We adore Thee, O Christ, and we praise Thee Because by Thy Holy Cross Thou hast redeemed the world.

The Humboldt State Newman Center in Arcata, California for many years had only 14 small, simple crosses in their chapel to represent the Stations of the Cross.

Over 325 supporters were on hand to celebrate the St. Vincent de Paul School’s Centennial. According to Lynne Gilles and Lisa Johnston the event Co-Chairs, the event was an incredible success, with alumni, parents, staff and faculty, and community members present to support the history and future of our wonderful schools.

The Gala was held Saturday, April 21 at the Petaluma Veterans Memorial Building in Petaluma.

There were cheerleaders and some Leadership students out front and in the lobby, greeting attendees as they arrived.

In the lobby there was a photo booth with #SV100Gala on the backdrop for people to take pictures. Two cheerleaders and the Mustang mascot were there to take pictures too.

Attendees then walked through a side room called (see St. Vincent de Paul Schools, page 4)

Father Bill Donahue, Pastor of St. Vincent de Paul Parish offered the blessing before the meal, and a proclamation commemorating the 100th anniversary of SVHS was read.

SACRAMENTO, CA – May is Mental Health Awareness Month, and the California Catholic Conference of Bishops used the opportunity to release an extended pastoral letter on the culture of mental health and the critical need to attend to those who suffer.

In the document “Hope and Healing: A Pastoral Letter from the Bishops of California on Caring for those who Suffer from Mental Illness Addressed to All Catholics and People of Goodwill” the California bishops lament the heartbreaking prevalence of mental illness in our society and the dire need to move past stigmatization toward ministry and care. “Persons with mental illness often suffer in silence, hidden and unrecognized by others,” said the Bishops in the statement. “Consider this stark contrast: a person with a medical illness—such as cancer—will usually receive an outpouring of sympathy and support from their parish and community; a person diagnosed with a mental illness—such as depression, crippling anxiety, or bipolar disorder—frequently experiences isolation and inadequate support, often because of the unjust social stigma of mental illness. This should not be so in our civic communities, and cannot be so in our Catholic communities.”

The statement examines several facets of mental health including the current opioid crisis, suicide, addiction, and embraces the bond between science and religion. “It is time now to build bridges between science (see Mental Health, page 4)
Walk by Faith

Our Liturgical Pilgrimage has a destination. It is not to get to the end of the year but rather to faithfully persevere in the pilgrimage for the whole of our life. As Saint Paul says, on this pilgrimage, we walk by faith not by sight (II Corinthians 5:7). Our life is a pilgrimage of faith. On this pilgrimage we receive Baptism wherein we, through parents and godparents, are committed to the Lord and “die with Him and rise with Him.” At Easter we made a renewal and a deepened personal commitment to this Baptism. There we denounced Satan and all his “empty promises.” There we professed our faith in the One God, Father, Son and Holy Spirit. There we professed our belief in the Lord’s Incarnation, Birth, Death, Resurrection and Ascension. There we pledged ourselves to walk with the Lord and to strive to keep the “life of the world to come” always in the forefront of our lives.

The Church’s Liturgical Year helps us to do precisely this, for it keeps us in contact with Jesus whom we encounter in more powerful ways at Christmas and Easter. These are not just ‘celebrations’ and ‘parties’ but rather foundation stones for a firm and vibrant faith. Throughout the year we gather for Holy Mass and for the reception of Eucharist. There we are encountered in more powerful ways at Christmas and Easter. These are not just ‘celebrations’ and ‘parties’ but rather foundation stones for a firm and vibrant faith. Throughout the year we gather for Holy Mass and for the reception of Eucharist. There we especially remember the Last Supper and the Passion, Death and Resurrection of the Lord. We proclaim that ‘mystery’ in every Mass. After the Consecration the priest declares: The mystery of faith. The congregation’s reply is a statement of faith in these mysteries as we all say: Lord, by Your cross and Resurrection You have set us free; You are the Savior of the world! This is our faith. This is the faith of our Church. This we are called to remember each day. The Lord has come to be our Redeemer, to set us free. Unfortunately, there remains within us a resistance to the freedom which God has for us. We often desire the false freedom of giving free reign to our disordered passions and inclinations and even convince ourselves that these ‘freedoms’ are guaranteed to us by God Himself. Our weakened and disordered human nature seeks illicit gratification, seeks to indulge the sense appetites, seeks to avoid discipline, seeks to avoid responsibility and seeks to take unfair advantage of a God who loves us no matter what we do. Remembering the ‘cost’ of our freedom is an antidote to the poison of sin, a remedy for the attraction of sensuality.

We renew our Baptismal promises every Easter but are invited to renew our repentance regularly. This is the reason why Jesus gave us the gift of the Sacrament of Reconciliation. Our memory of the love of Jesus and the cost of our freedom fades from moment to moment. We too quickly ‘forget’ and that forgetfulness is cumulative. Even if we attend Mass every Sunday from one Sunday to the next we are increasingly inclined to forget the wondrously mysterious working of God and His Spirit. We lose our way without even noticing that we have forgotten to pray, forgotten to invoke the name of Jesus, forgotten our Consecration to the Blessed Virgin Mary, forgotten our Baptism, forgotten Jesus. We have forgotten our destination. When we lose our way, it is necessary to come back, like the Prodigal Son of the Gospel of Luke. That young man finds himself hungrying for the hucks which he is feeding to swine, a job he took because he could find no other. He ‘comes to his senses’ and says, I will get up and go to my father and say: Father I have sinned against God and against you. I no longer deserve to be called your son. This is repentance and conversion. It is not a one time or even just an annual event. It is something which must become an integral part of our pilgrimage.

Through the year we are often separated from our brothers and sisters in the Lord. We are often aware of our failure to live up to our Baptism. We are often aware of our failure to remember the One who loves us enough to go to the cross for us. To this One, like the Prodigal Son we must say: Father, I have sinned against you and against Jesus whom I ought to love so much better. I am not worthy of your love. Then we hear Jesus from the cross forgiving and making excuses for our failures to love: Father, forgive them for they know not what they do! Jesus loves us enough to forgive us! Do we love Him enough to seek forgiveness? 😥
Priestly Ordination Anniversary

Rev. Mike Cloney
May 11, 1968
Rev. Juan Ramon Diaz de Leon
May 21, 1972
Most Rev. Robert F. Vasa
May 22, 1976
Rev. Thomas Diaz
May 30, 1981
Rev. Gerard Gormley
May 4, 1985
Rev. Michaelraj Philominamsamy
May 26, 1991
Rev. Bernard D’sa, SFX
May 1, 1994
Rev. Gordon Kalil
May 21, 1994
Rev. Loren Allen
May 30, 1994
Rev. Ray Rioux
May 31, 1994
Rev. Carlos Ortega
May 22, 1999
Rev. Luis Penaloza
May 30, 1999
Rev. Edilberto Ramon Jimenez
May 22, 2004
Rev. Jan Carlos Gavancho
May 19, 2007
Rev. David Roa
May 16, 2008
Rev. Eliseo Avendano
May 22, 2010
Rev. Adam Kotas
May 22, 2010
Rev. Mario Valencia
May 22, 2010

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

Pope Francis Will Visit Bari to Host Ecumenical Day of Prayer For Peace

By Elise Harris

Vatican City, April 25 (CNA/EWTN News) - Pope Francis will travel to the Italian town of Bari July 7 for an ecumenical gathering with the heads of other Christian churches to pray for peace in the Middle East.

