Supreme Court Ruling Blasted for Pro-abortion bias in Texas Ruling

by Matt Hadro

Washington D.C., Jun 27 (CNA/EWTN News) - In striking down Texas' regulations of abortion clinics, the Supreme Court showed favoritism toward the supposed “right to abortion” over states’ interests in the health of women and normal court proceedings, critics said Monday.

“The Court has rejected a common-sense law protecting women from abortion facilities that put profits above patient safety,” said Deirdre McQuade, assistant director for pro-life communications at the U.S. Conference of Catholic Bishops' Secretariat of Pro-Life Activities.

In a 5-3 vote, the Supreme Court struck down a Texas (see Supreme Court Blasted, p. 4)

There was "no language" about "the government's interest in 'preserving and promoting fetal life'" in the decision, said Lucia Silecchia, a law professor at The Catholic University of America.

The Work of Catholic Education:
Dr. John Collins Retires

by NCC Staff

Superintendent of Catholic Schools Dr. John Collins has retired from the Diocese of Santa Rosa after serving for 17 years. Amid a quite peaceful atmosphere in these past few months as new Superintendent Linda Norman begins her work, there is a sense of calm that comes from a job well done. The peaceful atmosphere is quite the contrast to the days just after Dr. Collins arrived. Just days after John settled in, Bishop Patrick Ziemann resigned on July 22, 1999 and the diocese began a long and painful journey of purification, pain, and rebuilding.

(see Dr. John Collins, p. 8)

Pope to Armenian Church: “Let us race towards full communion!”

Yerevan, Jun 25, 2016 (CNA/EWTN News) - Working toward full communion is a project of love, humility and peace, Pope Francis told Armenian Orthodox leaders gathered at an ecumenical meeting on Saturday.

“With great joy, we are walking together on a journey that has already taken us far, and we look confidently towards the day when by God's help we shall be united around the altar of Christ's sacrifice in the fullness of Eucharistic communion,” he said.

About 95 percent of Armenia's 3 million people practice Christianity. Of those Christians, about 92 percent belong to the Armenian Apostolic Church, which is in communion with the other Oriental Orthodox Churches.

Pope Francis, together with the Supreme Patriarch and Catholicos Karekin II, the leader of the Armenian Apostolic Church, offered prayers and remarks on peace and unity in the Armenian city of Yerevan during the Holy Father's visit to the country.

"On this journey, we have been preceded by, and walk with, many witnesses, particularly all those mar- (see Armenia Church, p. 4)
The Link Between Freedom and Truth

The Catechetical Congress held on Saturday, June 18 at Eureka focused on mercy, the theme of this Extraordinary Jubilee Year. The theme of mercy is not new to the Church but Pope Francis has presented it in a more invigorated and attractive way. My comments are brief but my citations of Pope Saint John Paul II are more extensive.

I begin with Veritatis Splendor, his 1993 encyclical on moral truth. He writes: “The truth about moral good, as that truth is declared in the law of reason, is practically and concretely recognized by the judgment of conscience, which leads one to take responsibility for the good or the evil one has done. If man does evil, the just judgment of his conscience remains within him as a witness to the universal truth of the good, as well as to the malice of his particular choice. But the verdict of conscience remains in him also as a pledge of hope and mercy: while bearing witness to the evil he has done, it also reminds him of his need, with the help of God’s grace, to ask forgiveness, to do good and to cultivate virtue constantly.”

He continues: “Consequently in the practical judgment of conscience, which imposes on the person the obligation to perform a given act, the link between freedom and truth is made manifest. Precisely for this reason conscience expresses itself in acts of “judgment” which reflect the truth about the good, and not in arbitrary ‘decisions’. The maturity and responsibility of these judgments—and, when all is said and done, of the individual who is their subject—are not measured by the liberation of the conscience from objective truth, in favor of an alleged autonomy in personal decisions, but, on the contrary, by an insistent search for truth and by allowing oneself to be guided by that truth in one’s actions” (VS, 61)

Later in that same encyclical the Sainted Pope writes: “In this context, appropriate allowance is made both for God’s mercy towards the sinner who converts and for the understanding of human weakness. Such understanding never means compromising and falsifying the standard of good and evil in order to adapt it to particular circumstances. It is quite human for the sinner to acknowledge his weakness and to ask mercy for his failings; what is unacceptable is the attitude of one who makes his own weakness the criterion of the truth about the good, so that he can feel self-justified, without even the need to have recourse to God and his mercy.” (VS, 104)

In an earlier encyclical (1980), Divini Misericordiae (Rich in Mercy), Saint John Paul writes: “The parable of the prodigal son expresses in a simple but profound way the reality of conversion. Conversion is the most concrete expression of the working of love and of the presence of mercy in the human world. The true and proper meaning of mercy does not consist only in looking, however penetratingly and compassionately, at moral, physical or material evil: mercy is manifested in its true and proper aspect when it restores to value, promotes and draws good from all the forms of evil existing in the world and in man. Understood in this way, mercy constitutes the fundamental content of the messianic message of Christ and the constitutive power of His mission. His disciples and followers understood and practiced mercy in the same way.” (DM, 6)

“Therefore, the Church professes and proclaims conversion. Conversion to God always consists in discovering His mercy, that is, in discovering that love which is patient and kind as only the Creator and Father can be: the love to which the “God and Father of our Lord Jesus Christ” is faithful to the uttermost consequences in the history of His covenant with man; even to the cross and to the death and resurrection of the Son. Conversion to God is always the fruit of the rediscovery of this Father, who is rich in mercy. Authentic knowledge of the God of mercy, the God of tender love, is a constant and inexhaustible source of conversion, not only as a momentary interior act but also as a permanent attitude, as a state of mind. Those who come to know God in this way, who “see” Him in this way, can live only in a state of being continually converted to Him. They live, therefore, in statu conversionis; and it is this state of conversion which marks out the most profound element of the pilgrimage of every man and woman on earth in statu viaeatoris.” (DM, 13)
Here’s what actually happens when you fight for conscience rights

by Loredana Vuoto

Olympia, Wash., Jun 24, 2016 (CNA/EWTN News) - Every morning, Greg Stormans contemplates a Bible verse perched in a tiny frame above his bathroom sink, which his daughter handwrote: “This is the day which the Lord has made; let us rejoice and be glad in it.” (Psalm 118:24)

This verse sets the tone for his entire day and life.

“When I first heard this verse, even at a young age, it had an impact on me. It really changed my life and how I view it,” Stormans, one of the owners of Ralph’s Thriftway in Olympia, Washington, told CNA.

“Every day when I get up, I remember that the Lord has made it and that I should be happy and grateful. You have to share this and be happy, knowing that God has given you a purpose in life.”

Stormans and his family, who have been operating the small grocery store and pharmacy for the past four generations, had no idea they would be at the center of a firestorm in 2007, when the Washington Pharmacy Commission began to require pharmacies to dispense the abortion-inducing drugs Plan B and ella and make conscience-based referrals illegal.

Devout Christians, the Stormans decided that they could not sell abortion-related drugs, because it was against their deepest convictions to sell drugs that “promote death.”

“We believe that life is precious and sacred—and that it begins at conception. We want to promote life and true health, not death or anything that goes against our religious beliefs,” Stormans said. “In good conscience, we could not sell these drugs.”

“My family and I look to God for strength as we try to practice loving our neighbor. This defines who we are,” he said. “We never thought that we would have to choose between living our faith and our family business—or that we would be embroiled in a legal battle. It is unfortunate but the commission left us no choice.”

In July 2007, the Stormans filed a lawsuit against Washington state to stop enforcement of the newly passed regulations. The legal battle continues to this day.

In July 2015, the U.S. Court of Appeals for the 9th Circuit reversed a district court’s decision to suspend the regulations. The 9th Circuit concluded that the rules are neutral and “rationally further the State’s interest in patient safety.”

The court rejected the business owners’ argument that the regulations were a substantial violation of their right to freely exercise their religion.

Earlier this year, the Stormans and the two other plaintiffs in the case, pharmacists Margo Thelen and Rhonda Mesler, filed an appeal with the U.S. Supreme Court. The court will release its decision on whether it will hear the case in June 2016.

Stormans said that he has never had any demand for these drugs at his pharmacy and that he and his family are committed to selling drugs that promote health.

“At our pharmacy, we vowed to provide healthcare—and that means not harming anyone,” he said. “We are in a business that is supposed to give life not terminate it. Plan B is specifically designed to kill a fetus. And that is something we refuse to participate in.”

Previously, Stormans would have been allowed to refer customers elsewhere if they requested Plan B or ella, both of which are widely available in Washington state, including at some 30 pharmacies within a five mile radius of Ralph’s Thriftway.

However, the new Washington law requires Stormans to offer the drugs himself, becoming the first state in the country to prohibit customer referrals for religious reasons.

Since the lawsuit began, Stormans said that his family has received numerous threats. In addition, their business saw a drop in sales by 30 percent, and as a result, they were forced to take a pay cut and reduce staff by 10 percent.

“I remember feeling the weight of the world, know—(see Conscience Rights, p. 17)
After the Court's ruling, Texas attorney general Ken Paxton defended the Texas law, saying it "was an effort to improve minimum safety standards and ensure capable care for Texas women. "

However, Silecchia insisted, "women deserve higher standards of care, not lower." And yet the ruling will "make it harder for states to pass legislation that raises the standards of care that women receive."

Also, the majority disregarded entirely the state's interest in protecting fetal life and instead second-guessed the state legislature's judgments about health and safety," Garnett said.

That deference to the states shouldn't apply in all cases, but it should have applied in this particular case, Silecchia clarified.

The Texas law came after a massive grand jury report on horrific abuses at the Philadelphia clinic of Dr. Kermit Gosnell, which became the subject of national outrage. This and other reports of abuses in abortion clinics "should make state legislatures interested in greater regulation, not less," Silecchia said.

The majority opinion in the ruling acknowledged Gosnell's behavior, noted that Gosnell "(determined) wrongdoers, already ignoring existing statutes and safety measures, are unlikely to be convinced to adopt safe practices by a new overlay of regulations."

The Court opinion "will make it harder" for states to regulate such abuses in the future, Silecchia said. "After this opinion, there is no meaningful guidance to states as to how they can protect the health of women post-Hellerstedt."

Justice Ruth Bader Ginsburg, in her concurrence, argued that abortion is now a safe procedure and doesn’t merit such a high level of scrutiny as did the Texas law.

"Many medical procedures, including childbirth, are far more dangerous to patients, yet are not subject to ambulatory surgical-center or hospital admitting-privileges requirements," she said.

However, Silecchia insisted, "women deserve higher standards of care, not lower." And yet the ruling will "make it harder for states to pass legislation that raises the standards of care that women receive."

As to the Court's claim that the previous "working arrangement between hospitals and abortionists" would not have caused a closure in Lubbock is no reason to issue a facial injunction exempting Houston clinics in another area should be free from the law, Justice Samuel Alito argued.

The possibility that the admitting privileges requirement might have caused a closure in Lubbock is no reason to issue a facial injunction exempting Houston clinics from that requirement," he stated.

Justice Clarence Thomas added that the "decision perpetuates the Court's habit of applying different rules to different constitutional rights—especially the protective right to abortion."

After the Court's ruling, Texas attorney general Ken Paxton defended the Texas law, saying it "was an effort to improve minimum safety standards and ensure capable care for Texas women."

Other Catholics spoke out against the majority opinion.

"The Catholic Church in Texas, in communion with millions of Catholics across America and the world, will continue its efforts to protect life and human dignity from conception to natural death," the Texas Catholic bishops stated.

"Surgical abortion is an invasive procedure that poses numerous and serious medical complications," they said. "The state has a legitimate interest in ensuring the maximum level of safety for the woman subjected to the procedure and that viable emergency care is available if complications such as hemorrhage, infection, uterine perforation, blood clots, cervical tears, or allergic reactions occur."

The Court's opinion in Whole Women's Health v. Hellerstedt is problematic for a number of reasons, legal experts warned.

First, the Court continued its trend of having a special preference for protecting abortion rights, Rick Garnett, law professor at the University of Notre Dame, noted, calling it the Court's "tendency to bend the rules of abortion-related cases."

There was "no language" about the "government's interest in preserving and promoting fetal life" in the decision, said Lucia Silecchia, a law professor at The Catholic University of America. This was expressed in a previous case—Planned Parenthood v. Casey—but the Court didn't invoke it in Monday's ruling, she said.

To the surprise of those who anticipated the Court's ruling, doctors and hospital officials will soon be able to perform abortions with minimal阻碍 to addressing this interest in any meaningful way is a new low in abortion jurisprudence," she told CNN.

That third parties with financial interest brought the case to the Court, and not women directly affected by the law, undermined the argument that the case was about women's rights, Silecchia added.

