everything being done to uproot the culture of abuse in our communities will not be successful in generating the necessary dynamics for sound and realistic change. The penitential dimension of fasting and prayer will help us as God’s People to come before the Lord and our wounded brothers and sisters as sinners imploring forgiveness and the grace of shame and conversion. In this way, we will come up with actions that can generate resources attuned to the Gospel. For “whenever we make the effort to return to the source and to recover the original freshness of the Gospel, new avenues arise, new paths of creativity open up, with different forms of...” (see Letter to the People, page 24)
NORTH COAST CATHOLIC / SEPTEMBER 2018 / www.srdioce.org

CALENDAR

September 4th - November 13th
St. Sebastian Parish in Sebastopol
Will hold a Bible Study on Tuesdays from Sept. 4 - November 13. Registration is requested. Please call Cathleen at (707) 829-2997 for more information.

September 9th
Mass for Loved Ones
As has been our tradition for nearly 20 years, Catholic Charities will be having Mass said to remember and honor the special people and moments in our lives. Join us at St. Apollinaris Catholic Church 3700 Lassen St, Napa, CA Sunday, September 9th at the 9:00am Mass. Send us the names of your loved ones and we will include them in our upcoming celebration of remembrance at this special Mass. 987 Airway Ct, Santa Rosa, CA 95403 Phone: (707) 528-8712

September 9th
The 40th Annual Carmelite Benefit Dinner
Will be held on Sunday, September 9, 2018 hosted at the Carmelite House of Prayer, 20 Mount Carmel Dr, Oakville; from 2-6pm. A Buffet Style Dinner with BBQ Tri-Tip and Chicken, Homemade Salads, Savory Beans, Dessert; Scambra Bread with excellent Napa Valley Wine on the table. Live entertainment; Silent Wine Auction 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 $60; Children 12 and under free hotdog dinner. Tickets purchased at $75. Tickets are available at the Oakville Carmelite Monastery or by calling 944-2454 weekdays between 10:00 am and 4:00 pm, by September 1, 2018.

September 9th
ICF Chicken Polenta Dinner!
St. Mary’s Parish Arcata - Leavey Hall Cost: Adults $15.00, Children 6 - 12 yrs $7.00 Seating Times 4pm and 5:30pm Reservations advised. Please call Doris (707) 822-3049, Joan (707) 443-5176, or Toni (707) 663-5679. This is a Charities & Scholarship Benefit Dinner.

September 10th
Natural Family Planning Class in Humboldt
Do you want to learn Natural Family Planning? Join us for a Natural Family Planning class on Mon, Sept 10th at 6pm at the HSU Newman Center; 700 Union Street, Arcata. To register: go to ccli.org. For more information, contact Regina at (707) 829-2997

September 12th
NFP Class Napa
Beginning September all engaged and married couples are invited to the next English natural family planning course. More info call (707) 738-4535

September 13th - 16th and 20th - 23rd
The Catholic Cursillo Movement
The Catholic Cursillo Movement of the Archdiocese of Portland is having a Cursillo in Christianity for men & women at St Rita’s Retreat Center just south of Grants Pass, OR. The Cursillo is a 3-day opportunity to grow in your relationship with Christ and in communion with your fellow Catholics. The women’s Cursillo is Sept. 13-16. The men’s Cursillo is Sept. 20-23. Car pools will be arranged for transportation. Contact Bob (677-1952), Randy (840-6262) or Patrick (530) 559-2100 for additional information.

September 15th
SVDP Society Retreat
Calling All Vincentians and their Supporters! All participants & supporters of the SVDP Society in Sonoma County are invited to a daytime retreat on Saturday, September 15 at St. Eugene’s Cathedral - Parish Life Center from 9am to 3pm. Lunch is included, and the program is offered at no cost to participants. This spiritual day of renewal will provide much needed spiritual nourishment for ALL who serve the poor and marginalized, whether you work on the “frontline” or are a donor. This day of retreat is intended to meet two primary goals. First: provide nourishment for the spiritual health of our members and those who work closely with The Society of St. Vincent de Paul interfacing with the needy & marginalized, support people, and our donors/ interested people. Second; provide for the greater exposure of this District’s recently adopted mission statement; “End Poverty through Systemic change—One Person/Family at a Time”. Participants will also receive information on the current state of the communities we assist. The day will close with an important discussion on our new mission and how we envision the “Path Forward” for our District. Please join us for this dynamic, important day of holy renewal and recommitment to service. For more information, call us at (707) 295-7775 or email unlbrenna@gmail.com.

September 16th
St. Mary’s Arcata Parish Picnic
All parishioners and their families are invited to come join the annual parish picnic hosted by the Knights of Columbus. The picnic on Sunday, Sept 9th will start at 12 noon and last until 3pm. The menu includes hot dogs & hamburgers, along with condiments & water. We are asking that each family whose last name begins A-L bring a side dish/salad; while families whose last name begins M-Z bring a dessert. Please join your friends & neighbors for this fun event. Hope to see everyone there!