According to the April 25 Vatican communique announcing the visit, the event will primarily be “a day of prayer and reflection on the dramatic situation of the Middle East which afflicts so many brothers and sisters in the faith.”

The pope has invited faithful to prepare for the event with prayer and will invite heads of the Christian churches and communities in the region, which is home to several different Catholic and Orthodox rites.

Located in Italy’s southern Puglia region, Bari is home to the relics of St. Nicholas. Widely known by his more commercialized title of “Santa Claus,” St. Nicholas is one of the most important saints in the Russian Orthodox Church.

Pope Francis lent relics of the saint, which consisted of several bone fragments, to Russia last summer in a bid to build further bridges with the Russian Orthodox Church.

The relics were sent from Bari to the Cathedral of Christ the Savior in Moscow from May 22-July 12, 2017, marking the first time in 930 years that a part of St. Nicholas’ body left Bari for veneration abroad. While in Russia, the relics were venerated by more than two million Orthodox faithful, including Russian President Vladimir Putin.

Francis sent the relics after Russian Orthodox Patriarch Kirill made a specific request during the historic meeting with Pope Francis in Havana, Cuba in February 2016.

Since the Bari encounter in July is designed to be an ecumenical gathering, it is likely that Patriarch Kirill will attend alongside other leaders. It is also likely that Ecumenical Patriarch Bartholomew of Constantinople will also attend, given how frequently he and Francis meet.

St. Nicholas was one of the most venerated saints in Christianity even before his relics were taken from Myra, Turkey, by 62 sailors from Bari in 1087. At the time, the sailors made an expedition to Myra to save St. Nicholas’ relics from Muslims who had conquered the city where the saint had lived and served as a bishop in the fourth century.

At the same time that the pope lent the relics of St. Nicholas to Russia, he also lent the relics of St. Philip to Patriarch Bartholomew in Turkey.

St. Philip’s relics arrived in the Turkish city of Izmir, also known as Smyrna in ancient Greek, May 8, 2017, where they remained for the summer.

During his life, St. Philip evangelized the area and was also martyred there. His relics had been secured in Rome’s Santi Apostoli Church since the sixth century; however, in 2016, they were taken out and underwent an examination. They were then exposed for public veneration.

The common veneration of saints and relics is one area where ecumenism is practiced today. Pope Francis himself has often spoken of prayer as a way to build bridges and bring members of different rites and confessions together.
Could A California Bill Ban Christian Teaching On Homosexuality?

By Christine Rousselle

Sacramento, Calif., April 22 (CNA/EWTN News) - A proposed law in California could have a chilling effect on free speech, warn critics who fear that it could ban efforts to explain and promote Christian teaching on sexual morality.

“The broad reach of AB 2942 leaves even simple religious speech on same-sex attraction or activities open to legal action and impinges on the basic human right of freedom of religion,” said the California Catholic Conference in a statement.

Assembly Bill 2943, which passed through the California State Assembly on Thursday, would make any transaction relating to practice to change someone’s sexual orientation unlawful. The bill now will go to the California State Senate.

AB 2943 seeks to amend the Consumer Legal Remedies Act (CRLA), a law that protects consumers from sellers who are mischaracterizing their product or service.

The bill would ban advertising or engaging in sexual orientation change efforts. It defines such efforts as “any practices that seek to change an individual’s sexual orientation. This includes efforts to change behaviors or gender expressions, or to eliminate or reduce sexual or romantic attractions or feelings toward individuals of the same sex.”

The inclusion of “efforts to change behaviors” as a banned activity has led some critics to fear that the bill could be used to prohibit the promotion of Christian sexual morality—through books, counseling, or teaching.

The California Catholic Conference (CCC) has voiced opposition to the bill, and released a letter on its website urging Californians to contact their legislators to change the law.

The conference is concerned that the bill’s definition is too broad, and seek to prevent adults from making decisions for themselves.

The broad reach of AB 2942 leaves even simple religious speech on same-sex attraction or activities open to legal action and impinges on the basic human right of freedom of religion.

“AB 2943 would take something completely intangible - ‘sexual orientation change efforts’ – and add it to the CRLA,” the conference said.

Further, given that conversion therapy is already illegal for people under the age of 18 in the state, the California Catholic Conference questioned, “why would proponents wish to take away the freedom of adults to seek counselling” for issues regarding sexual orientation or behavior.

These concerns were echoed by Bill May of the Marriage Reality Movement, who told CNA that he feels the bill is “absurd” and inhibits the ability of people spreading “the Gospel’s universal call for repentance and changes in behavior.” May believes that if the bill were to become law, it could result in legal issues for preachers who discuss sexuality.

“Passage would lead to me harassment and possible legal challenges against preaching, literature, conferences and organizations that address sexual morality,” said May.

For those who are interested in seeking guidance, the document includes a list of mental health resources available in every archdiocese and diocese in California.

The complete document is available here: http://www.cacatholic.org/resources/mental-health.

The California Catholic Conference is the public advocacy office of the Bishops of California. Representing the Archbishops of Los Angeles and San Francisco, and the Bishops of Fresno, Monterey, Oakland, Orange, Sacramento, San Bernardino, San Diego, San Jose, Santa Rosa and Stockton, it is the official voice of the 10 million Catholics and their many parishes, schools, universities, and social service agencies in California.

May 15: St. Isidore the Farmer

(Mental Health, cont. from page 1)
Exorcism Course to Study Link Between Porn and Demonic Influence

By Elise Harris

Vatican City, April 16 (CNA/EWTN News) - An annual exorcism course offered to priests in Rome aims to open the dialogue on what degree of demonic influence may exist in pornography use.

"Human sexuality in itself is a value, but when you use it poorly, you are creating harm for yourself and others, especially if it involves children," Fr. Pedro Barrajon LC told journalists April 16.

Speaking of the widespread use of pornography in modern society, he said he believed organizers of the course wanted to discuss "this modern cultural phenomenon of an evil that harms people," not to ignore the role of personal responsibility, but to explore whether there is demonic influence in pornography use, and to what extent.

The same goes for drug addiction, cultism and satanic worship, and it also goes for pedophilia and child pornography, which will both be addressed on the last full day of the course, he said.

"Does it come only from human causes—psychological, familial, social or cultural—or is there more?" he said, adding that the course aims to "open a space to see if there is a possibility to show influence from the devil."

Barrajon spoke to journalists on the first day of the 13th annual course on exorcism and liberation prayer, offered by the Pontifical Regina Apostolorum University (APRA) and the Group of Socio-Religious Research and Information (GRIS).

Taking place April 16-21, the course will explore the topic of exorcism and prayers of liberation from different points of view, including theological, anthropological, canonical, liturgical, psychological, social and criminal perspectives.

Among other things, it will touch on magic, cults and satanic worship, and how to tell the difference between possession and psychological illness. This year's course will also explore the rising practice of witchcraft in Africa, the increase of New Age beliefs in Spain, and the presence of cults throughout Latin America.