"Despite the fact that they dubiously asserted the rights of women, their real interest in this case was not women's health but their own profit," Silecchia said of the "abortion industry and abortionists" who brought the case. The clinics could have abided by the regulations, she added, but "it would cost a substantial amount of money to retrofit facilities or purchase new land."

Justice Thomas noted the problem of hearing third parties bring a suit, writing in his dissent that "ordinarily, plaintiffs cannot file suits to vindicate the constitutional rights of others."

"But," he continued, "the Court employs a different approach to rights that it favors."

Instead, let us race towards our full communion!"

Pope Francis and Catholicos Karekin II also both spoke of the need to work for peace in their addresses at the meeting. In attendance at the meeting were many refugees from neighboring countries of Azerbaijan, Syria, and Iraq, driven out of their countries by war, violence and terrorism.

In addition to the current conflicts in the Middle East, Pope Francis also spoke of the "the terrible trials" of the past century in Armenia, particularly the massacre of as many as 1.5 million Armenian Christians in 1915, which the Holy Father has referred to as a genocide.

Pope Francis’ June 24-26 trip to Armenia includes a time to pray at the Tzitznakaberd Genocide Memorial Complex. He is the second Pope to visit Armenia, after Pope John Paul II who, in 2001, signed a joint declaration with Catholics Karekin II, calling the 1915 massacres a genocide.

"Here I would again state that your sufferings are our own: they are the sufferings of the members of Christ's Mystical Body," Pope Francis said in his address, quoting Pope John Paul II.

"At the same time, I recall with admiration how the Christian faith, at even the most tragic moments of Armenian history, was the driving force that marked the beginning of your suffering people's rebirth," Francis added.

"Those terrible, painful wounds suffered on the cross, transfigured by love, have become a well-spring of forgiveness and peace. Even the greatest pain, transformed by the saving power of the cross, of which Armenians are the heralds and witnesses, can become a seed of peace for the future."

Pope Francis also recalled the peaceful witness of the Armenian Saint Gregory of Narek, whom the Holy Father declared a Doctor of the Church last year.

"He could also be defined as a 'Doctor of Peace,'" Francis said.

"Narek… sought also to identify with the weak and sinners of every time and place in order to intercede on behalf of all. He became 'the intercessor of the whole world.' This, his universal solidarity with humanity, is a great Christian message of peace, a heartfelt plea of mercy for all," the Pope said.

"The whole world needs this message, it needs your presence, it needs your purest witness. Kha'raru'tun amenetzun! (Peace to you)!"
WASHINGTON — As news of the deadly June 12 attack on an Orlando, Fla., nightclub dominated the media, Maggie Gallagher, long a target of homosexu-
al-rights activists for her leading role in the defense of marriage as a union of one man and one woman, found herself under attack.

In the wake of the Florida massacre, which took place at a nightclub that caters to a primarily homo-
sexual clientele, a surge of Facebook posts blamed Gallagher and her colleagues for demonizing people with same-sex attraction. Initially, she pushed back against her accusers, but after reading a thoughtful message from John Stemberger, a fellow advocate for marriage and family, Gallagher decided to shut off her social media and take time to pray, reflect and to mourn the untimely deaths of 49 people.

Stemberger’s message described the dead as “image bearers of the Creator and worthy of dignity, value and respect.” He urged his audience to set aside the daily rough and tumble of partisan warfare to fully register that truth.

Reflecting on her friend’s call for a momentary reprieve from the culture wars, Gallagher told the Register that she needed to hear and respond to his spiritual guidance.

“People enjoy righteous anger on the left as well as the right,” she said. “The thing is: We can’t reach the terrorists, but we can reach each other with our hatred and anger, it seems.”

Gallagher’s gut check marked both the allure of partisan politics and the need for the kind of spiritual grounding and moral clarity that inspires a nation to unite in defense of the common good.

The terror attacks on Sept. 11, 2001, brought Ameri-
cans together. But this time, election-year politics have contributed to a striking level of disunity. There have been angry disputes about whether the attack was motivated by Islamic terrorism or “hate.” While opponents of same-sex “marriage” have been accused of bearing some responsibility for the carnage, gun-
control advocates have attacked Americans who back gun rights, and political leaders are fighting over pro-
posals to bar Muslim immigrants from resettling in the United States.

In the immediate aftermath of the Orlando attack, many Church leaders sought to direct the public’s energies to prayer and to a clear affirmation of the sanctity of human life. The massacre left Americans shaken and fearful, acknowledged Cardinal Donald Wuerl of Washington, who reminded the faithful that Christ would not abandon them.

“Though it appears all too often that our civilization is walking through the valley of the shadow of death, we will fear no evil,” stated Cardinal Wuerl. “The Lord is in our midst, and he walks with us (Psalm 23:4).”

The nation’s political leadership also called for a period of prayer and mourning.

“Today, as Americans, we grieve the brutal murder—a horrific massacre—of dozens of innocent people. We pray for their families, who are grasping for answers with broken hearts,” stated President Barack Obama on June 12.

Discordant Views

Yet the day after the mass shooting, Donald Trump, the presumptive GOP presidential candidate, argued that the massacre justified his view that Muslim immigrants should be barred from the U.S. until authorities could confirm that they posed no threat. And advocates of gun control, notably including pre-
sumptive Democratic nominee Hillary Clinton, used the attack to defend their own stance.

Meanwhile, the American Civil Liberties Union blasted the shooting on the “Christian right” and its opposition to same-sex “marriage.”

In many cases, commentators and partisan activ-
ists failed to distinguish properly between religious teaching that governs sexual activity while always condemning violence and unjust discrimination and a homicidal attack on a club frequented by homo-
sexuals, or between Muslims who respect human life and embrace democratic values and those who resort to mass violence, pledging allegiance to Islamic State, as the Orlando attacker reportedly did.

Why has this horrific event already sown so much division and confusion? Robert Royal, the author, most recently, of A Deeper Vision: The Catholic Intel-
lectual Tradition in the Twentieth Century, believes that part of the problem is our lack of experience in dealing with the civilizational threat posed by modern terrorism.

“We have to recognize before all else that this fight against terror is something new in America,” Royal told the Register. “We’ve never had an outside enemy like ISIS that operates primarily through attacks on innocent civilians in public places as a way to instill fear and chaos in our societies.”

Royal said the Church could help ordinary Ameri-
cans understand that core moral beliefs, beginning with respect for the sanctity of life and solidarity with the vulnerable, “don’t change just because we face a novel threat” such as that posed by Islamist domestic terrorists.

Indeed, as news of the Orlando shooting reached the nation, Church leaders, including Archbishop Joseph Kurtz of Louisville, Ky., the president of the U.S. Conference of Catholic Bishops, and Cardinal Sean O’Malley of Boston highlighted relevant moral and social teachings in statements that condemned the attack.

“The merciful love of Christ calls us to solidar-
ity with the suffering and to ever greater resolve in protecting the life and dignity of every person,” said Archbishop Kurtz.

Cardinal O’Malley warned against the impulse to scapegoat peaceful Muslims.

“[W]e cannot allow ourselves to be defeated by the worst instincts in human nature, by efforts to divide us based on our differences or by an immobilizing fear,” said Cardinal O’Malley on June 14.

Mateen’s Motives

Political and religious leaders echoed his words of caution. But they had little impact on the angry debate over the reasons behind the attack on the nightclub.

Assailant Omar Mateen’s specific choice for a target prompted homosexual-rights activists and their sup-
porters to define the attack as a hate crime motivated by bigotry and fueled by activists like Maggie Gallagher.

But after several media outlets reported that Mateen had regularly frequented the club in the past, inves-
tigators pursued multiple lines of inquiry that might have been secondary or even alternative motives for his killing rampage.

“Was the mass shooting fueled by homophobia? Was he struggling with his sexuality? Or was he inspired by the Islamic State terror group, like he said in a 911 call during the rampage?” asked a CNN report published three days after the attack.

R.R. Reno, the editor of First Things, viewed the tentative treatment of the terror label as a refusal to grapple with the brutal reality of Mateen’s explicit commitment to the Islamic State.

“In a secular world, we have a great deal to give a therapeutic explanation for evil, by linking it to emo-
tions,” Reno told the Register, echoing his reflections in a June 14 article on First Things.

“This is inaccurate. The killer had a political motive, similar to the Marxist-inspired terrorism of groups from an earlier era, like the Red Brigade.”

The attack, he added, “represents this man’s desire to ultimately defeat American power, and to see the world dominated by Islamic forms of governance,” he said, and claimed that some political leaders had trouble accepting that fact.

Other Viewpoints

However, Dominic Longo, the co-director of the Muslim-Christian Dialogue Center at the University of St. Thomas in Minnesota, put most of the blame for the attack on gun violence and the persistent problem of bigotry based on race and sexual orientation.

“We have a culture in which possessing powerful weapons is held up as an American value. Yet these weapons are not needed for self-defense,” said Longo.

He also emphasized that Americans should not view Mateen as a “devout Muslim. He was a disa-
fected man who had trouble with his own love relationships, beat his wife and was trying to sort out his own sexuality.”

Likewise, he argued that the Islamic State’s political ideology has little to do with Islam.

“It is an ideological and political movement” that attracts “disaffected men who are reacting against modernity,” he contended.

Pope Francis and other Church leaders have dis-
tinguished between Islam and radical interpretations of the Quran that justify terrorist acts that have shocked the world. The Holy Father has consistently argued that religion never condones violence against innocents.

(see Orlando’s Aftermath, p. 6)
You, Compared to Who?

by Chris Lyford

It seems to me that the “Protestant work ethic” is alive and well in our culture, and not just in churches. The invisible psychological costs of the “Facebook Generation” has its roots in the same old “comparison quicksand” that puritan farmers stepped in: if Brother Clem’s crops were infected with blight, there must be some unconfessed sin in his life. The logic: if you have a successful business, there must be a direct connection to the state of your soul, and conversely, if you lost your business, God must be trying to get you to repent. The tricky part is that both those statements could be true. Where the poison shows up is that in both cases one human is judging the spiritual standing of another. Not only is that impossible, the attempt can really hurt us.

This is the kind of confusion that is diabolical, and it has its fruit.

One of the most prevalent examples of this dynamic occurs every day now, with the revelation that people tend to only post the most flattering pictures of themselves on social media, because they want their friends to see them in the best possible light. And we have the negative effects of the fact that the “social” network has been linked to a surprising number of undesirable mental health consequences: Depression, low self-esteem, and bitter jealousy among them.

Forbes, Health, medicine, and neuroscience columnist Alice G. Walton writes “Now, a new study in the Journal of Social and Clinical Psychology finds that not only do Facebook and depressive symptoms go hand-in-hand, but the mediating factor seems to be a well-established psychological phenomenon: “Social comparison.” That is, making comparisons, often between our most humdrum moments and our friends’ “highlight reels”—the vacation montages and cute baby pics—is what links Facebook time and depressive symptoms together.” Subtle isn’t it?

God forbid you allow someone to see that you don’t have it all together!

For he who doesn’t have it together is assuredly in sin.

No job? Confess your sin brother!

No home? Confess your sin sister!

No food? Confess your sin father!

As we look at our brothers and sisters, even through the burnished lens of the Facebook timeline, let us only look with love, and not jealousy, or the type of comparison that seeks our own advantage. The only comparison we should be making is by taking a good look at God, a good look at ourselves, and a good look at the difference! That’s where the message of Divine Mercy comes in.

On the bright side, there are a growing number of families who have been watching the powerful examples the of men and women religious, as well as clergy who are humbly pursuing holiness through prayer and fasting. The trick is, they don’t blow a horn or send out an email blast to proclaim this.

Some people actually choose to live a life, or a season in poverty as an anecdote (or immunization) to this toxic, over-stimulated-media-driven culture. Perhaps to remind themselves that when we pray “Thy will be done in heaven as it is on earth” we are saying “you are above all other priorities in my life—even food and shelter and I want that belief to be evident by the way I live my life.” Easier said than done.

The Summer heat is here, and also the opportunities for significant spiritual growth. Perhaps we can think about how to ‘unplug’ with PG&E sending a power grid warning. How about fasting from all things digital for one whole day, and spend the time allowing the dust to settle, and our minds to quiet so that we can gaze at God’s reflection in our beautiful surroundings and listen for His voice. Two hours? One hour? I am sure an hour spent with such an intention would be “beyond compare!”

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

Vulnerability and Confusion

Yet the United States has also become a harsher place, as something that is not deserving of heaven, but ultimately deserving of hell.

‘Vulnerability and Confusion’

But some Catholic scholars suggest that more should be done to encourage Muslim leaders to challenge the extremist teachings.