September 20th
Mary’s Arcata Exploring the Catholic Faith
Thursday, Sept. 20 at 6pm in Rectory. Exploring the Catholic Faith is a lifetime experience: the teachings, history, practice and traditions. We will begin informal gatherings led by the staff based on the Catholic Catechism in order to learn what the Catechism has to tell us. All people are invited -from non-Catholic enquirers to those already baptized and interested friends. Come and relax over coffee in a warm friendly accepting group and we will discover together. Our first meeting, led by Fr. Francis, will be on Thursday, Sept 20th at 6pm in the Rectory. You may either sign your name & telephone number on the paper in front of the bulletin board or contact the office if you would like to attend. If you know someone who will not get this information but would be interested, please have them contact the office at (707) 822-7696 or smaryarcata@gmail.com & leave their name and number.

September 22nd and 23rd
The Knights of Columbus
The Knights of Columbus chapter at Our Lady of Guadalupe Church in Windsor will be holding its annual Tri-tip BBQ fundraiser during the weekend of September 22nd and 23rd. This event supports our “Feed the Hungry” program. Tri-tip cooked on Saturday, September 22nd will be available for pickup at the church after the 5:00pm and 7:00pm masses. Tri-tip cooked on Sunday, September 23rd will be available for pickup at the church after the 9:00 am and 12:30pm masses. The cost of a serving of tri-tip is $2.5. Servings weigh between 3 and 4 pounds. The tickets will go on sale after every weekend mass beginning Saturday, September 1st. For additional information, please contact the church office (707) 837-8962.

September 24th - November 5th
Fr. David Anderson
Fr. David Anderson will present a series of 6 lectures at St. Joseph’s Church in Fortuna. His topic will be “The Miracles of Jesus in the Gospels” and begin on Monday, Sept. 24 - Nov. 5. (There will be no lecture held on Oct. 22.) Please call the parish office at (707) 725-1148 for more information.

October 13th
Santa Rosa Diocesan Council of Catholic Women
You are invited to celebrate with Star of the Valley’s 2018 Woman of the Year, Cristina Wadsworth, on Saturday, October 13, at St. James Parish, 125 Sonoma Mountain Pkwy, Petaluma, CA 94972. No one will be admitted without a paid reservation. Questions? Call Blanche Kaiser at 537-9213.

October 20th
NFP Class
All engaged and married couples are invited to the next English natural family planning course. Class 1 is Saturday, October 20, 2018 from 7-9 p.m. in Santa Rosa. For more information, please call (707) 542-3635 or go to http://www.ccli.org.

Ongoing
Thursdays 7:00pm
“Pray for Priests” prayer group St. Sebastian Parish
Is God calling you to enrich your prayer life in the very meaningful way? If so, you are welcome to come to our parish “Pray for Priests” prayer group on Thursdays, 7-8pm in St. Sebastian’s church. Weekly attendance is not a requirement, join us when you can.

To have your calendar event listed please email us! SrDiocese1@gmail.com
World Youth Day Cross Now on Historic Tour of U.S.

On Sunday, July 22, the seventh annual Marian Sisters BBQ was held at Smith Family Ranch in Napa. Seven years ago Carole Duncan and her daughter Anna Hickey sponsored the inaugural BBQ at their ancestral ranch in Napa after meeting the Marian Sisters and perceiving the important value of the Sisters’ ministry to the Diocese. The annual BBQ has been a wonderful opportunity to increase awareness and visibility for our Marian Sisters, substantially increasing their growing family of supporters and financial support of their ministry.

Carole, Anna and the Sisters planned and implemented a BBQ this year that many attendees said was even better than the previous six. The Smith Family Ranch home, at the center of sprawling vineyards on all sides, is reminiscent of a Southern mansion. It is a beautiful location for the annual BBQ. The Sisters sang, wine tasting was offered, many raffles were conducted, a large area was provided for children’s activities, a sumptuous dinner was provided, and most importantly, Catholic fellowship was enjoyed.

This year, the BBQ surpassed previous attendance records and set a new record of over 400 in attendance, far surpassing the fundraising goal with a 50% increase over last year’s BBQ. It is hoped that next year will be as enjoyable and successful as this year as word spreads further about this wonderful event supporting the Marian Sisters. www.mariansisters.com

Marian Sisters Annual BBQ

Washington August 23 To mark the twenty-fifth anniversary of the first and only World Youth Day (WYD) in the United States (in Denver, Colorado, in August 1993), the official World Youth Day Cross and Marian Icon will make a five-city tour across the United States in August 2018.

From August 19 to 27, the WYD symbols are making stops in Chicago (Aug 19-21), Miami (Aug 21-23), Houston (Aug 23-24), Washington DC (Aug 24-25), and Los Angeles (Aug 26-27).

Each of the five locations will feature special events and liturgical celebrations in commemoration of this historic journey. After leaving the United States, the WYD Cross and Marian Icon will continue onto Panamá, where it will tour that country in advance of the next international WYD with Pope Francis, which is being held there in January 2019.