The course will also feature testimonies from exorcists and people who have been liberated from demonic possession. The last day will largely focus on the criminal aspects of exorcism and demonic activity, specifically pedophilia and pornography, as well as discernment and the writings of the Desert Fathers.

In his introduction speech, Fr. Jose Enrique Oyarzun, LC, a professor at the Regina Apostolorum University, said there is often "great confusion" regarding the devil, with many people believing that he does not exist.

This is a dangerous mistake, he warned, quoting Pope Francis' new apostolic exhortation Gaudete et Exsultate, which says, "it is precisely the conviction that this malign power is present in our midst that enables us to understand how evil can at times have such destructive force."

Continuing to quote the document, Oyarzun said the devil "is present in the very first pages of the Scriptures, which end with God's victory over the devil," and is also present in the prayer of the Our Father, which ends with the phrase "deliver us from evil."

"That final word does not refer to evil in the abstract; a more exact translation would be 'the evil one.' It indicates a personal being who assails us," he said, and concluding the quote, said, "we should not think of the devil as a myth, a representation, a symbol, a figure of speech or an idea. This mistake would lead us to let down our guard, to grow careless and end up more vulnerable."

In comments to journalists, Professor Giuseppe Ferrari, who moderated the opening panel of the course, lamented the fact that many Catholics, and even some priests, are among those who don't believe in the devil. This is very problematic, he said, because when one stops believing in the devil, "one risks believing in anything, in the foolish things of this world."

In his comments to journalists, Barrajon noted that there have been reports of an increased number of exorcisms in recent years, but cautioned against placing too much weight on these reports, because so far, "there is no serious statistical study on the practice of exorcism."

Some countries, such as Italy, have had a higher number of exorcisms in part because bishops are appointing more exorcists, and also because communication about who the exorcists are and how to reach them has gotten better, he said.

He also stressed the importance of knowing how to discern whether someone is truly possessed, or whether they have some sort of psychiatric or psychological illness.

"For what I've seen, the experience of the exorcist counts a lot," he said, explaining that many experienced exorcists can tell immediately if a person is experiencing demonic possession or a psychological problem.

Some indications of possession include negative reactions to religious objects or images, an unnaturally deep voice, and body contortions. The spitting out of nails, glass and knives that is seen in the movies can also happen during exorcisms, he said, and is a "physical manifestation of evil."

In a keynote Q&A during the opening session, Albanian Cardinal Ernest Simoni, a leading exorcist in his diocese before his arrest by the communist regime in the 1960s, suggested that demonic possession is more common than many people realize.

The cardinal also cautioned that cultural mentalities such as materialism and consumerism "destroy life." He said that to stay close to Christ and avoid the devil, one must "pray endlessly, pray without interruption."

In addition to regular Mass attendance, he said, "we have to be chaste, we have to be faithful, we have to comply with the rules and guidelines of our tradition unless you become like chaste, pure children, you won't be able to access the reign of God."

The ultimate answer "is not what I do or what I think," he said, "it is Jesus who lives in us...infinite love is what we need."

"Whenever you are ready; whenever you are really, really ready to repent, you will be redeemed. It doesn't matter if you say it 7 or 77 times in a day," he said, but "you have to be convinced, you have to be united with your prayer."
To Imitate Christ with Our Lives

By Chris Lyford

My Father passed away a few months ago on February 13th. Bob Lyford was 95 years old, raised nine children, and had more than 60 grandchildren and great grandchildren. My brother Leo, being the only child still living in Eugene, Oregon, faithfully, and in my opinion, quite heroically, embraced the role of major caregiver to my Dad for years, and right up to his passing. I was able to spend some time with my Dad in December, knowing it was likely some of the few minutes I would spend with a man who for his entire life set an example to me of what it means to be a faithful husband, and provider. We spent most of the time singing Christmas Carols together. His love of music was a big part of his life, and knowing that, I sought to bring some comfort, guitar in hand. I was able to record some of his artful harmonies as we sang his favorite song: Silent Night.

In his eulogy, my brother, facing a huge task, decided to focus on one characteristic most people knew about my father, whose membership in the Paulist spanned over 50 years (he was the first president of the St. Vincent de Paul Society, and served its mission to countless souls over the years). The title of the eulogy was: "Bob Lyford was a Great Man".

The truth is, none of us have perfect parents, and over the years, my Dad certainly proved this true in plenty of ways. And being a good Catholic son, my concern was for the state of my Father’s soul, and so I was thankful for the knowledge that up until the end, my Father welcomed the Sacraments, including the Anointing of the Sick.

My Father showed patience, and love in his care for my Mother, Ellen, as she struggled before her passing 28 years ago with the effects of rheumatoid arthritis, and osteoporosis, and he selflessly not only served her, but the rest of us children throughout our lives.

But I have to admit that thoughts crossed my mind that if I were to give the eulogy, I would want my main point to be along the lines of “we are all sinners” and that “we were here to commend to the Mercy of God, a soul whose only hope is the blood of the Cross of Jesus Christ made present in the Holy Sacrifice of the Mass!” I wouldn't want to be known only as a “great man”, or a “great guy”, because the truth is, if that’s all I had to show for my life, and there wasn’t any real indication that I had done all my “great things” for the greater glory of God, and I wasn't saved, I could feasibly end up "the greatest guy in Hell!"

Upon further reflection I have taken solace in the fact that God is God, and I am not. Yes, it's true, by His Holy Cross he has saved the world, and only by the Cross of Jesus Christ can we be saved for eternal life. But I would do well to spend my time reflecting on how well I am living a life of gratitude and praise for this great gift of salvation, and not about whether anyone else is.

Our life here in this ‘valley of tears’ is so short compared to eternity, and it is easy to be consumed by the concerns of this world. It can also be easy to be so concerned and fearful about the state of our soul that we become paralyzed into a state of perpetual inaction. To trust in God's Mercy is to step out of our comfort zone, and act in faith, knowing that we are imperfect, but trusting that the Holy Spirit, to whom we commend all our actions, will do the real work and make up for our inadequacies.

To imitate Christ, as St. Francis is quoted, is to preach the Gospel at all times, and when necessary, use words.

On the Saturday before my Father’s funeral, I was able to have breakfast with my brother-in-law Jerry, who is a Vietnam veteran, and most recently, a vibrant son of Mary, having consecrated himself completely to her. He showed me an old copy of the classic book by St. Thomas a Kempis, “The Imitation of Christ”. The book was worn with years of use, and he said he had kept it in his ruck sack while in combat, and that he would take it out on days that he wasn’t sure he would make it home. He told me my father had given it to him just before he was deployed, and that it meant the world to him.