“There are conflicting claims of authenticity within Islam,” John Lenczowski, the president of the Washington-based Institute of World Politics, told the Register. “Those Muslims who reject this must within Islam, “ John Lenczowski, the president of the Register. “Those Muslims who reject this must len/t the extremist teachings.

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I love summer! I love the weather, the freedom, the excitement of vacation! I look forward to lazy barbeques, longer nights, and to life slowing down. The last part may be an illusion for everyone but those in education, but I like to think life just gets easier in the summer. For parents though, I think it is actually a little harder. During the school year, there are more limited ways our children can get injured or harmed. When school is out, it seems like the dangers are greater. They may only be different dangers, but it means a whole new mind set for a parent. Summer means there are more hours in the day when you have to check on whom your child is with, who will be there when they spend the night, what they are doing and who they are doing it with, who is supervising, etc. You get the idea. I was at a workshop last month about pornography. I have heard statistics about children’s exposure, how pornographers take a common children’s website and slightly misspell it. If a child types the name wrong, they end up seeing some pretty horrific things. One statistic says that the average age for a child to be exposed to pornography is 11. The speaker at this workshop said that children as young as 8 are being exposed. I keep picturing my children at 8 and that turns my stomach. We worked hard to keep our children as innocent as we could, for as long as we could. Thinking back, I know we let them see some movies before they should have (Jurassic Park comes to mind!) but we were careful about books and TV shows. I will proudly brag that my children believed in Santa (more or less) until the 6th grade! I know they probably just said it to keep me happy, but you get the idea. We limited their exposure. We had parental controls on the computer, and kept it in the living room to supervise. Imagine my surprise the other day, when I was told that my son had seen a movie at a friend’s house when he was in the 6th or 7th grade that showed naked lady body parts! Someone asked the speaker of the workshop I attended about how to protect your child at someone else’s house. He suggested you ask what limits they have on their computer/TV/movies, and if they don’t meet your standards, don’t allow your child to go there. Spoken like someone with no children! In the case of my son, the glimpse was unexpected, for the children, and the parents. Had I known then, would I have banned that house from his list of safe places? No. But I would have had a conversation with him. Someone I know said “We used to protect our children, now we have to prepare them.” There is such truth in that. There are things our children are being exposed to that we can never completely protect them from. But we can talk, and prepare, and open the conversational door. We need to let our children know that we can handle any topic, and can do it without recriminations. I don’t mean, don’t protect them. Absolutely put controls on things! But be ready, so that you know what to say, and how to say it, if the day comes that you discover that your child was exposed to something you wished they hadn’t been. My son was 23 when we had the conversation—different than I would have had at 11, but we still had it! He squirmed—a little less than he would have when he was 11—but still squirmed. There are lots of programs out there that are available for parents to help them navigate the dangers of the cyber world. We are looking into one in conjunction with our Safe Environment education program from Catholic Mutual—a program called Safe Haven. Look for more information in the coming months!

Natural Family Planning: An exercise in human dignity

Couples who are preparing for marriage in the Catholic Church have another choice to make once the church is selected and the priest is notified. In most dioceses there are two methods of Natural Family Planning or NFP which are incorporated into the marriage preparation process: the Creighton model and the Sympto-Thermal Method.

Both the Creighton Model and the Sympto-Thermal Method are used in the Catholic and broader Christian community as safe, effective methods of family planning and pregnancy spacing.

The Catholic Church is commonly misunderstood as being against “artificial birth control,” when in fact it is the contraceptive mentality itself which presents the problem.

Steve Pokorny, president and founder of TOB Ministries (tobministries.com) and Associate Director of the Office of Marriage and Family Life for the Archdiocese of San Antonio, explains the Church’s view of the goodness of sex and natural family planning as “gifts.”

“Sexual intercourse is meant to be a free and total self-gift. Acting out of uncontrollable desire or compulsion is not a free self-gift. NFP requires self-mastery which in turn shows the value of the ‘yes’ of sexual intercourse.”

Pokorny continues, “NFP respects God’s plan for marital love and sexuality. God created both marriage and sexual intercourse—both are sacramental. Sexual intercourse is the symbolic renewal of the marriage vows. NFP is in the way a couples’ call to “responsible parenthood” is lived out, for it respects the order and structure of God’s design, while at the same time esteeming human freedom.”

It is precisely this respect for human freedom which prevents the Church from ever endorsing the use of contraception within—or outside of—marriage.

Dr. Janet Smith, noted speaker, author, and holder of the Father Michael J. McGivney Chair of Life Ethics at Sacred Heart Major Seminary in Detroit also addresses the contraceptive mentality in her talk, “Contraception, Why Not?”

“The real point, in my mind, is that contraceptives have launched people on a lifestyle that makes for sex outside of marriage—makes for sex in which babies and bonding are not welcome likelihoods. And, when pregnancies occur, disaster strikes.

Pregnancy is anything but a disaster, as any couple struggling to conceive a child will attest. For Catholics and non-Catholics alike, it is fundamental to any successful relationship that each human person be seen only and always as a unique and unrepeatable image of God.

Contraception, by its very nature, reduces the participating person to a commodity, and the potential person as a product to be used or discarded. The Catholic Church recognizes the inherent danger in this line of utilitarian thinking, and it informs her stance on contraception.

There are difficulties in the application of NFP, as any practicing couple can attest to, but there are also tremendous rewards.

Pokorny refers to NFP as “marriage insurance,” pointing out, “The divorce rate for NFP users is between two and five percent. With the overall divorce rate topping 50 percent, this ‘insurance’ is well worth the investment!”

The Church, in her wisdom, would certainly agree.

For more information on the benefits of NFP, visit: Creightonmodel.com or CCLI.org, or call (707) 542-3635. ❖
Dr. Collins holds a doctorate in Catholic school leadership from the University of San Francisco (1995). He has worked in Catholic school education for an aggregate of over 36 years. When he was not pouring himself out in his superintendent job, he was tending to his marriage of 32 years and his five children. John is active as the coordinator for the Courage chapter in the Diocese of Santa Rosa.

Among the many contributions Dr. Collins leaves behind is that he was instrumental in writing the new protocol for high school accreditation for the Western Catholic Educational Association, a private educational accrediting agency established under the auspices of the Bishops of the Catholic (Arch) Dioceses of California. There are 29 member Dioceses in WCEA.

“He really was very strong on fostering the catholic identity of our schools” said Kath Ryan, Principal of St. Rose Elementary School in Santa Rosa. Ryan recalls that John’s colleagues always remarked on his vocabulary and his “sprinkling of Latin phrases in everything that he did.” When principals gathered for John’s retirement luncheon they presented him with a resolution peppered with Latin phrases. Several retired principals attended the gathering in honor of John’s retirement. Mrs. Ryan remarked that “John had a very calming influence for us all” during the tumultuous early months of his arrival. According to Ryan, another aspect of John’s character was that he was a big proponent of trying to increase the Latin population among the schools.

“You had to work very hard from the beginning and there were other times of challenge he had to lead us through” commented Graham Rutherford principal of Cardinal Newman High School. “He would always make a strong effort to help people work through problems. He’s improved the schools department department of Catholic schools and should be confident that he’s leaving it in a good place to hand off to somebody else. He never ran away from a problem.” Mr. Rutherford mentioned that he especially appreciated Dr. Collins’s ability to actively listen during policy meetings where multiple strong opinions conflicted, addition to his being a very good spokesperson for several bishops. “And that’s a difficult job” said Rutherford “because you have to translate the vision of a bishop for his Catholic schools to the administration.”

Laura Held, president of Cardinal Newman High School writes “John has welcomed and supported me in my role as President and as I continue to position the school’s success in the broader community. Certainly John has offered dedication, commitment and a true love for his work in Catholic education and more specifically for our diocese.”

Connie Howard, Principal of St. Apollinaris Elementary School recalls Dr. Collins would always challenge her to be a better principal. “Though I’m sure he knew the answers to the challenges that he has helped me through, he would always challenge me to work toward the solution myself. He would empower me to get to the right answers on my own as an educator and administrator.” Dr. Collins is also known for his great sense of humor. Howard mentioned that she likes the fact that “he always laughed at his own jokes.”

Dr. Collins, you will be missed! And as you so aptly proclaimed in your own words, “Catholic educators set out to unleash the greatness that is within their students”, you have done so for all of us through your loving labor in the vineyard of this Diocese. It’s fitting that we give you the last word here!

The following is a piece Dr. Collins wrote about the work of Catholic education:

**Places where Persons Matter: Catholic Schools in the Diocese of Santa Rosa**

It doesn’t take much exposure to Catholic schools to become aware of certain philosophical claims that these schools make: “to educate the whole person,” “to form persons for others,” “to be a school of the person.”

These are not idle claims; they are weighty ones. But with our busy lives, our practical ways, and society’s general indifference to philosophy, we may miss the greatness that is tucked away in these “person-centered” claims.

However, to miss this greatness is to miss the meaning of Catholic school education and, worse yet, to risk preventing students from fully grasping the greatness within them.

Catholic schools are person-centered. All of this begs the question, “Why is the word ‘person’ so important for Catholic education? Isn’t this just some sort of academic exercise that will bore me and ultimately mean nothing to me?” No, and here are five reasons why.

God. The word “person” first applies to God. The God in whom Christians believe was not content to dwell beyond human experience. Nor was He content to simply allow humans to try to figure Him out. (The Greeks were as good as it gets in trying to figure out heaven, but they fell short of doing so.)

Our God revealed Himself to us by forming us in His image and likeness.

But He did more. He became a person, Jesus. So “person” is first a word that applies to God. Then it applies to us, because God has made us in His image and likeness. And because God took on human existence in Jesus, we look to the person of Jesus as the example of what it means to be a person ourselves.

Thus, in Catholic schools, the person of Jesus is a curriculum unto itself. If forming your children and grandchildren in the Catholic faith is important to you, please consider Catholic schools.

The Soul. The word “person” is a synonym for soul. The soul is the life principle in every human being. The soul is the place where all that humans experience, understand, and remember of such things as truth, goodness, beauty, and happiness are stored. The soul organizes our thoughts (and our feelings). It is the soul that animates the body. It is the soul that recognizes Jesus as savior and redeemer.

Therefore it shouldn’t surprise us that in Catholic schools pay attention to the soul. Pope Pius XI (1922-1939) once said, “The soul of education is the education of the soul.”

It is never enough for a Catholic school to sharpen the mind (e.g., for English, for math, for science, etc.). These things are important, but they always accompany an effort to cultivate the soul. This cultivation amounts to a formation in the virtues: truth, charity, hope, prudence, courage, and more. These virtues give shape to the soul.

A Catholic school thereby works at bringing a person to human perfection.

Humaniy. “Person” implies human wholeness. A person is someone who has his act together. He is—and is aware of himself as—a unified being, balanced in mind (thoughts), in heart (affections) and in body (senses). He is healthy, both psychologically and socially. A person thus can hold himself in hand and then, in any situation, give himself or continue withholding himself.

Moreover, if he is in healthy possession of himself, a person has his thoughts (or feelings). His thoughts (or feelings) don’t have him. That is, he is not captive to ideas and urges. He controls them. To be in possession of one’s soul is a great accomplishment. It means to be composed as a person. It’s what we mean by “full of integrity.”

Catholic schools reach extends to the souls of students, in order to form them in integrity.

Your Dignity. More than any other word, “person” captures and represents our dignity as human beings. If someone is a person, she has dignity or worth. She is not something, not anonymous, not nameless, not insignificant, not an object. Rather she is someone, an “I,” unique and unrepeatable, made for eternal significance.

The major task Catholic schools willingly accept is to cherish, teach, and otherwise promote the great worth or dignity of each person. This emphasis on dignity is good news to students. It is the perfect remedy when they are stressed by too much schoolwork, confused by too many choices, or beset by insecurities. To discover and retain a sense of themselves as a person is for students to experience genuine worth and thereby growth.

Catholic schools are champions of human dignity.

True Freedom and Rights. Finally, “person” is the foundation for such human attributes as “freedom” and “rights.” It is as persons that we are free, as persons that we have rights. Stated otherwise, freedom and rights exist in us because we are persons. They are based on “the person.” They are not based on any particular decision of a human being. They are not based on any particular characteristic of a human being (e.g., gender, race, or national origin). And there can be no legitimate claim to an exercise of freedom or of rights if this claim offends against God or against human dignity (which is God-given).

It is respect for the person which is the measure of human freedom and human rights. Nothing less. Catholic schools measure freedom and rights in this way.

In sum, Catholic schools set out to unleash the greatness that is within their students, your children or grandchildren. They succeed in this endeavor when they cultivate all that is meant by “the person of the student.”