The visit of the WYD symbols takes place 25 years since their last organized tour within the USA, when they preceded the August 1993 WYD celebration with St. John Paul II. Over 500,000 young people traveled to Denver for that landmark event. Since then, the US has actively participated in the global WYD celebrations, held every 2 or 3 years in different cities around the world.

“We want women and men of all ages to come out and encounter these important symbols of faith when they are here in our country,” said Bp. Caggiano, who also serves as the USCCB’s chief liaison for WYD.

“In addition to those preparing to go to Panamá, we hope that young people and young adults who are unable to travel to World Youth Day next year will be part of these local celebrations. We also hope that veterans of past World Youth Days, including those who went to Denver in 1993, will have a chance to join us along the way.”

Details about the specific events in each city can be found at www.wydusa.org.

St. Monica Prayer Card Ministry

Youth and Young Adult Ministry Office has begun offering to Parishes a Bookmark with a prayer to St. Monica for her intercession in bringing about the return of children back to God, and to the faith. For more information about how your parish can help distribute these bookmark prayer cards, contact the Office of Youth and Young Adult Ministry: Phone: 707-566-3343 e-mail at dsryouth@srdiocese.org

Dear St. Monica,
We ask you to pray with us, for our sons and daughters who have wandered away from God, and to add your prayers to those of all mothers who are worried over their children. Pray also for us, that by following your example, we may, in the company of our children, one day enjoy the eternal vision of our Father in Heaven. Amen.

Querida Santa Mónica,
Te pedimos que ores por nuestros hijos e hijas que se han alejado de Dios, y por todas las madres (y padres) que están preocupados por sus hijos. Ora también por nosotros, para que siguiendo tu ejemplo, podamos, en compañía de nuestros hijos, un día disfrutar la visión eterna de nuestro Padre en el cielo. Amén.
expression, more eloquent signs and words with new meaning for today's world" (Evangelii Gaudium, 11).

It is essential that we, as a Church, be able to acknowledge and condemn, with sorrow and shame, the atrocities perpetrated by consecrated persons, clerics, and all those entrusted with the mission of watching over and caring for those most vulnerable. Let us beg forgiveness for our own sins and the sins of others. An awareness of sin helps us to acknowledge the errors, the crimes and the wounds caused in the past and allows us, in the present, to be more open and committed along a journey of renewed conversion.

Likewise, penance and prayer will help us to open our eyes and our hearts to other people's suffering and to overcome the thirst for power and possessions that are so often the root of those evils. May fasting and prayer open our ears to the hushed pain felt by children, young people and the disabled. A fasting that can make us hunger and thirst for justice and impel us to walk in the truth, supporting all the judicial measures that may be necessary. A fasting that shakes us up and leads us to be committed in truth and charity with all men and women of good will, and with society in general, to combatting all forms of the abuse of power, sexual abuse and the abuse of conscience.

In this way, we can show clearly our calling to be a "sign and instrument of communion with God and of the unity of the entire human race" (Lumen Gentium, 1).

"If one member suffers, all suffer together with it", said Saint Paul. By an attitude of prayer and penance, we will become attuned as individuals and as a community to this exhortation, so that we may grow in the gift of compassion, in justice, prevention and reparation. Mary chose to stand at the foot of her Son's cross. She did so unhesitatingly, standing firmly by Jesus’ side. In this way, she reveals the way she lived her entire life. When we experience the desolation caused by these ecclesial wounds, we will do well, with Mary, "to insist more upon prayer", seeking to draw all the more in love and fidelity to the Church (SAINT IGNATIUS OF LOYOLA, Spiritual Exercises, 319). She, the first of the disciples, teaches all of us as disciples how we are to halt before the sufferings of the innocent, without excuses or cowardice. To look to Mary is to discover the model of a true follower of Christ.

May the Holy Spirit grant us the grace of conversion and the interior anointing needed to express before these crimes of abuse our compunction and our resolve courageously to combat them.

FRANCIS Vatican City, 20 August 2018

working with the Church to support survivors and prevent future abuse. Nationwide, the Church has a zero-tolerance policy toward priests and deacons who abuse, safe environment training, background checks for those working around children, victim assistance coordinators, prompt reporting to civil authorities, and lay review boards in dioceses.

"In other ways, we have failed you. This is especially true for adults being sexually harassed by those in positions of power, and for any abuse or harassment perpetrated by a bishop. We will do better. The more she is buffeted by storms, the more I am reminded that the Church’s firm foundation is Jesus Christ. The failures of men cannot diminish the light of the Gospel. Lord, by the help of your mercy, show us the way to salvation.”

The questions raised deserve answers that are conclusive and based on evidence. Without those answers, innocent men may be tainted by false accusation and the guilty may be left to repeat sins of the past.

The United States Conference of Catholic Bishops.

The United States Conference of Catholic Bishops.

Editors’ note: This story was updated after publication to reflect a statement provided to CNA from the Archdiocese of Washington spokesman Ed McFadden. The Vatican’s decline to comment was also added.