Before my Father’s funeral Mass, my sister Laura stood in front of me and tenderly presented to me the same book, most likely published the same year. She had wrapped it in a blue ribbon, and told me that it was my Dad’s and that she thought that I should be the one to have it. The poetic beauty was not lost on me that, my Dad had probably given Jerry his own copy, and then went out and bought another for himself. Inside were his notes, and highlights on various pages. Humility, love, and service, these are the way we ‘imitate’ our Savoir Jesus Christ. May we pray for an outpouring of the Holy Spirit this coming Pentecost, that we may humbly preach the Gospel with more power than ever. And when necessary, use words. ❖

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

US Bishops Endorse Bill to Provide Legislative Fix For DACA Recipients

By Christine Rousselle

Washington D.C., April 25 (CNA/EWTN News) – A federal judge ruled on Tuesday evening that the Deferred Action for Childhood Arrivals (DACA) program must be re-opened to new applicants, and the following day the USCCB announced support for the “Uniting and Securing America (USA) Act of 2018,” which would codify DACA into law.

DACA is an Obama-era federal program that protects people who were brought to the United States illegally as children from being deported and also provides for work permits. DACA recipients, who are commonly referred to as ‘Dreamers,’ must renew their DACA status each year.

President Donald Trump has sought to end DACA, saying that the initial program was only an executive order that went beyond the scope of presidential powers.

While other court decisions have ordered that the federal government begin to accept DACA renewals, the April 24 decision by Judge John Bates was different in that it re-opened the program for new applicants. Bates said that he did not believe the Trump administration provided a strong enough case for why the program should end.

“Trump has urged Congress to pass a law that would combine some of DACAs provisions along with immigration reform, but so far those efforts have not been successful.”

Bates’ decision will go into effect in 90 days, unless the Trump Administration issues new reason as for why it is ending DACA.

The USCCB’s Committee on Migration issued a letter of support April 24 for H.R. 4796, dubbed the “Uniting and Securing America (USA) Act of 2018.”

“The bill would shield ‘Dreamers’ from deportation and would provide for a path to citizenship for certain qualified persons. Additionally, the USA Act of 2018 would increase border security and would seek to address corruption in Central America—a major cause of ‘irregular migration.’

The bill was introduced by Reps. Will Hurd (R-TX) and Pete Aguilar (D-CA), and is co-sponsored by a bipartisan group of representatives.

The letter is signed by Bishop Joe Vasquez of Austin, who is chairman of the USCCB’s committee on migration.

“While a larger solution is still needed to fix our broken immigration system, we urge Congress to first focus on passing H.R. 4796, as written, or similar bipartisan and narrowly-tailored legislation,” said the letter.

“Any legislation passed should provide Dreamers with a path to citizenship, not undermine our family-based immigration system or terminate existing protections for vulnerable migrants, and ensure that border security measures are just, proportionate, and humane.”

Vasquez said it was a “moral duty” to protect Dreamers, and that they are “valuable members of our communities.” ❖
Nigerian Herdsmen Kill 19 in Catholic Church Attack

Jos, Nigeria, April 26 (CNA/EWTN News) - At least 19 people, including two priests, were killed on Tuesday when nomadic cattle farmers in central Nigeria opened fire at morning Mass in a Catholic parish.

Reports indicated that Fulani herdsmen attacked Saint Ignatius Church in Ayar-Mbalom, a town within Nigeria’s Benue State, on April 24. According to officials, the herdsmen killed 17 worshippers and two priests: Father Joseph Gor and Father Felix Tyolaha.

After the attack on the church, the herdsmen proceeded to shoot residents in the area and set fire to around 50 homes, according to survivor Peter Iorver, whose stepmother had been a victim.

“The herdsmen came and opened fire on the church while morning mass was going on,” Iorver told New Telegraph, a local newspaper. “After they attacked and killed those in the church, they left and started shooting sporadically, killing residents around the area.”

“They burnt over 50 houses and destroyed food and farm crops as they retreated to their base. My stepmother was one of the victims; she was at the mass when the attack happened.”

The attack took place near Nigeria’s middle belt, where the Muslim north meets the southern Christian area.

While none of the attackers have been arrested so far, Nigerian President Muhammadu Buhari pledged to find those responsible for the shooting.

“This latest assault on innocent persons is particularly despicable. Violating a place of worship, killing priests and worshippers is not only vile, evil and satanic, it is clearly calculated to stoke up religious conflict and plunge our communities into endless bloodletting,” he tweeted.

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Council of Cardinals Prep New Constitution for Roman Curia

By Hannah Brockhaus

Vatican City, April 25 (CNA/EWTN News) - Pope Francis and his Council of Cardinals met this week to continue their discussion of curial reform and to work on the draft of a new apostolic constitution outlining the structure and duties of the Roman Curia.

There is no predicted release date for the apostolic constitution, but the drafting and editing “will take some time,” according to an April 25 Vatican communique. When finished, it will be presented to Pope Francis for further consultation and final approval.

The major part of this week’s meetings, which took place April 23-25 at the Vatican, were dedicated to re-reading the current draft of the constitution, Vatican spokesman Greg Burke said in a briefing April 25.

The Council of Cardinals—who advise the pope on matters of church governance and reform—also discussed how the Roman Curia can be at the service of the Holy Father and the particular Churches; the pastoral character of curial activity; and the institutional and operation of the third section of the Secretariat of State, which was established in November to oversee the Holy See’s diplomatic corps.

They also conversed on the announcement of the Gospel and the missionary spirit as a perspective that characterizes the activity of the whole Curia.

During the meetings, the pope and cardinals received an update on the progress of the reform of the Vatican communications system by Msgr. Lucio Ruíz, secretary and acting prefect of the Secretariat for Communications.

Notably, there was no update on the state of the Vatican’s financial reforms, a typical topic of the council’s reunions.

Cardinal Sean O’Malley, head of the Pontifical Commission for the Protection of Minors (PCPM), gave a report on the work of the commission on behalf of children and vulnerable adults, including an explanation of what took place during the PCPM’s recent plenary meeting in Rome.

O’Malley also welcomed a group from the United Kingdom, called the “Survivor Advisory Panel,” and reiterated the PCPM’s commitment to begin their work with first listening to victims of sexual abuse and their experiences.

All members of the council were present throughout the week except for Cardinal George Pell, prefect of the Secretariat for the Economy, who has been in Australia since last summer facing charges of historical sex abuse.

Cardinal Reinhard Marx was absent Monday.

As usual, Pope Francis was present for all sessions apart from Wednesday morning, when he holds the weekly general audience.

Established by Pope Francis shortly after his pontificate began in 2013, the Council of Cardinals—also known as the “C9”—serves as an advisory body on Church governance and reform, with special emphasis on the reform of Pastor bonus, the apostolic constitution which governs the Roman Curia.

The council’s next round of meetings will take place June 11-13.

The Council of Cardinals – also known as the “C9”—serves as an advisory body on Church governance and reform.

By Hannah Brockhaus

(Continued from page 1)

the parking lot. One day Fr. Gregory Villaescusa, who was chaplain at the time, mused that it would be a nice thing for the Newman Center to have an outdoor Stations of the Cross trail on their hillside dotted with redwoods, looking over the north end of Humboldt Bay.

One of the students took that idea and ran with it. John Cortenbach had been an Eagle Scout and enjoyed the challenge of a project that builds up the community. He ran the idea through his head and by some others but it was not until he visited Rome and attended World Youth Day in Poland in 2016 that he really got the project moving. “I was inspired by the Stations of the Cross I had seen in Rome.”