If this is a vision you share, help us help them achieve that greatness.
How to not be a ‘beige Catholic,’ according to Bishop Barron

by Matt Hardo

Washington D.C., Jun 26, 2016 (CNA/EWTN News) - Catholics in America today need to find ways to engage the culture with truth, and avoid “beige Catholicism” that seeks to be dominated by the culture, Bishop Robert Barron said Thursday.

“Beige Catholicism,” the bishop said, is the “dominance of the prevailing culture over Catholicism,” where Catholics are “too culturally accommodating” and “excessively apologetic.”

Bishop Barron is an auxiliary bishop of Los Angeles and the founder of Word on Fire Catholic Ministries.

He delivered the keynote address at a conference on “Catholic Thought and Human Flourishing,” hosted by the American Enterprise Institute in Washington, D.C. on June 23. The conference was part of a series of events studying the influences of religion on the “roots of human flourishing.”

The purpose of his address, Bishop Barron said, was to propose a “new model for Church-culture dialogue” different from the “one-way quality of the conversation” prevalent today. Under this model of “beige Catholicism,” he noted, “the world sets the agenda for the Church.”

But the proper response to this is not a Church “doomed to a sectarian retreat” from the world, the bishop insisted.

Instead, he suggested, “the question is not whether the Church ought to engage in a dialogue with the wider culture, but rather, how?” And for this, the Church can look to the centuries of saints who successfully dialogued with the culture of their day while still proclaiming Jesus Christ, he said, giving examples like St. Paul and St. Augustine.

The saints did not fall into the modern trap of letting particular worldly experiences “measure doctrine,” he said. Rather, they had a Christo-centric dialogue where, as St. Paul wrote in his epistle to the Colossians, “in Him [Jesus] all things were created, things visible and invisible” and “He is before all things, and in Him all things hold together.”

Furthermore, the Church must identify what is bad with the culture and, like St. Augustine did with “the corrupt society of ancient Rome,” respond with “honest and unambiguous opposition,” Bishop Barron said.

St. Augustine “named the sins of the Roman social order and proposed an alternative, what he called the ‘civitas dei,’ an order predicated upon the worship of the true God,” he continued.

However, he added, the assimilating Church should also be “eager to take in and take up what it can from the culture.”

“St. Paul told us that in Christ’s light, we should test every spirit, rejecting what is bad, retaining what is good,” the bishop explained. And the Church in assimilating “doesn’t simply absorb” the “positive features of society,” but “rather, it elevates them and perfects them, in accord with the great Catholic principles.”

How then can the Church dialogue with American culture, Bishop Barron asked, assimilating what is good and rejecting what is bad?

It must identify the problems with the mainstream culture—an excessive individualism, a flawed notion of freedom, and the “privatization of religion,” he said. The individualism affects America so that the “common good remains unexplored and unarticulated,” and thus “we do tend to lose our corporate social identity and a shared sense of moral direction.”

There is also a flawed understanding of freedom today “as spontaneous personal choice and self-determination,” he said. This differs from the traditional understanding of “freedom for excellence,” which is the “disciplining of desire” so that doing good becomes “possible, and then effortless.”

Also, today’s culture suffers from the “privatization of religion,” he added, noting that “authentic Christanity can never be privatized” and that all areas of life belong to God. The Church “certainly doesn’t absent itself” from the public square, he insisted.

What can the Church find good in American culture? Pope St. John Paul II set an example of this when he praised the Western human rights tradition, Bishop Barron said.

The Pope did not endorse the modern belief of human rights as grounded in “desire,” he explained. Rather, he grounded human rights in “every individual” being “a subject of inviolable dignity and worth, and from this identity flow rights and a claim to justice.”

In taking the existing human rights tradition and elevating it, Pope John Paul II was “transforming water into wine” in “assimilating a key feature of secular culture into the organic life of the Church,” Bishop Barron said.

Another positive element of American society is its “limited government carefully structured” with “checks and balances,” he said, which opposes the anti-biblical “theory of perfectibility” that man can be perfected in society. The biblical belief that law and justice come from God fueled both the emancipation movement and the civil rights movement, he said.

Figures like President Lincoln and Dr. Martin Luther King, Jr. also spoke out against injustices of their time using biblical language and quoting figures like St. Thomas Aquinas.

In doing so, Bishop Barron said, they were not trying “to impose a sectarian vision on the nation. Rather, “each creatively and non-aggressively introduced his most deeply-felt religious convictions into the public forum.”

In the same sense, he said, the Church is entering the public forum in a “missionary” spirit to dialogue with it, “to make the world more like the Church.”
Sixth Annual Napa Institute Convenes
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The Napa Institute emboldens Catholics to live and defend their faith with a peaceful confidence that is borne out of solid formation, fellowship and spiritual enrichment.

By leading participants to a deeper understanding of the truth behind the faith, the Napa Institute emboldens Catholics to live and defend their faith with a peaceful confidence that is borne out of solid formation, fellowship and spiritual enrichment. The Archbishop summarizes his vision:

"The “next America” has been in its chrysalis a long time. Whether people will be happy when it fully emerges remains to be seen. But the future is not predestined. We create it with our choices. And the most important choice we can make is both terribly simple and terribly hard: to actually live what the Church teaches, to win the hearts of others by our witness, and to renew the soul of our country with the courage of our own Christian faith and integrity…"

The price for the 2016 conference is $2,000 per person. The registration fee includes all conference meals, wine, social activities, receptions, and access to all conference sessions and breakouts. It does not include the hotel reservation or travel. Find out more at www.napa-institute.org. You can watch over 50 videos of Napa Institute talks from past years at the Institute’s YouTube Channel: www.youtube.com/NapaInstitute1.

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My colleague and I wandered the streets of Vienna, Austria, around St. Stephen’s Cathedral until we found Ilona Stuberl. That’s the Hungarian restaurant he frequented when he studied music in Vienna. Seated outside under an awning, we enjoyed a fine Austrian beer in the twilight waiting for our food order to arrive.

I observed a gaunt young man carrying a package under his arms enter the front door of the restaurant. He resembled other ragged-looking young men we’d encountered as we toured the city. Many were hanging around doorways and in alleys—I wondered if there was a serious drug problem in the area. This man was pitifully thin, dirty, and probably wearing the only clothes he owned. Soon after he entered the restaurant, he ran out. The owner was close behind, unleashing a flood of curses. The young man hurried down the street.

Then a young woman came out of the restaurant, saw him scurrying away, and ran after him. She grasped his arm; he immediately lowered his head. Words were exchanged in tones too hushed for me to make out but I got the gist of it. He waited while she hurried back to the restaurant, entered, and returned carrying a takeout box of food and a bottle of water. He thanked her earnestly. She held his arm and kissed his cheek, and then he turned to leave. There was no difficulty comprehending what had just happened.

Pope Francis: The Good Shepherd of Mercy Pope

It seems many are troubled by Pope Francis’ recent comments sharing his perception that the great majority of Catholic marriages are invalid and his comments about the practice of faithful co-habitation.

I suspect the Pope’s comments were presented as an expression of his frustration with “moral authorities” who tend to focus so much on the “letter of doctrinal law” and so little on a pastoral approach to the reality of our world Catholics live in today.

I think many of us share his perception and his frustration and I am appalled when I hear Catholic priests speak so critically of this Good Shepherd of Mercy, demonstrating just how far from facing reality they are; and how connected to reality Pope Francis is.

The tragic reality is that today we live in a godless world and culture shamelessly immersed in the seven capital sins: pride, greed, lust, envy, anger, gluttony and sloth; a culture that doesn’t acknowledge but ridicules the very idea of sin; a society that denies the traditional definition of marriage and the complementarity of being male and female. We live in a culture that has no concept of loyalty, commitment or “sacrificial love”; a culture that treats marriage as a relationship less binding than any business partnership or other social relationship.

One priest, criticizing the Pope, remarked that Catholics today face moral issues no different than did the early Christians during Roman times. Maybe the cultures are similarly depraved, but I suggest that there is a huge difference in that the early Church set itself, in the voice of St. Augustine, aggressively as a moral voice against the pagan culture. Many priests and Catholics today actually endorse today’s politically correct cultural viewpoint on issues of marriage, sex and contraception. Two Catholic friends of mine were counseled by their pastors to
The scene perfectly dramatized the conundrum. One person angrily refused the hungry young man whereas another person not only fed him but did it with compassion.

You feed them! That was Jesus’ order. Most people today can easily recall the miraculous work of Jesus feeding the multitudes. Such must have been the case with ancient audiences as well since this is the only miracle performed by Jesus that is recounted in all four Gospels. Moreover, Matthew and Mark double down by relating the event twice (Matthew 14:13–21; 15:32–39; Mark 6:30–44; 8:1–10; see Luke 9:10–17 and John 6:1–14). Yet we often forget that this event is preceded by Jesus’ command to the disciples to feed the hungry crowd that followed him out into the desert. “There is no need for them to go away; give them some food yourselves” (Matthew 14:16).

The command to feed the multitude came at an important juncture in Jesus’ public ministry. So successful was his proclamation of the good news that the crowds, seemingly thoughtless to the most basic needs of life, followed him into the desert—a setting of no mean significance when viewed against the panorama of salvation history. Following him and forgoing food and lodgings, the Israelites journeyed into the desert under the leadership of Moses.

In Matthew’s narrative, the people placed their lives into the hands of the Father, just as Jesus counseled them to do in the Sermon on the Mount (Matthew 6). “Give us today our daily bread,” he told them to pray (Matthew 6:11). And then he declared, “Therefore I tell you, do not worry about your life, what you will eat or drink, or about your body, what you will wear. Is not life more than food and the body more than clothing? Look at the birds in the sky; they do not sow or reap, they gather nothing into barns, yet your heavenly Father feeds them. Are you not more important than they?” (Matthew 6:25–26). Jesus followed with, “So do not worry and say, ‘What are we to eat?’ or ‘What are we to drink?’ or ‘What are we to wear?’ (Matthew 6:31–33). The devil tempted Jesus in the desert to turn stones into bread to satisfy his own hunger. Now, a new test greeted him in the desert. The crowd followed him, taking him at his word to trust the Father completely to meet their basic needs. Should the people break off following him to secure food? Or should they stay and continue receiving his teachings? These questions also turn precisely on Jesus’ reply to the devil in the temptation scene in Matthew and Luke when he says, “One does not live by bread alone, but by every word that comes forth from the mouth of God” (Matthew 4:4; see Luke 4:4). Yet pious words do not fill empty stomachs or cloth naked bodies.

When it came time to fulfill the promises of divine sustenance that he’d proclaimed, Jesus turned not to the Father but to the disciples. You feed them! Jesus expected the disciples to make good on the promise to provide food. The disciples replied that they had so little to give, only a few loaves and fish, and the need was so great. How could they feed such a large crowd?

The disciples’ situation in this scene is no different than our own as well as early Christians who were tested in their faith. The Letter of James notes the inseparable link between faith as both personal belief and the Gospel put into action: “If a brother or sister has nothing to wear and has no food for the day, and one of you says to them, ‘Go in peace, keep warm, and eat well,’” but you do not give them the necessities of the body, what good is it?

So also faith of itself, if it does not have works, is dead (James 2:17–18).

In Matthew’s Gospel, the importance of feeding the hungry is emphasized by its repeated application as a criterion of righteousness in the depiction of the final judgment scene. Feeding the hungry, along with a handful of other corporal works of mercy, are connected directly to faith in and serving Jesus. On one hand, Jesus gives the command to feed the hungry. On the other hand, in the final judgment scene, he is the ultimate recipient of the gift of food: “For I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you welcomed me, I was naked and you clothed me, I ill and you cared for me, in prison and you visited me” (Matthew 25:35–36). When questioned when the faithful attended to the Lord’s needs, he replies in verse 40: “Amen, I say to you, what you did not do for one of these least brothers of mine, you did for me.” Further, Jesus rebukes those who ignore the needs of others: “Amen, I say to you, what you did not do for one of these least ones, you did not do for me” (Matthew 25:45).

The narrative repetition of the key exhortation to care for those in need can hardly go unnoticed. It is the emphasis there that stokes the ever-present temptation to surrender to cynicism; the result of the ever-clamoring needs of the poor in the face of our inadequate resources? If the restaurant owner fed every hungry beggar on the streets of Vienna—as they would all no doubt seek food once word got out—would he not eventually go out of business? Wasn’t the poor young man’s predicament of his own making? Moreover, he and many like him are not discerning the words of the Gospel while ignoring their own basic needs. In reality, we don’t know what landed him in this spot. Perhaps he was like the Prodigal Son who squandered the good things he had in exchange for a life of self-indulgence. Or maybe he struggled with mental health. So are we not absolved from giving food to the hungry when they make themselves hungry?

It’s not as if the needs of the hungry are foreign to us. We don’t have to travel to foreign lands to find them. Blessed Mother Teresa reminded us. “If you cannot feed a hundred people, feed just one.” These words haunted me in 2007 when I was newly assigned to teach at our campus in Gaming, a small hamlet in the northern Austrian Alps. One of our professors, Robert Cassidy, announced that he would be giving a short presentation on the work by Mary’s Meals. It feeds more than a million children each day in an educational setting so that the children attend school, thus putting into motion one of the key components to break the cycle of poverty. I attended, sitting on a table in the back of the room. I was intimidated by the presentation since, although I was sure I had given food to the hungry in the past, I couldn’t recall a single instance of doing so. However, I recall a time when I angrily dismissed a beggar on Grande Anse Beach in the island of Granada in the Caribbean. My wife and I were celebrating our fifteenth wedding anniversary. We had been plagued by the pleas of beggars who seemed to have the itinerary of the cruise ships so they knew just when to show up. To my shame, while my wife played the part of the caring young woman at the restaurant, I played the role of the exasperated restaurant owner. As the presentation continued, I remembered Jesus’ words: “You give them something to eat.”

Apparently, our students had been raising money for the organization for years as their corporeal work of mercy while fulfilling their study abroad semester. Yet I was astonished that I was hearing about it for the first time. Why had I not heard of this before? Why didn’t we also pursue it on our main campus in Steubenville, Ohio?

That evening I told my wife about the presentation. We had planned a trip to Scotland to visit some of my family’s old homesteads. “Why not visit Dalmally, where Mary’s Meals is located, and see for yourself,” she suggested. “Then, if you are convinced, why don’t you bring it back to the main campus when we return home?” She was playing her role perfectly; I was wondering if I had the courage to follow her lead. Life often comes down to a simple decision to act.

In 2010, Mary’s Meals Club opened on our main campus. Since then the students have done the rest. They quickly raised enough money to open a kitchen in Malawi, naming it the St. Francis of Assisi Kitchen. Then a second kitchen followed. Currently, students on both our main campus and the Gaming campus raise more than $12,000 annually to pay the operating costs for one of these kitchens.

You feed them! ❖

Dr. Andrew Minto has doctorate in Biblical Studies from Catholic University of America. He is a Professor of Theology at Franciscan University of Steubenville. He also taught at their Austrian Campus, in Gaming. Dr. Minto has written a series on the Spiritual Works of Mercy for Liguorians, and a is writing second series on the Corporal Works of Mercy in 2016. He has a wide range of experience in parish ministry and higher education.
(Mercy Pope, cont. from page 11)

divorce their husbands on grounds of incompatibility.

Add to all that the tragedy that so many young adults today are so un-catechized and undisciplined in the moral issues of the faith that they are hardly more than baptized pagans!

Many Catholics come from broken families. They watch the same movies, shows and pornography that everyone else watches. Media entertainment that profanes marriage, endorses sexual indulgence and ridicules any sort of fidelity.

As Pope Francis points out, even with the best of intentions when these Catholic couples say “yes” to each other at their marriage ceremony before the priest, they don’t have a clue what it means.

These are children of the Church who have had no teaching, no training or discipline in the moral virtues. To expect them to tow the line is to “bind up heavy loads” for them to carry without offering a finger of help. (cf. Matthew 23:4) Sure we need discipline but first we need to let these children know that it is the discipline of a loving Father; taught by a Church staffed by men and women who dare not pretend to be saints, but sinners; a discipline that is achievable only by 1) formation of good catechetical teaching from early youth, and 2) grace in the sacraments.

We need to present our faith in a way that is a “come on” to a God whose first commandment is love and whose last commandment is mercy; the love that never ends; not in a way that is a “turn off” of a God who is a task master of “the law” of doctrine and rules that condemn sinners to hell. As Pope Francis says over and over “who am I to judge?”

(see Mercy Pope, p. 19)
Diocese of Santa Rosa - Department of Religious Education
Presents its Annual
Religious Education Congress
“Jesus is the Merciful Face of the Father”
Saturday, August 20, 2016 9am - 4pm
Held at Cardinal Newman School, 50 Urseline Rd., Santa Rosa

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and enrichment for you and for your communities faith. The opportunity to listen and be renewed
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La Diócesis de Santa Rosa - Departamento de Educación Religiosa
Presenta su Anual
Congreso de Educación Religiosa
“Jesus es el rostro misericordioso del Padre”
Sábado, 20 de Agosto 2016 9am - 4pm
Tendrá lugar en La Escuela Cardinal Newman, 50 Urseline Rd., Santa Rosa

El 20 de Agosto, la Diócesis de Santa Rosa ofrecerá un día de oración y compartimiento para todos
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La variedad de talleres y charlas presentadas durante el día es valiosa. Recursos de formación y
enriquecimiento para ustedes y para sus comunidades de fe. La oportunidad de escuchar y de renovarse con la
sabiduría ofrecida por los conferencistas es un verdadero don y una bendición.

La Diócesis de Santa Rosa - Department of Religious Education
Presents its Annual
Religious Education Congress
“Jesus is the Merciful Face of the Father”
Saturday, August 20, 2016 9am - 4pm
Held at Cardinal Newman School, 50 Urseline Rd., Santa Rosa

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

TO REGISTER VISIT OUR WEBSITE OR CONTACT:
Carmen Perez Aanenson, Diocese of Santa Rosa, Department of Religious Education
dre@srdiocese.org  |  (707) 566-3366  |  Fax (707) 542-9702  |  www.santarosacatholic.org

La Diócesis de Santa Rosa - Departamento de Educación Religiosa
Presenta su Anual
Congreso de Educación Religiosa
“Jesus es el rostro misericordioso del Padre”
Sábado, 20 de Agosto 2016 9am - 4pm
Tendrá lugar en La Escuela Cardinal Newman, 50 Urseline Rd., Santa Rosa

El 20 de Agosto, la Diócesis de Santa Rosa ofrecerá un día de oración y compartimiento para todos
los adultos en la Diócesis. El tema es “Jesus es el rostro misericordioso del Padre.”

La variedad de talleres y charlas presentadas durante el día es valiosa. Recursos de formación y
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NOS COMPLACE PRESENTAR UN GRUPO DINÁMICO DE CONFERENCESTAS:
• Jesse Romero, MA, La Conferencia Principal
• Padre Oscar Díaz
• Padre Juan Carlos Chiarinoti
• Padre Juan Carlos Gavancho Hurtado, STL
• Y presentadores adicionales

INFORMACIÓN:
• La registración comienza el primero de julio de 2016.
• El folleto con descripciones de los talleres y el formulario de inscripción están disponibles el primero de julio.
• Si desea recibir el folleto, por favor envíenos su nombre, dirección de correo electrónico o dirección postal.
• Como tenemos una cantidad limitada de asientos por favor registrese temprano. Los talleres se llenan rápidamente.
• Para los formularios de inscripción que se reciban antes del 31 de julio, la cuota de inscripción es $20.00.
• Para los formularios de inscripción que se reciban después del 31 de julio pagaran una cuota de $30.00.
• Las personas que quieran ordenar comida lo pueden hacer en la registración y debe ser pagada por adelantado. También, cada persona pueda traer su comida. El precio de la comida por adelantado será de $7.00.

PARA REGISTRARSE VISITA EL WEBSITE O CONTACTO:
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On Saturday, August 20th, the Diocese of Santa Rosa will present a day of prayer and fellowship
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WE ARE PLEASED TO PRESENT A DYNAMIC GROUP OF SPEAKERS:
• Most Rev. Robert F. Vasa, DD, Keynote speech
• Rev. John Boettcher
• Mark Brunley, MA
• Ms. Steven A. Cortright
• Mr. Rich Curran
• Joseph Hollcraft, Ph.D.
• Peter Kreeft, Ph.D., plenary speech
• Jesse Romero, MA
• Sr. Maria Faustina Scherman, MSSR
• Dr. Margaret Turek, S.Th.D

INFORMATION:
• Registration opens July 1, 2016.
• Brochure with workshop descriptions and Registration Form available July 1, 2016.
• If you wish to receive the brochure, please send us your name, email or mailing address.
• Due to limited seating please register early, workshops fill up quickly.
• Registration Forms Post Mark before July 31, the registration fee is $20.00.
• Registration Forms Post Mark after July 31st and at the door, the registration fee is $30.00.
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Divided Supreme Court deals a setback to immigration advocates

by Matt Harlo

Washington D.C., Jun 23, 2016 (CNA/EWTN News) - A divided Supreme Court allowed a hold on the Obama administration's immigration policy to continue, disappointing Catholic advocates of immigration reform.

The Court's decision "shatters the hopes of millions of immigrants who might otherwise have obtained temporary relief from immigration enforcement under two Obama administration programs," the Catholic Legal Immigration Network stated on Thursday.

California leaders are threatening Catholic colleges. Again.

by Kevin J. Jones

Sacramento, Calif., Jun 28, 2016 (CNA/EWTN News) - A bill that strips longstanding legal protections for religious colleges and universities is underway in the California legislature—and some say it will imperil Catholic education unless changes are made.

"It's a way of harassing and making it more difficult for those of us who are people of faith who want to live and express our ways in society," said California Catholic Conference executive director Edward Dolejsi. "We're being painted into a corner and constricted, " he told CNA.

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"It's a way of harassing and making it more difficult for those of us who are people of faith who want to live and express our ways in society," said California Catholic Conference executive director Edward Dolejsi. "We're being painted into a corner and constricted, " he told CNA.

Dolejsi voiced concern about proposed legislation that could narrow the definition of a religious organization and compromise the ability of a school to express its identity in its curriculum, policies and faith.

The California legislature is considering S.B. 1146, which would limit religious exemptions for institutions of higher education. It would bar colleges that receive state funding from making employment, student housing, admission and other decisions on the basis of gender identity, gender expression or sexual orientation. It also bars discrimination on the basis of religion.

Students who believe they are discriminated against may sue.

The legislation has passed the Senate and is headed to the Assembly Judiciary Committee, after passing out of the Higher Education Committee.

Quinncy Masteller, general counsel of Thomas Aquinas College in Santa Paula, Calif., said the bill "in essence eliminates the religious exemption that has been in the California education code for many years."

"In many ways it's an existential threat to religious colleges that want to live according to the principles of their faith in their community," he told CNA. The long history of religious institutions of higher education could be lost.

"That's the stakes we're looking at," Masteller said. Dolejsi said the bill's consequences are still unclear, given federal rules and other religious liberty protections. The bill could also be amended. For his part, Masteller thought passage of the bill in its current form was likely.

Observers of the bill are waiting to see what the bill's final language will be after next Tuesday's hearing in the Assembly Judiciary Committee.

"Certainly no one wants anyone to be discriminated against, but at the same time those who infuse faith into their particular education curriculum and expect certain behaviors should have the right to operate that way," Dolejsi commented.

The Catholic conference's concerns include the bill's redefinition of a faith-based organization. The conference opposes the bill unless there are amendments "to clarify it in a way that allows faith-based organizations and institutions to operate in a way consistent with who they are," Dolejsi continued.

He suggested the bill's sponsor, Sen. Ricardo Lara (D-San Francisco) has a narrower view of faith-based institutions than what the Catholic community would find acceptable.

The senator has indicated that faith-based colleges and universities may have their policies, procedures, and statements of faith, but Dolejsi questioned whether he was willing to let the schools live by them. If someone felt these schools are discriminatory and took legal action, they would have to spend "a significant amount" of resources in court, according to Dolejsi.

"California has established strong protections for the LGBTQ community and private universities should not be able to use faith as an excuse to discriminate and avoid complying with state laws," Sen. Lara said. "No university should have a license to discriminate."

Backers of the Senate bill include Equality California, the Los Angeles LGBT Center and the Transgender Law Center.

Masteller said Thomas Aquinas College was guided by Catholic teaching, including the teaching that God created man male and female.

"There's implications to that in how we live," he said.

"The college has no discriminatory intent towards any person," he explained. "What we do discriminate against is conduct or activity that violates our Catholic character."

For instance, he said, the college would not allow a transgender male to live in the dorms of the opposite sex, nor would it allow a same-sex marriage ceremony in its Catholic chapel.

"We're not going to sacrifice our Catholic character at all," Masteller said.

"This is really a religious liberty issue. The exemption has been in the statute for so long. It's nothing more than a reflection of the reality of the First Amendment to the U.S. Constitution, that every citizen has the right to free exercise of religion," he said.

"That means a religious community has a right to be
Sister Cecilia Maria made her first vows as a dis-
have affected Catholic education.

disclosure of this exemption to current and prospec-
tive students, faculty and employees.

Dolejsi said the Catholic conference agreed with the
bills provisions regarding full disclosure to students about
the kind of school they have chosen and the school's expectations.

"The rules should be applied equally, and these
can extend to behaviors," he said. "Whether you
want to be gay or straight, you will behave appropri-
ately in such a way that that particular faith group
wants. If you violate that, don't go to school there.