Cortenbach felt that, “the Outdoor Stations of the Cross was a way to integrate my faith with my love of the outdoors.”

Cortenbach started talking to the City of Arcata about the legalities and logistics of putting in a trail, he networked with the Knights of Columbus and asked for their help with the labor, he talked with the pastoral council at St. Mary’s for support, he met with members of the Italian Catholic Federation, he looked for advice on how to construct a trail from the Campus Center for Appropriate Technology at HSU, he asked for volunteers from the Natural Resource Department at HSU, he gathered support from the St. Margaret Mary School in Lomita, California and the Pastor of St. Margaret Mary Alacoque donated money for the Stations. Cortenbach looked frequently to the Newman Center students for labor and support. “I felt so happy, so grateful to have people participating and helping out at the Newman Center. I was very thankful for the time and help they put in. Without them, this project would not have been finished before my graduation.”

Cortenbach even asked our local retired priest, Fr. Michael Cloney to help. “I enjoyed putting my tool belt on and working with the students on the construction of the Stations. It was good to see our community helping including the Knights. John (Cortenbach) got people together and got the job done.”

From start to finish, it took about two years with lots of help from volunteers for the project to be completed. “I was a challenge to manage the entire project. It required lots of phone calls and time management. At the same time, it was a good stress reliever to be out on the trail digging.”

The first Saturday of Lent, February 17, 2018, Bishop Robert Vasa visited the Newman Center to bless the Outdoor Stations of the Cross. It was a beautiful, sunny day in Arcata. He greeted the college students individually with a handshake. About 50 students and community members attended the blessing. The Knights of Columbus attended in full regalia. He began with a prayer and a reading from the Scriptures. He walked the whole trail with those in attendance. Bishop Vasa paused briefly at each Station and blessed them with water. At the fourteenth Station, he concluded with a prayer and a blessing.

After the event, Cortenbach commented, “I am honored that the diocese acknowledged our work here at the HSU Newman Center.”

The students of the Newman Center have prayed the Outdoor Stations of the Cross together with Fr. Andrew Pacheco for a Friday devotion as a club.

But many use the path for their daily personal prayer and meditation. Sarah Johnston, a student at HSU commented, “Even while the Stations were in the process of being built, I’ve enjoyed having a quiet outdoor place where I may pray and think. Now that they are finished, I may also contemplate the images of the passion of Christ.”

John Cortenbach at the Blessing of the Stations of the Cross

This is John Cortenbach’s last few months at Humboldt State University and the Newman Center. He is glad he could give back to the places that have meant so much to him over the past few years. “I feel accomplished that I have finally succeeded in creating a nice prayer environment for the Newman Center and the whole local community.”

By Hannah Brockhaus

The major part of this week’s meetings, which took place April 23-25 at the Vatican, were dedicated to re-reading the current draft of the constitution, Vatican spokesman Greg Burke said in a briefing April 25.

The Council of Cardinals—who advise the pope on matters of church governance and reform—also discussed how the Roman Curia can be at the service of the Holy Father and the particular Churches; the pastoral character of curial activity; and the institutional and operation of the third section of the Secretariat of State, which was established in November to oversee the Holy See’s diplomatic corps.

They also conversed on the announcement of the Gospel and the missionary spirit as a perspective that characterizes the activity of the whole Curia.

During the meetings, the pope and cardinals received an update on the progress of the reform of the Vatican communications system by Msgr. Lucio Ruíz, secretary and acting prefect of the Secretariat for Communications.

Notably, there was no update on the state of the Vatican’s financial reforms, a typical topic of the council’s reunions.

Cardinal Sean O’Malley, head of the Pontifical Commission for the Protection of Minors (PCPM), gave a report on the work of the commission on behalf of children and vulnerable adults, including an explanation of what took place during the PCPM’s recent plenary meeting in Rome.

O’Malley also welcomed a group from the United Kingdom, called the “Survivor Advisory Panel,” and reiterated the PCPM’s commitment to begin their work with first listening to victims of sexual abuse and their experiences.

All members of the council were present throughout the week except for Cardinal George Pell, prefect of the Secretariat for the Economy, who has been in Australia since last summer facing charges of historical sex abuse.

Cardinal Reinhard Marx was absent Monday.

As usual, Pope Francis was present for all sessions apart from Wednesday morning, when he holds the weekly general audience.

Established by Pope Francis shortly after his pontificate began in 2013, the Council of Cardinals—also known as the “C9”—serves as an advisory body on Church governance and reform, with special emphasis on the reform of Pastor bonus, the apostolic constitution which governs the Roman Curia.

The council’s next round of meetings will take place June 11-13.

The Council of Cardinals – also known as the “C9”—serves as an advisory body on Church governance and reform.

By Hannah Brockhaus

Vatican City, April 25 (CNA/EWTN News) - Pope Francis and his Council of Cardinals met this week to continue their discussion of curial reform and to work on the draft of a new apostolic constitution outlining the structure and duties of the Roman Curia.

There is no predicted release date for the apostolic constitution, but the drafting and editing “will take some time,” according to an April 25 Vatican communique. When finished, it will be presented to Pope Francis for further consultation and final approval.

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Abuse Survivor: Forgiveness, Positive Outlook Key to Healing

By Elise Harris

Rome, Italy, April 24 (CNA/EWTN News) - At the age of 16, Deborah Kloos was a distraught young woman who turned to the Church in hopes of finding solace, peace, and a reprieve from a “dysfunctional” and complicated family life.

She attended Mass often and sought comfort in the Eucharist. But she was sexually abused by a parish priest in Ontario.

After years of living with anger, sadness, and guilt, Kloos made her way back to the Church and was able to find healing through the sacraments. Now, she wants the Church to make praying for abuse survivors a priority.

She believes the Church has made progress on the abuse front, and has said that for real healing to happen, learning to forgive is key, as is keeping a positive attitude about the concrete efforts the Church is making.

“If we want to heal and make progress in healing we have to open up our hearts, pray together, communicate with one another, forgive one another, focus on the small changes in progress because they all count,” Kloos told CNA.

The Church “has made a lot of progress on the issue of clerical abuse,” she said. “I believe people are hurting deeply for this irreparable damage done as a result of clergy abuse and I know how painful it is as an abuse survivor.”

“While an infected wound like clergy abuse is covered up, it will fester and eventually will explode,” she said. “Only until the pus and ugliness is out of the wound, can it begin a healing process. It takes time, but we have to pray together and talk about it.”

Everyone deals with the trauma differently, she said, noting that in many cases people affected by abuse will likely never come back to the Catholic Church or bring their families to Mass.

“It is such a huge wound that only God can help with healing,” Kloos said, explaining that it is important for people to look at the progress that has been made and to “respect one another, because we are all human beings who are not perfect. We need God.”

Kloos, who lives in Canada with her husband, stopped attending Mass after she was sexually abused by a 63-year-old priest at her parish.

After the abuse happened, Kloos said she felt “sad and frustrated,” and was estranged from the Church for 20 years before eventually coming back when she enrolled her son in Catholic school.

“I carried a lot of guilt for years,” she said, but explained that she wanted her son to learn about God, so she put her son in Catholic school and started attending the school Masses. Eventually she began attending Mass everyday, and joined her parish choir.