"It's a struggle for trying to deal with people com-
passionately and responsibly, and (with) political ideology
that some people would have everyone genuflect to," he said.

For his part, Masteller thought the provision could
be intrusive but said it only required disclosing what was
already a matter of public record.

Sen. Lara, the Senate bill sponsor, had previously
sponsored a resolution to remove a statue of St. Juni-
pero Serra that represented California in the U.S.
Capitol's National Statuary Hall Collection.

Dr. Derry Connolly, president of John Paul the
Great Catholic College in Escondido, Calif., said
the bill is dangerous. He told the Cardinal Newman
Society the bill is "a direct and blatant attack on the
religious freedom of Catholic and Christian citizens
of California."

The legislature has considered other bills that would
have affected Catholic education.

Assembly Bill 1888, failed to pass in committee. The
legislation would have denied California state grants,
known as CalGrants, to schools whose policies do
not include gender identity, gender expression and
sexual orientation as special classes protected from
discrimination.

Dolejsi said that bill's sponsor "wanted basically to
use CalGrants for lower income students as a blud-
geon, if you will, to beat faith-based colleges into
accepting behaviors that they didn't want to accept."

The state of California has already sided against
Catholic colleges that sought to implement health care
plans that did not cover elective abortions. The
Obama administration on June 21 ruled that federal
protections for objectors to abortion did not apply to
churches and other organizations that had challenged
a state rule requiring health plans to cover abortions.

The action means many California employers,
including churches, have no access to abortion-free
health plans.

Dolejsi objected that the federal review process took
22 months to determine a question of legal standing.
He said it engaged in an unprecedented and "tortured
interpretation" of a federal amendment intended to
protect objectors to abortion.

He said the state rule will again be challenged on
procedural grounds by groups like the Guadalupanas
Sisters.

**These photos of a dying nun went viral—and here's why**

Buenos Aires, Argentina, Jun 27 (CNA) - Pictures of a
young Argentinean nun—smiling and serene though
dying from a devastating battle with cancer—have
erupted on social media, with thousands sharing the
images and heartfelt prayers.

Sister Cecilia Maria lived in Saints Teresa and
Joseph Monastery in Santa Fe, Argentina, dedicated
to prayer and the contemplative life. She passed away
early on June 22 at age 43.

After graduating as a nurse at 26 years of age,
In her time living at the monastery, she played the
violin and was known for her sweetness and constant
smile. In the final weeks of her illness, her condition
worsened and she had to be hospitalized. From her
bed she never stopped praying and offering up her
sufferings with the certainty that her encounter with
God was near.

She wrote her last wish on a piece of paper: "I was
thinking about how I would like my funeral to be.
First, some intense prayer and then a great celebration
for everyone. Don't forget to pray but don't forget to
celebrate either!"

The discaled Carmelites announced her death as
follows: "Jesus! Just two lines to let you know that our
dearly beloved sister gently fell asleep in the Lord,
after such a painful illness, always borne with joy and
her surrender to her Divine Spouse. We send you all
our love, grateful for your support and prayer during
this entire time, so painful yet so wonderful at the
same time. We believe she flew directly to heaven,
but we also ask you to not cease commending her to
your prayers, so from heaven she may repay you. A
big hug from her Sisters in Santa Fe."

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**Preguntas al diácono Mario Zuniga**

**Como reaccionar ante el sufrimiento personal?**
(Pregunta Leonor Suarez—Parroquia de Epifanía)

Podemos decir, que el sufrimiento no discrimina a
nadie y hay solamente 2 formas de Reaccionar ante
cualquier clase de sufrimiento:

Una es una reacción de **Rebeldía:**
En la cual la persona que sufre, No le da ningún
propósito, u sentido a su Sufrimiento.

Y la otra reacción es de **Resignación:**
En la cual la persona **Consagra** a Dios, todos
sus sufrimientos, y No los Despediría... y en vez de
renegar y ponerse a cuestionar, diciendo: “Porque...
porque, a mi me tuvo que pasar esto? le da un sig-
nificado o propósito, a su sufrimiento.

Ofrece su sufrimiento por el Perdón de sus propios
pecados;

O bien, ofrece su Sufrimiento, por el perdón de los
pecados de otras personas. Por ejemplo, ofreciéndolo
por la Conversión de algún familiar querido que anda
en “Malos pasos.”

Estos dos tipos de ofrecimientos, unen nuestra
propia pasión, a la Pasión de Cristo en la Cruz, quien
Sufrió y murió por amor a cada uno de nosotros.

**Ahora bien,** las dos clases de reacciones, ante el
Sufrimiento: La de Rebeldía y Resignación se mani-
fiestan en dos tipos de Actitudes:

- La reacción de Rebeldía se manifiesta, en una acti-
tud de Arrogancia; y la reacción de Resignación se
manifiesta en una actitud de Humildad y Fe.

Estas dos actitudes se ilustran claramente durante el
inicio de la crucifixión de Jesús, con los dos ladrones
que estaban, uno a la derecha y el otro a la izquierda
de Jesús ambos exactamente estaban bajo el mismo
Sufrimiento.

El criminal de la izquierda ante su sufrimiento, le
decía a Jesús: Con una actitud Arrogante:

“No eres tú el Cristo? Que No tienes el poder de
bajaros de esta cruz, y parar nuestro Sufrimiento?”

Pues, “Si eres hijo de Dios, salve a ti mismo, y
bájanos a nosotros de esta cruz.”

Por su parte, el otro ladrón a la derecha, exami-
nando su conciencia, miro la relación entre su suf-
frimiento y su culpa y lo repudió diciéndole: “Es que

no temes a Dios? Tú que Sufres la misma condena que
yo?, Nosotros hemos hecho muchas cosas malas, pero
este hombre No ha hecho nada malo!

Luego, de su confesión, el ladrón arrepentido, en un
Gigantesco! acto de Humildad y Fe!, se dirige a Jesús
que esta en la misma situación que él, colgando en
una cruz, y en forma de una oración, le dice:

“Señor, Acuéstate de mí cuando estés en tu
reino!”

Y Jesus, conmovido con la gran Fe de este hombre
arrepentido; **No le dijo**, en 1 año, en 50 años, talvez
en 100 años; sino que le dice:

“Hoy mismo!, enfatizo: “Hoy mismo! estarás
conmigo en el Paraíso!” Y aquel ladrón, gracias a su
Fe y actitud de Humildad ante su Sufrimiento, quedó
lavado de todos sus pecados, y en vez de morir como
un malhechor; murió como un Santo!, a quien hoy
día conocemos como: San Dimas!

Hermanos y hermanas en Cristo: La conclusión
práctica es que si queremos estar con Dios, tenemos
que aceptar el Sufrimiento en cualquiera de sus

**(vea Mario Zuniga, p. 19)**
ing that we would have to let go of some of our staff who are like family to us and who have been working for us for years,” Stormans said, holding back tears. “Some of these people said they did not know how they were going to pay their mortgage or their electricity bills. It was really difficult.”

“We also must have reorganized our business five different times to make up for the losses we suffered, but somehow we got through it and have been able to stay afloat,” he added.

Throughout this time, Stormans said he questioned God about the situation.

“I felt like Jacob wrestling against the Lord. At times I would be resentful and ask, ‘Why is this happening to us? Why are we being picked on?’, I had a great burden for the people who worked for me. These things affected me deeply. I resented the situation and it was making me the kind of person I didn’t want to be.”

But Stormans said that through prayer, he was able to obtain God’s peace.

“I started praying to God to lift this burden from me and He did,” the pharmacy owner said. “And after a while, I remember God telling me to put all of this at his feet—and literally, somehow the entire burden was lifted from me. I know God performed a miracle in my life in alleviating this suffering.”

“And since then, I have felt complete peace about the entire situation. I know everything is in God’s hands and I don’t worry. Greg is not in charge, God is, and it is great knowing that,” he said.

Recently, 14 briefs were filed with the U.S. Supreme Court in support of the Stormans and the two pharmacists. The briefs were signed by 43 members of Congress, 13 state attorneys general, the American Pharmacists Association, and numerous other health care professionals and pharmacy associations.

Kristen K. Waggoner, who is lead counsel in the case and senior vice president of legal services with Alliance Defending Freedom, told CNA that the overwhelming support for the Stormans and the pharmacists shows that their beliefs are not alone.

“People of faith are sometimes portrayed as being in the minority, but all the other 49 states and the American Pharmacists Association have no problem with laws protecting customer referrals for religious reasons,” she said.

“Washington state is pursuing an extreme position, not these clients who want to care for their customers and stand by their religious convictions,” Waggoner said. “Nearby pharmacies sell these drugs and the record shows that no woman has ever been denied timely access to Plan B.”

Waggoner is hopeful the U.S. Supreme Court will review the case. If so, oral arguments in Washington D.C. would occur sometime this fall.

Stormans is also hopeful. “In America, we are blessed to practice our faith without persecution. We live in a great country where we can go to church and we are not persecuted like in so many other places in the world. This is the beauty of religious freedom,” he said.

“But right now, our religious freedom is being chipped away at and we can’t stand and let this happen,” he cautioned. “The more the state can trample on our freedoms, the more difficult it will be to live our faith. The Constitution means something and I believe the court will uphold the freedoms we, as Americans, hold dear.”

Regardless of what happens next, Stormans said he is confident God has a plan.

“I come home every day thinking how much I love my life, my family and God,” he said. “God has given me these struggles to make me more like Him. He doesn’t put these things to cause us unnecessary pain but to make us grow.”

“I have grown tremendously throughout this process and know there is a reason for everything as Romans 8:28 affirms,” he said. “It’s all in God’s hands and that makes me happy.”

❖

(Conscience Rights cont. from page 3)
El Vínculo de La Libertad
Con La Verdad

El Congreso Catequético celebrado el Sábado 18 de Junio en la ciudad de Eureka se centró en la misericordia, el tema de este Año Jubilar Extraordinario.

El tema de la misericordia no es nuevo en la Iglesia pero el Papa Francisco lo ha presentado en una forma más vigorizada y atractiva.

Mis comentarios son breves pero mis citas del Santo Papa Juan Pablo II son más extensas.

Empiezo con Veritatis Splendor, su encíclica sobre la verdad moral de 1993.

El escribir: “a verdad sobre el bien moral, manifestada en la ley de la razón, es reconocida práctica y concretamente por el juicio de la conciencia, el cual lleva a asumir la responsabilidad del bien realizado y del mal cometido.

Si el hombre comete el mal, el justo juicio de su conciencia es en él testigo de la verdad universal del bien, así como de la malicia de su decisión particular. Pero el verdadero de la conciencia queda en el hombre incluso como un signo de esperanza y de misericordia. Mientras demuestra el mal cometido, recuerda también el perdón que se ha de pedir, el bien que hay que practicar y las virtudes que se han de cultivar siempre, con la gracia de Dios.

El continuó: “en el juicio práctico de la conciencia, que impone a la persona la obligación de realizar un determinado acto, se manifiesta el vínculo de la libertad con la verdad.

Precisamente por esto la conciencia se expresa con actos de juicio, que reflejan la verdad sobre el bien, y no como “decisions” arbitrarías.

La madurez y responsabilidad de estos juicios—y, en definitiva, del hombre, que es su sujeto—se demuestran no con la liberación de la conciencia de la verdad objetiva, en favor de una presunta autonomía de las propias decisiones, sino, al contrario, con una apremiante búsqueda de la verdad y con dejarse guiar por ella en el obrar.” (VS, 61)

Más adelante en esa misma Encíclica el Papa Santo escribe:

“En este contexto se abre el justo espacio a la misericordia de Dios por el pecador que se convierte, y a la comprensión por la debilidad humana.

Esta comprensión jamás significa comprometer y falsificar la medida del bien y del mal para adaptarla a las circunstancias.

Mientras es humano que el hombre, habiendo pecado, reconozca su debilidad y pida misericordia por las propias culpas, en cambio es inaceptable la actitud de quien hace de su propia debilidad el criterio de la verdad sobre el bien, de manera que se puede sentir justificado por sí mismo, incluso sin necesidad de recurrir a Dios y a su misericordia.” (VS, 104)

En la encíclica anterior (1980), Dives in Misericordiae (Rico en Misericordia), San Juan Pablo escribió:

“La parábola del hijo pródigo expresa de manera sencilla, pero profunda la realidad de la conversión. 
Conversion es la expresión más concreta de la obra del amor y de la presencia de la misericordia en el mundo humano.

El significado verdadero y propio de la misericordia en el mundo no existe únicamente en la mirada, aunque sea la más penetrante y compasiva, dirigida al mal moral, físico o material: la misericordia se manifiesta en su aspecto verdadero y propio, cuando revalida, promueve y extrae el bien de todas las formas de mal existentes en el mundo y en el hombre.

Así entendida, la misericordia constituye el contenido fundamental del mensaje mesiánico de Cristo y la fuerza constitutiva de su misión. Así entendían también y practicaban la misericordia sus discípulos y seguidores.” (DM, 6)

“Por tanto, la Iglesia profesa y proclama la conversión. La conversión a Dios consiste siempre en descubrir Su misericordia, es decir, ese amor que es paciente y benigno a medida del Creador y Padre; el amor, al que “Dios, Padre de nuestro Señor Jesucristo “ es fiel hasta las últimas consecuencias en la historia de la alianza con el hombre; hasta la cruz, hasta la muerte y la resurrección de su Hijo.

La conversión a Dios es siempre fruto del reencuentro de este Padre, rico en misericordia.

El auténtico conocimiento de Dios, Dios de la misericordia y del amor benigno, es una constante e inagotable fuente de conversión, no solamente como momento afectivo, sino también como disposición estable, como estado de ánimo.

Quienes llegan a conocer de este modo a Dios, quienes lo “ven” así, no pueden vivir sino convirtiéndose de Dios.

Viven pues en statu conversionis; es este estado el que traza la componente más profunda de la peregrinación de todo hombre por la tierra en statu viatoris.

Sinceramente su Hermano en Cristo Jesús,
Reverendísimo Roberto F. Vasa
Obispo de Santa Rosa

Corte Suprema falla contra restricciones a clínicas de aborto en Texas

WASHINGTON D.C. (ACI) - La Corte Suprema de Estados Unidos falló hoy contra una ley que establecía importantes restricciones a las clínicas que practican abortos en el estado de Texas.

En su fallo del 27 de junio, por 5 contra 3 votos, la Corte Suprema determinó que la legislación de Texas pone una carga excesiva al “derecho al aborto” de las mujeres.

La legislación de Texas desestimada por la Corte demandaba que las clínicas de aborto en el estado tengan saneamiento adecuado, así como personal y expertos médicos disponibles para casos de emergencias médicas.

Los abortistas requerían de privilegios de admisión en hospitales locales para casos de emergencias, y las clínicas debían cumplir los estándares de centros de cirugía ambulatoria.

La ley de Texas fue aprobada en 2013, en medio del escándalo de Kermit Gosnell, un abortista de Filadelfia condenado a dos cadenas perpetuas por tres casos de homicidio involuntario por la muerte de una mujer condenado a dos cadenas perpetuas por tres casos de homicidio involuntario por la muerte de una mujer.

El fallo de la Corte Suprema fue recibido con duras críticas de parte de defensores de la vida en Estados Unidos, así como la celebración de Planned Parenthood, multinacional envuelta en acusaciones de malos tratos a pacientes y mujeres.

Por su parte Lila Rose, presidenta de la plataforma pro-vida estadounidense Live Action, criticó que la Corte Suprema “ha puesto a las mujeres y a los niños por nacer en mayor peligro” con su sentencia de hoy.

“Las pesadillas—desde equipos sucios e insalubres, por nacer en mayor peligro” con su sentencia de hoy. (vea Corte Suprema, p. 20)
Yo creo que debemos rezar juntos, rezar. Por esto la oración es importante.

**Noticias en Español**

¿Qué dijo el Papa Francisco sobre Lutero y la corrupción en la Iglesia?

ROMA (ACI) - Durante la rueda de prensa que concedió en su viaje de retorno de Armenia a Roma, el Papa Francisco contestó a una pregunta sobre la posibilidad de levantar la excomunión a Martín Lutero, en ocasión del próximo viaje del Santo Padre a Suecia por los 500 años de la llamada Reforma protestante.

Lo dicho por el Santo Padre ha sido manipulado por algunos medios. A continuación presentamos la respuesta completa del Papa Francisco en la rueda de prensa del domingo 26 de junio:

"Yo creo que las intenciones de Martín Lutero no eran equivocadas, era un reformador. Tal vez algunos métodos no eran justos, pero en ese tiempo sí leemos por ejemplo la historia de Pastor, un obispo alemán, que se convirtió cuando vio la realidad, se hizo católico. En ese tiempo la Iglesia no era un modelo de imitar, había corrupción en la Iglesia, había mundañidad, el aporte al dinero, al poder, y por esto él protestó.

El era inteligente, ha hecho un paso adelante justificando porque lo hacía, y hoy luteranos y católicos, protestantes, todos, estamos de acuerdo con la doctrina de la justificación, en este punto tan importante él no se ha equivocado.

Pero él ha hecho una medicina a la Iglesia, y luego esta medicina se ha consolidado en un estado de cosa, en un estado de disciplina, en una forma de creer, de hacer, en un modo litúrgico, y además no estaba solo, estaba Zwingli, estaba Calvino, cada uno distinto al otro, y detrás de ellos, quienes estaban, los principios.

Debemos meternos en la historia de ese tiempo. Es una historia no muy fácil de entender y luego las experiencias reunidas con esta práctica han decidido publicar un libro sobre el perdón de Cristo y lo que obra en los fieles.

"Si no puedes perdonar, esto es para ti", es el título del libro del libro escrito con siete testimonios de quienes han logrado perdonar ofensas muy graves.

Sor María Leticia de Cristo Crucificado, maestra de novicias del convento, afirma que "mucho gente piensa que es mala porque no puede perdonar. Y no es que sea mala; es que como humana, es débil. Todas las fuerzas que uno tiene no son suficientes para sanar las heridas que llevamos dentro. Necesitamos un Salvador. Nosotros no podemos sanarnos personalmente. Hay heridas tan grandes que necesitamos que se nos dé el don del perdón. Y Jesús custodia lo que ofrece. Él nos sana."

Por eso la religiosa apunta que este libro “muestra cómo Cristo puede sanar y dar paz a pesar de grandes afrentas.”

Este libro comenzó unido al llamado “Reto del amor”: cada día a las 7:50 a.m. las dominicas envían por whatsapp una reflexión en la que se anima a trabajar un aspecto concreto de la fe.

Según explica la maestra de novicias a ACI Prensa, "el paso del Reto del Amor al libro sobre el perdón fue casi un proceso lógico. El amor lleva consigo el perdón." Sin embargo, Sor Leticia apunta que el espíritu de las meditaciones de la FE! está trabajando en conjunto.

La religiosa apunta que este libro “muestra cómo Cristo puede sanar y dar paz a pesar de grandes afrentas.”

El mensaje de Whatsapp de “el Reto del Amor es un desafío a amar en el día, en sus circunstancias. Da igual que sea monja de clausura, o padrastro de familia, o estudiante.”

"Todos estamos llamados a lo mismo, que es al amor, pero esto solo un hombre puede enseñar con vivirlo: Cristo. Para vivir desde el amor, primero lo tienes que recibir de Cristo, luego lo podrás dar”, asegura Sor Leticia.

Además Sor Leticia apunta a ACI Prensa “para llegar a un perdón auténtico, siempre hay que partir del perdón a uno mismo. Desde Jesucristo uno puede perdonarse a sí mismo, desde su amor ineficaz e incondicional, que es desde donde se da el perdón auténtico. Tanto a uno mismo, como a los demás. Es desde Él desde donde empieza cualquier tipo de perdón.”

"El perdón total sólo llega cuando sientes que es amor en ti. Ese amor cambia tu mirada, y empiezas a ver a todos a tu alrededor con ojos de misericordia”, explica con amén a ACI Prensa.

(ZÚNIGA es Díacono de Misión Dolores)

(Mercy Pope, cont. from page 13)

These critical voices can speak all they want about “sacramental reality” but in today’s “cultural reality” the doctrinal rules on marriage for those who “don’t have a clue” can hardly be anything other than unreachable “ideals.”

That is, until the Church has provided better formation and catechesis on the sacramental realities through 1) better marriage preparation, 2) post-marriage counseling and support; a Church that enhances stability of marriage by 3) offering mediation services for couples in troubled marriages.

The prologue to the Catechism quotes from the Roman Catechism: “The whole concern of doctrine and its teaching must be directed to the love that never ends;” the love of our merciful Savior and Lord, Jesus Christ. (Catechism of the Catholic Church #25) Charity is the queen of all virtues, all commandments, all counsels and all Christian actions giving them their rank, order, time and value. (Ibid #1974; quoting St. Francis de Sales) Pope Francis is a true shepherd of God’s merciful love. Let’s embrace him and stop criticizing him!

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The Art of Helping

by Alice van Hildebrand

When one reaches a certain age, one becomes increasingly dependent on the help and kindness of others, whether family, friends or neighbors. Asking for help and receiving it, have taught me a few lessons which I wish to share.

The art of helping is poignantly expressed in the life of Saint Thérèse of Lisieux. She relates that in her convent there was a crippled elderly nun who needed help after Mass to go the refectory. Like most elderly people, she lived in a constant state of fear of falling, and was very critical of the services she received from the nuns. Nobody seemed quite capable of living up to her demands. Thérèse lovingly offered her services fully aware that it would be a difficult and demanding task. She writes in her autobiography that this small deed of charity was a real sacrifice, but she never "said no to Jesus."

She started performing this task of love, and as expected, was constantly criticized for not doing it properly: the sister knew in advance that Thérèse was "too young" to do it well. But St. Thérèse not only doubled her efforts to satisfy Mother St. Pierre, but made a point upon arriving at the refectory to regale her with "her most loving smile." Never could the elderly nun have suspected that this smile was the supernatural fruit of a sacrifice loving performed. These are the small deeds of love which weave the beautiful tapestry of holiness.

This moving story is a clarion call to shed some light on a most important theme: the art of helping others.

The following distinctions are called for. There are some people—thank God a minority—who seem to consider it to be insulting to be asked for help: "How dare you? I have no obligation toward you; please, do not disturb me."

Then there are those who when asked for help will accept to give it, making it clear however, that such requests are burdensome, and should not be repeated: it is a "one time deal" when in dire need. In responding to a request, one's ego is not boosted. "Had such and such not asked me for a favor, I would have gladly offered to do it, but what I do not like is that he "forced" me to help him: it takes away from the generosity of my act." In such cases it is clear that the "good feeling" of being generous takes precedence over the call of God: "love your neighbor as yourself," and the gratitude one should feel for being given a chance to glorify God.

The real Christian—the one living in the consciousness that it is a privilege to help our brothers—understands that he be asked for help grants us an opportunity of showing our love for Christ, and is also a grace enabling us to pay our own debt toward him: indeed we are all bankrupt, and we should welcome as a grace every single opportunity to pay some of our debt.

My husband relates in his memoirs that he knew a young girl—brought up in a totally secular milieu—even though she was officially protestant—who from her youth on was well known for her readiness, at times heroic, to help others. One day, she was given the unfathomable grace of finding the church and continued devoting herself to others. Someone happened to remark that her life proved that to be charitable and generous one does not need to be a devoted Christian. She just "continued to do what she had always done since her youth." When she heard this remark she exclaimed: "You are greatly mistaken: while a non-believer I was glad to help my neighbor, but now that I am ardent Catholic, I have discovered to my delight, that in lovingly serving my neighbor, I was even then serving my Lord and Savior": "Whatever you have done to any of these little ones, you have done to me."

There is also the interesting case of friends who, wrongly assume that it is friendship that prohibits them from sharing their problems, whatever their nature—with their closest friends. The symptom is usually a long period and silence, and when we get worried and ask them for its cause, they will tell you that "they have gone through a dark tunnel, and did not want their friends to worry." This fundamentally wrong attitude was condemned by a Frenchman of the name of Jean de Rotrou. He tells us that the friend who chooses to suffer alone, is in fact offending his friend. This is a beautiful thought which deserves to be mediated on. True, there is one mysterious chamber in the very center of one's soul to which God alone has the key; but then, according to our arduor of our affection for creatures, each one has access to a particular chamber in our soul—and in the case of a beautiful marriage, it is either the husband or the wife, and there are analogies in other human situations. All friends are loved, but each one has its particular niche.

Finally, it should be mentioned that God, in his goodness, does give some of us the grace of meeting people whose heart is so baptized by Christ that they will thank us for the gift of being asked for help. Such people are saints, and they should be our model.

The beloved St. Francis de Sales—this admirable teacher of virtue—has written some beautiful words on this topic found in his spiritual gem, Introduction to the Devout Life. To give joyously, to give gracefully is the Christian way of giving. Not only is the lover of God fully aware that he too is in need of God's grace and deeply indebted toward his Creator and Savior, and that whatever occasion God sends him to pay his debt toward him should be welcomed as a grace. Moreover, when for some objective reason, rendering a service is de facto impossible, much as one wishes to do it, this beloved saint writes that "a loving no" is also a gift of love, and that a "loving no" is infinitely more loving than a sour "yes."