The whole process “was emotionally hard for me, because I still carried so much anger and sadness, but I kept attending Mass,” she said, explaining that “the times I felt saddest and angry, I would feel this warm, supernatural light around me like a spiritual hug, like the Lord was hugging me and asking me to stay in the Church and not give up.”

However, Kloos said that after coming back to the Church, it was still hard for her to feel fully welcomed, because those wounded by abuse were not yet prayed for during Mass.

She began sending letters to her bishop in the Diocese of London, asking him to offer a Mass for victims of clerical abuse. For seven years she wrote with the same request, and she also made rosaries which she sent to clergy asking them to pray for those who have been wounded by abuse and who are far away from the Church.

She spoke of the importance of receiving the Eucharist, and lamented the fact that there are “thousands of people wounded by clergy and generations of people who no longer enter a church again because of the irreparable damage caused by abuse that separated them from the Eucharist.”

There are many people who are addicted to drugs and alcohol, who struggle with mental health problems, families have broken up and there have been suicides, “all caused by abuse,” she said, stressing that this is why prayer is so necessary, yet often times the issue is still too taboo to talk about publicly in the Church.

“People just did not know how to deal with this,” she said.

“It is uncomfortable. I understand this. It hurts to acknowledge and talk about sin and abuse in the Church, but only when we pray together and bring the darkness into the Light, by asking God to help us, can communication, forgiveness, and healing occur.”

When the Pontifical Commission for the Protection of Minors was established in March 2014, Kloos began writing to members voicing her desire for a day of prayer for abuse survivors. She also sent them artwork she had made as a way to heal and show how she found hope.

In 2016 the commission recommended that a day of prayer for abuse survivors be established, and Pope Francis accepted the proposal, asking that it be organized at a local level.

In the London diocese, the day of prayer was held on the feast of Our Lady of Sorrows, and “it was beautiful.” Kloos voiced her gratitude to the clerics of her diocese for organizing the now-annual Mass, saying she believes they are doing their best, and are trying to move in the right direction.

“They are good people in my diocese and I care about them,” she said. “We have really dedicated clergy in the diocese. I feel it is important to focus on the positives and when people change for the better, then we should encourage them because a change of attitude and behavior takes time.”

Kloos has maintained close correspondence with members of the pontifical commission, including Fr. Hans Zollner SJ, head of the Center for Child Protection.

Commission members “need encouragement and positive support from people, especially clergy abuse survivors,” she explained. The members “work hard and need lots of prayer and support. I want to give them this support as a clergy abuse survivor and thank them.”

Kloos said she believes that while there is still more that needs to be done to prevent abuse and help survivors heal, the Church has made progress.

Citing guidelines and safety policies that have been put into place as well as suggestions for tougher screenings for Church employees and free counseling for clergy abuse survivors, Kloos said these are “huge changes” that she appreciates.

She also pointed to a course organized by the Center for Child Protection on the dangers of abuse in the digital world, and the degrees in child safety being offered by the Pontifical Gregorian University in Rome.

Kloos voiced appreciation for Pope Francis’ recent apology for having made “serious mistakes” in the Chilean sexual abuse case.

Francis “had the courage to admit what he said was wrong to the Chilean abuse survivors and is meeting them now to apologize personally.”

She voiced her hope that the Church will continue to pray more intentionally for abuse survivors, especially during Mass.

Prayer “changes hearts to enable forgiveness and healing to occur, it opens up communication between people and asks God for help for the irreparable damage of clergy abuse that people feel uncomfortable talking about.”

“I understand that clergy abuse is something very painful for everyone, especially clergy, so they need lots of prayers and support too,” Kloos said.

In terms of learning how to talk about the issue more and make it less of a taboo subject, Kloos said she knows it will take time, because people “feel uncomfortable, threatened, afraid, and it is just human nature.”

“All that matters is that the right thing is done and that people work together for healing to make our Church better.”

May 26: St. Philip Neri
Alfie Evans Dies Amid Outpouring of Prayer, Support

By Elise Harris

Liverpool, England, April 28 (CNA/EWTN News) - Ailing toddler Alfie Evans, whose plight has tugged at the world's heartstrings throughout the past week, died in the early hours of Saturday morning after being removed from life support.

In an April 28 Facebook post, Alfie’s father, Tom Evans, said: “My gladiator lay down his shield and gained his wings at 02:30... absolutely heartbroken. I love you my guy.”

Just shy of two years old, Alfie had been in what physicians described as a "semi-vegetative state" due to a mysterious degenerative neurological condition that doctors at Alder Hey Children’s Hospital in Liverpool, England have not been able to properly diagnose. He had been hospitalized since December of 2016.

Although Italian officials earlier this week granted Alfie citizenship and a Vatican-linked hospital offered to take the toddler for further diagnosis and treatment, UK courts repeatedly refused to allow the transfer, ruling that it is not in the child's best interest.

With permission of the court, but against the will of Alfie’s parents, Tom Evans and Kate James, the hospital earlier this week removed Alfie’s ventilator and withheld food and water from the child.

Although the toddler was only expected to live for a few minutes, he was able to breathe on his own for a number of hours, until doctors administered oxygen and hydration. They later administered nutrition as well, after the boy went almost 24 hours without food, according to Alfie’s father.

Life support was again removed from Alfie after a last-minute appeal by his parents was struck down Wednesday. After the ruling, the toddler’s parents released a statement thanking the doctors and hospital staff who cared for their son, saying they wanted to “build bridges” with Alder Hey.

Rallies in support of Alfie’s parents have been held throughout the week in London, Washington, D.C., New York and the Vatican, with pilgrims gathering to pray the rosary in St. Peter’s Square each night leading up to the toddler’s death.

Pope Francis has also been outspoken about supporting the child’s parents.

The pope, who met with Alfie’s father last week, has offered public prayers for Alfie and his family several times, including at a general audience and in several Twitter posts.

“Moved by the prayers and immense solidarity shown little Alfie Evans, I renew my appeal that the suffering of his parents may be heard and that their desire to seek new forms of treatment may be granted,” he said on Twitter Monday.

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Reading Pope Francis with Both Respectful Docility and Critical Charity

By Christopher R. Altieri, April 11th (Catholic World Report)

Catholics frustrated with Pope Francis’s style and record of leadership ought not allow partial accounts to poison them against the Holy Father.

As I said in my previous CWR essay on this topic, it is possible to receive the Holy Father’s Exhortation in a spirit of docility, and then to hear it saying things needful of our hearing, with a view to serious self-critical reflection and practical application. Gaudete et exsultate is an often challenging and complex document, written by an often challenging and complex man. Neither is beyond criticism, but both deserve our careful attention before we begin that work. Every reader of the Exhortation will do well to keep in mind that different readers will hear and receive it differently.

One of the persons available for comment following the official presentation of the Apostolic Exhortation, Gaudete et exsultate, at the Press Office of the Holy See on Monday, was Mohammad Jawad Haidari, a Muslim refugee from Afghanistan who lives in Rome and since arriving has earned a Master’s degree in Religion and Cultural Mediation from the city’s storied La Sapienza university. The New York Times quoted Haidari as saying, “It was a surprise, and a revolutionary text with respect of the vision I had before of the Christian world.”