Our debt to this saint, and to the Little Flower, is great indeed: they teach us how we should help our neighbor. May we all gratefully learn from their example the art of helping others.
World Youth Day — Poland

Meet our Santa Rosa Pilgrims, Twenty Six faith filled individuals will courageously planes, trains, and automobiles themselves across the world and land in Krakow Poland to celebrate the 2016 World Youth Day with millions of Catholics, July 25-31st—Prayers please!

Our group will mainly consist of St. Apollinaris parishioners, led by the veteran WYD pilgrim Dave Figueroa, and students from Humboldt State University Newman Center.

The St. Apollinaris team and HSU students have spent months fundraising, praying, and planning in order to navigate the difficult waters of world travel and prepare for the spiritual rollercoaster.

While the term “youth” implies a bunch of teenagers running around Europe unbridled (no one wants that) this is misleading for WYD participants will be in the “young adult” age group or as it has been coined “emerging adult” (18-28). The World Youth Day event therefore addresses the rising tide of millennials as the most at risk and most necessary demographic in our church. Be sure to use this event as an evangelical moment to affirm your own fears of the sustainability of the One Holy Apostolic Church and share what you see via social media.

Our Newman Center at Humboldt State, led by director Regina Fosnaugh, is a terrific example of the thriving (although sometimes unseen) young church. Nearly every weekend among the Redwoods in Arcata, you can find a tangible Catholic faith at the Newman center.

Half of our Krakow bound bunch, including all the pilgrims from the Newman center, will follow our Diocesan Director of Spirituality Fr. John Boettcher around Rome the week before World Youth Day. Their adventures will celebrate suffering as they rely on the Holy Spirit during long walks and all night prayer vigils.

Our team is rounded out by St. Helena’s DRE Fatima Jimenez and two Marian Sisters of Santa Rosa.

Pope Francis to the youth at our last World Youth Day in Rio de Janeiro, Brazil—“Dear Young Friends, we have made an appointment to meet at the next World Youth Day in 2016 in Krakow, Poland. Through the intercession of our Lady, we pray to the Holy Spirit to light our way which will lead us towards this new stage of joyful celebration of faith and love of Jesus.”

Also, Msgr. Dan Whelton will be celebrating Mass in Krakow on Tuesday, July 26th at Saints Peter and Paul Church. The Jesuit Church, in the “Old Section of Krakow, was built between 1597 and 1619.

Krakow is the city of Karol Wojytla, where he was a student, priest, teacher, and bishop before he was appointed to the Holy See as Pope John Paul II. It is a fitting city to host the return of World Youth Day to Poland, where the Church is joyful to receive the youth of the world! ♦

Safety
The USCCB office of WYD has noted the concerns regarding safety. Obviously the tensions in Europe right now are forefront but WYD will bring together millions in a prayer filled way—let’s celebrate the Holy Spirit comfort and protection for our travelers.

For More Info:
Follow all WYD activities on EWTN (network and online). Also, for a thorough list of all WYD information and resources go to: USCCB.org/about/world-youth-day. Official event page: worldyouthday.com

Intercessory Prayer:
The USCCB directs us to these intercessors for prayers during WYD.

St. James the Apostle, patron of pilgrim travelers.
St. Kateri Tekakwitha, young faithful witness from our native land.
St. Therese of Lisieux, patroness of missionaries and advocate for youth.
Blessed Pier Giorgio Frassati, man of the beatitudes and patron of young adults.
St. Faustina, Apostle of Divine Mercy and from Poland.
Saint John Paul II, son of Poland and patron of World Youth Day.

Virtual World Youth Day:
Join us – Thursday July 28th for a “Virtual World Youth Day” hosted by the Office of Youth & Young Adult ministry at St. Eugene’s Cathedral from 8am to 3pm. We will begin the day with a live-stream of the official Welcome Address by Pope Francis. The remainder of the day will include Mass, fellowship, formation, discussion on youth ministry in our area, and lunch. Please RSVP to the diocese youth office.

Summer Youth Ministry Update for Santa Rosa
20 of our 43 parishes will send youth to our summer programs. Thank You parish youth leaders and pastors for making personal invitations to our young people. Please pray for these teens to progress in their relationship with Christ and their Catholic faith.

Each program is designed to nurture individual charisms and emphasize listening to God’s call in serving the poor (Eureka Mission Trip), encountering Christ and the Apostles (Camp 12), discipleship/mission (Youth on a Mission), and large celebration of the Sacraments in the universal church (Steubenville Conference).

Parishes sending more than one teen:
St. Mary Immaculate
St. Bernard
St. Elizabeth Seton (Rohnert Park)
St. James
St. John the Baptist (Healdsburg)
Our Lady of Good Counsel
Resurrection
St. Apollinaris
St. Helena
St. John the Baptist (Napa)
Our Lady Queen of Peace
St. Vincent

Prayers please!
July 8 - 16 Carmelite Novena
The discalced Carmelite Nuns cordially invite you to attend their annual Novena to Our Lady of Mount Carmel from July 8th to the 16th, at 7:30 p.m. each evening, in the Monastery Chapel. This year’s Novena will be conducted by Rev. Godfrey Chandra OCD, the Prior of the Carmel of the Sacred Heart of Jesus in Nagpur, India. Please join us for a fun-filled day featuring: Games for the Children/petting zoo. Great food: Barbecue Tri-Tip or Chicken, Chili, Salad and, all the trimmings! Elegant surroundings, Fine Napa Valley Wines, Great Desserts, Sparkling conversation, Live Auction/Items from the Sisters. Raffle (Courtesy of Ignatius Press), and an Instant Wine Cellar Raffle (3 cases of the finest Napa Valley Wines).

August 10 Marian Sisters Barbeque
Bishop Robert Vasa & The Marian Sisters of Santa Rosa invite you to a Barbecue with Our Sisters Sunday, July 10, 2016 3:00pm. Please join us for an afternoon of food and fellowship at The Smith Family Ranch 5390 Washington Street Napa, CA 94558. Join us for a fun-filled day featuring: Games for the Children/petting zoo. Great food: Barbecue Tri-Tip or Chicken, Chili, Salad, and all the trimmings! Elegant surroundings, Fine Napa Valley Wines, Great Desserts, Sparkling conversation, Live Auction/Items from the Sisters. Raffle (Courtesy of Ignatius Press), and an Instant Wine Cellar Raffle (3 cases of the finest Napa Valley Wines).

August 22 - 24 Taize Retreat at Mercy Center
The Sisters of Mercy invite Youth and Young Adults 16-35 to Mercy Center, Burlingame for a weekend retreat on “Mercy” July 22-24, 2016. The Taize style weekend begins on Friday evening with supper and welcome, and is followed by singing practice and Evening Prayer around the Cross. The retreat unfolds Saturday with Morning Prayer, workshops on themes of Mercy: Mercy to the Earth, on the Paris Climate Summit; Mercy to the Vulnerable, Youths from San Jose Diocese who work against Trafficking; Videos, art and vocation discernment follow. Cost for weekend: $115. For groups with youth under 18 years of age, please have one chaperone per 10 people. To Register, contact: smc@mercywwm.org For questions or more information, contact Sr. Jean at jevans@mercywwm.org

October 22 Sarah Hart Workshop
Resurrection Parish of Santa Rosa will host a workshop conducted by Sarah Hart Saturday October 22nd at 9:00am. Sarah Hart most recently released Til The Song Is Sung, her ninth album as a solo artist. That collection of songs, captured with Nashville producer Paul Moak, comes during a fruitful songwriting season for Hart. Amy Grant, Celtic Woman, Matt Maher, Audrey Assad and The Newsboys are among those who’ve recorded her songs, and Grant’s recording of “Better Than a Hallelujah” earned Hart a Best Gospel Song Grammy nomination. She has also had several song placements in film and television, and her songs appear in hymnals all across the world. Resurrection Parish is located at 303 Stony Point Road. Phone: (707) 544-7272

Ongoing Offerings
Every Saturday Morning of Prayer
St. Helena Catholic Church, St. Helena. 9am-10am, Adoration of the Blessed Sacrament and individual confessions; daily Mass at 10am followed by the Rosary. All are invited to begin their weekend with some quiet time before our Lord in the Blessed Sacrament. Come for all or part of the morning.

Oakville House of Prayer (Carmelite Monastery)
Morning Of Recollection every first Saturday of the month; Spiritual Talk 9-10am; Confessions 10-11am; Morning Of Prayer every first Saturday of the month; Spiritual Talk 9-10am; Confessions 10-11am; Mass 11am. Bible Study Tuesdays with Father Michael Buckley, O.C. D. 8:30, following the 8:00am Mass. Confessions (Spanish) Wednesday, Wednesday, Friday; 10-12pm, 3-5pm, 8-9pm
Confessions (English) Monday, Wednesday, Friday; 10-12pm, 3-5pm, 8-9pm

20 Mount Carmel Drive, Oakville, CA (707) 944-2454 www.oakvillecarmelites.org
Catholic High School Students on the Summer Mission Trip to Eureka are staying at the St. Bernard high school dorms, and volunteering in a variety of programs in the surrounding areas. Fr. John Boettcher, Director of Spirituality for the Diocese of Santa Rosa, is serving as chaplain and spiritual director for the trip.

The Greater Eureka Community Outreach Program has assisted 18 of the residents of the temporary shelter in finding jobs within the last 45 days since the shelter opened. Seven other residents have found permanent housing, three enrolled in drug abuse counseling services, and one has even enrolled at the College of the Redwoods. None others have received help getting state identification or birth certificates.

Students are staying at the St. Bernard high school dorms, and volunteering in a variety of programs in the surrounding areas. (see Youth Mission, p. 24)
### Adult Faith Formación y Certificación 2015-2017

<table>
<thead>
<tr>
<th>Programa</th>
<th>Location</th>
<th>Dates</th>
</tr>
</thead>
<tbody>
<tr>
<td>Orientación, Introducción y Espiritualidad de la catequesis</td>
<td>50 Ursaline Rd., Santa Rosa</td>
<td>oct 31</td>
</tr>
<tr>
<td>El Credo y Catecismo</td>
<td>9am-3:30pm, Lunch 12-1</td>
<td>nov 21</td>
</tr>
<tr>
<td>Espíritu Santo, Eucaristía, Virgen María y los Santos</td>
<td>9am-3:30pm, Lunch 12-1</td>
<td>dic 5</td>
</tr>
<tr>
<td>Liturgia y Sacramentos de iniciación</td>
<td>9am-3:30pm, Lunch 12-1</td>
<td>enero 30</td>
</tr>
<tr>
<td>Sacramentos de Sanación y Servicio</td>
<td>9am-3:30pm, Lunch 12-1</td>
<td>feb 27</td>
</tr>
<tr>
<td>Principales, Metodología, Historia de la catequesis y introducción a la Eucaristía</td>
<td>9am-3:30pm, Lunch 12-1</td>
<td>marzo 19</td>
</tr>
<tr>
<td>La vida moral en Cristo: formación</td>
<td>9am-3:30pm, Lunch 12-1</td>
<td>abril 23</td>
</tr>
<tr>
<td>Los Diez Mandamientos y formación de la conciencia</td>
<td>9am-3:30pm, Lunch 12-1</td>
<td>mayo 21</td>
</tr>
<tr>
<td>La doctrina social católica</td>
<td>9am-3:30pm, Lunch 12-1</td>
<td>junio 25</td>
</tr>
<tr>
<td>La oración cristiana y observaciones</td>
<td>9am-3:30pm, Lunch 12-1</td>
<td>julio 23</td>
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- Formación para adultos $150.00/persona para toda la serie. Algunos libros están incluidos. No está interesado en la certificación.
- Catequista básico (BC) $150.00/persona para toda la serie. Algunos libros están incluidos.
- Catequista Maestro (MC) $175.00/persona para toda la serie. Algunos libros están incluidos. (En profundidad, seminario avanzado y práctica docente. Requisito: Certificado básico)
- Los interesados en el programa deben pagar $20 por clase, no incluye los libros.
- Habrá varios libros disponibles para comprar. La tarifa de la clase no incluye todos los libros.
- Los requisitos para el programa de MC catequista son mínimos de 180 horas más otros requisitos.

### St. Eugene Estate Planning Seminar

- **July 16th**
  - **9:00am - 12:00pm**
  - **St. Eugene’s Parish Life Center**

Co-Sponsored by St. Eugene and the Diocese of Santa Rosa. Presented by Dan Galvin, Diocesan attorney and St. Eugene parishioner.

Learn the basics about wills, trusts, powers of attorney and health care directives in this seminar. Ensure that your hard earned assets go to your family and favorite charities and not to taxes and unnecessary probate costs.

To sign up for this free seminar, please call the Parish office: (707) 542-6984.