That is a welcome response. Though it ought not foreclose discussion of Pope Francis’s approach to evangelization generally or to the issues he raises in his Exhortation more particularly, it is a response that ought to be encouraging to Christians, whose creed is fundamentally missionary.

Whenever the Church says anything, in fact, she speaks both to her members (ad intra), and to the whole world (ad extra). An official encouragement from God’s vicar on earth is one mode of the Church’s speaking in which one might reasonably expect to find rather more attention to the former subject of address than the latter. Pope Francis does things his way, though.

Often he addresses his remarks to the faithful directly, even as he speaks or writes deliberately “within earshot” of the world, intending his message at least as much for people who are just “listening in” as he does for Catholics or even the worldwide body of the Christian faithful. This means that anyone attempting to hear his message needs to be aware that, despite appearances, the Pope may in fact be speaking with someone else in mind.

Nota bene. It cuts both ways. Catholics and Christians more generally need to be prepared to hear Pope Francis talking “past” them. People outside the fold — people not (yet) baptized and Christians who have fallen away from the practice of the faith and perhaps embraced the prevailing cultural ethos — need to be aware that the Pope—whoever he is, but especially this Pope—is speaking from a place and in a register, neither of which is at home in the world.

Crafting a message so it will be received well—i.e. understood in the way the sender intends it to be received—by all intended recipients, when the set of intended recipients is pretty much everyone, requires a keen sense of economy—I mean messaging economy—and a fine sensitivity to social, cultural, and political climates, as well as knowledge of recent cultural, social, and political weather patterns.

Even an experienced communicator with all the requisite gifts honed and practiced, who was an immensely gifted writer of disciplined power, to boot, would have great difficulty sustaining the kind of balancing act that writing simultaneously to diverse, overlapping, admired and interwoven audiences is. Writing to such a conglomeration of audiences in a global theatre is not only exponentially more difficult owing to the size and composition of them, but genuinely dangerous owing to the global scope of the forum.

That any communicator should avoid spectacular failure on making any such attempt is commendable. That anyone should find qualifiable success at the end of any such enterprise cannot be too far short of miraculous.

Francis’ essay is, by any candid view and fair measure, a qualified success. In an upcoming piece, I intend to consider where it has succeeded and where it has not. Broadly and generally, its success owes itself to Francis’ ability to articulate something of Christianity’s adventure, and especially to the alacrity with which he alerts readers to the opportunities for the practice of holiness, which are lurking in what I called the suburbs and niches of everyday life—places cracking with danger and permeated by the Divine. In “The American Scholar”, Emerson wrote:

I ask not for the great, the remote, the romantic; what is doing in Italy or Arabia; what is Greek art, or Provençal minstrelsy; I embrace the common, the trivial, and sing;—and the world lies no longer a dull miscellany to the like cause by which light undulates and poets and philosophers are received—by all intended recipients, when the meal in the firkin; the milk in the pan; the ballad in the street; the news of the boat; the glance of the eye; the form and the gait of the body;—show me the ultimate reason of these matters; show me the sublime presence of the highest spiritual cause lurking, as always it does lurk, in these suburbs and extremities of nature; let me see every trifle bristling with the polarity that ranges it instantly on an eternal law; and the shop, the plow, and the ledger referred to the like cause by which light undulates and poets and philosophers are received—by all intended recipients, when the

Emerson was a great writer, and a philosopher. Pope Francis is neither. While it would be wrong to judge his writing as though it were the work of a philosopher and a great writer, he is a pastor engaged in an undertaking that is co ipso literary, and in the original sense of the word, philosophical. It would be equally irresponsible, therefore, to pass over those moments in which his pastoral ambitions outstripped his literary powers. Though they are few, those moments have wrought real hurt in readers, who understand that being chided is part of being exhorted, and are willing to receive chastisement, but who nevertheless did not perceive the encouragement they expected.

That encouragement is there, in the text, waiting to be found and sometimes hiding in plain sight.

The remarks here and to follow are offered in the hope that they might help readers struggling with this document (often because they are struggling with this pontificate) to discover the good there is in it. If you are one of these readers, these essays are for you. Readers who discover that encouragement more readily and easily than others (often because they are very enthusiastic about Pope Francis and (see Pope Francis Speaks, page 17)
With Hug and Handshakes, North Korea’s Smiling Kim Lightens Summit Mood

SEOUL April 27 - (Reuters By Heekyong Yang and Ju-min Park)

The golden doors on the stately North Korean building swung open and leader Kim Jong Un, in a black Mao suit and surrounded by a gaggle of officials, descended steps towards the border.

Not since the 1950-53 Korean War had a North Korean leader set foot on South Korean soil.

With a smile, Kim stretched out his hand toward a waiting, and smiling, South Korean President Moon Jae-in, who stood between the squat, blue buildings that straddle the border at Panmunjom.

The village is one of the few places where there are no barbed wire fences or minefields between the two countries, separated by a conflict that ended with a truce, not a treaty, in 1953, meaning they are still technically at war.

“I was excited to meet at this historic place and it is really moving that you came all the way to the demarcation line to greet me in person,” Kim said as he grasped Moon’s hand across the border.

“It was your big decision to make it here,” said Moon, dressed in a dark suit and light blue tie, who invited Kim to step over the line in the pavement, which he did.

That’s something Kim’s grandfather, the North Korean regime’s founding leader Kim Il Sung, or his father, Kim Jong II, never did.

Two previous summits between leaders of the Koreas, in 2000 and 2007, were in Pyongyang, the North’s capital.

Shaking hands again, Moon, 65, and Kim, 34, turned to face photographers in the North, and then the South, before Kim grabbed Moon’s hand and, in an unplanned move, invited him to step across the border into the North, where they stood face-to-face to talk a bit more.

Kim said he felt a “swirl of emotion” as he walked the short distance to the border, wondering “why it took so long,” he told Moon later, at the beginning of their meeting.

‘WORLD IS WATCHING’

Later, as the afternoon sun set, the two men sat at a small table on a blue footbridge along the border for a half-hour private chat, at turns laughing and looking serious—an extraordinary scene given the tension just months ago, as a defiant North conducted missile and nuclear tests.

Since January, relations have improved. Their Olympic teams march together under a common flag at February’s winter games in South Korea.

As the two men started their meeting in the Peace House on the southern side of the border, both seemed aware of the gravity of the occasion.

“The whole world is watching” with high expectations, Moon said. “We have a lot on our shoulders.”

He said Kim's crossing of the border had transformed Panmunjom into a “sign of peace, not a sign of division”.

Kim responded with equal optimism.

“With determination, we will be heading toward a better place to make up for the lost 11 years,” he said, referring to the last summit.

Their two-hour morning meeting was marked with laughter and some banter, as well as more serious discussion, behind closed doors, officials said.

‘HIGH HOPES’

At one point, Kim said he heard Moon was “always waking up early” because of North Korea’s missile tests - which usually occurred in the morning - and promised not to interrupt his sleep anymore, presidential spokesman Yoon Young-chan told reporters.

Kim mentioned the contentious issue of North Korean defectors—who are routinely denounced in North Korean media as “human scum”—and even referred to the South Korean island of Yeonpyeong, which North Korean forces shelled in 2010, killing four people.

“Coming here, I saw people are having high hopes for the summits—including ... defectors and residents of Yeonpyeong Island—those who used to worry about North Korea's missiles coming to them at any time,” Kim said, according to Yoon.

Kim said he had heard good things about a South Korean high-speed train built for the Winter Olympics, and expressed concern that North Korea’s traffic system would “cause inconvenience” should Moon visit.

The two men went back to their separate sides for lunch, Kim driven in a black limousine and escorted by a dozen bodyguards in dark suits and ties jogging alongside the vehicle.

In the afternoon, they planted a memorial tree and

(see North Korea’s Kim, page 14)
ILLUMINATING INSIGHTS FOR TURBULENT TIMES

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One of America’s most prominent public intellectuals brings 35 years of experience in Washington and Rome to bear in analyzing the turbulence in world politics, American public life, and the Catholic Church in the early 21st century. Weigel reads such events as World War I, the collapse of Communism, the Obama and Trump presidencies through a distinctive cultural and moral lens, even as he offers new insights into Pope Francis and his challenging pontificate. Throughout, two of Weigel’s key convictions—that ideas have consequences for good and ill, and that the deepest currents of history flow through culture—illuminate political and economic life, and the life of the Church, in ways not often appreciated or understood. They are unique in their application of philosophical and theological perspectives to the issues of history and politics, enabling the reader to see current events in a deeper way.

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◆ ON ISLAM
James V. Schall, S.J.
This work is an account and evaluation by a renowned political philosopher and professor of several key and shocking actions in the decade from 2002-2018. These incidents, in one way or another, had Islamic origins. Schall discusses the difficulty that Europeans and Americans have in recognizing that this militancy is not just caused by “terrorists”. Violence has a source, he says, and Islam is unique in its description of a world within Islam that supposedly lives peacefully by the law of Allah, and a world outside of this sphere which is a world at war with Islam. His main concern is the abiding existence of Islam over time, a constant prodding to achieve the goal of submission of all to Allah as a political and cultural fact. This book is a record of Schall’s own understanding of the incidents in which Allah was claimed as the reason for the crisis caused by various shootings, bombings, and killings.

ON ISLAM
A Chronological Record, 2002–2018
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“In contrast to the current wishful thinking about Islam, Fr. Schall provides a clear and realistic picture of what Islam is and what we must know about it. Schall shows us Islam as Muslims understand it, not as we would like it to be. On Islam is a must read.”
— William Kilpatrick, Ph.D., Author, Christianity, Islam, and Atheism: The Struggle for the Soul of the West

“An indispensable book for those who want to get to the heart of the matter regarding Islam. If you want to know why ‘Islam is not just another religion’, read this book.”
— Robert Spencer, Author, The Truth About Muhammad

“This probing, thoughtful book refutes numerous false assumptions common today in the Catholic Church and the world at large. It is an antidote to the prevailing fog of disinformation and misinformation that clouds the discourse on this increasingly important issue.”
— Robert Reilly, Author, The Closing of the Muslim Mind
“God is good… All the time!” This is the proclamation used to call St. Rose School students to order for morning assembly each day. Every day, students see the evidence of His goodness as they watch the buildings that were lost in the Tubbs fire rise again from the ashes.

The school’s beautiful preschool was lost in the fire along with the playground equipment and covered eating area. In addition the Kindergarten and Second Grade classrooms sustained damage that has required a complete rebuild. Two weeks after the fire, while the area was still under mandatory evacuation, thousands of gallons of water flowed through the entire main building and sat undetected for days.

On November 1st, classes commenced on the St. Rose Parish grounds in makeshift classrooms while contractors worked round the clock to repair the water and smoke damage. The classrooms, office and media center were given a complete facelift and every vestige of the burn was removed. Students returned to the home campus on January 22nd to a joyful celebration that included a red carpet entry for the students and the blessing of our building by Bishop Vasa and Fr. Denis O’Sullivan, the pastor of St. Rose.

Meanwhile, general contractor, GMH, was busy obtaining permits and planning for the rebuild which began in early April. When framing of the Kindergarten and Second Grade classrooms was complete, every student in the school had the opportunity to write their prayers and wishes on the exposed wall studs of the two classrooms. Student art work and messages included images of St. Rose of Lima, thank you messages to first responders, and prayers that future students will strive to live according to the tenets of their Catholic faith and the St. Rose Way. The two classrooms will be ready for students to occupy when the 2018-19 school year commences in August. The preschool will likely be completed a few months later.

Principal Kathy Ryan says that despite this difficult trail, her school has been blessed in countless ways. “The support provided by diocesan officials, along with contributions and prayers from other Catholic schools and valued benefactors has kept all of us in a constant state of gratitude”. She is pleased that the rapid rebuilding of St. Rose School is serving as a beacon of hope for others in the recovery process.

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watered it with water from rivers in the South and North, before walking into a small glen along the border and across the blue footbridge for their private tete-a-tete.

Afterwards, they strolled back to the Peace House, seemingly engrossed in conversation with no officials nearby.

With a joint declaration and a bear hug, Kim and Moon sealed their talks to end the Korean War within the year and commit to complete denuclearisation of the Korean peninsula—without offering specifics.

Wrapping up the day at an evening banquet with thumping live music, Kim made a toast with a glass of traditional Korean liquor.

“Today’s meeting and accomplishment is just the beginning and nothing more than a tip of the iceberg compared to what we have to do ahead,” he said.

“Let’s end the history of confrontations and mistrust between the North and the South, hold hands together and boldly move forward for the future of our people.”

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(Catholic Church Attack, cont. from page 7) address grievances so that herdsmen—the perpetrators of much of the recent violence—cease targeting farmers, exacerbating religious and ethnic tensions in the process,” Smith continued, adding that the creation of a religious equity commission would also be timely.

Violence between Fulani herdsmen and farmers has increased in recent years, as climate issues have pushed herders further south.

By mid-January this year, more than 100 deaths had been attributed to the herdsmen.

The Catholic Bishop’s Conference of Nigeria voiced grave concern about the violence in a January statement. They recognized the challenges faced by the herdsmen, but expressed the need for better alternatives to open grazing.

“Government should rather encourage cattle owners to establish ranches in line with international best practice,” the bishops said.

“Farmers and herdsmen have a lot to contribute to the socio economic prosperity of our nation. A more enduring strategy must be worked out for their peaceful co-existence and mutual respect.”

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Local

Holy Spirit Parish in Santa Rosa
Holy Spirit Parish in Santa Rosa is looking for a new Music Coordinator. Please contact Fr. Ron Serban at the Parish: (707) 539-4495.

Holy Rosary Parish in Antioch
Holy Rosary Parish in Antioch has a job opening for a Youth and Young Adult Ministry. For information contact Jackie Hooke Email: hrreled@Aol.com Phone Number: 925-757-4020.

Get on the Bus
The organization, "Get on the Bus", founded 20 years ago by two nuns in Los Angeles, busses children from all parts of the state to see their parents in the Central Valley prisons, especially to celebrate Mother's Day and Father's Day. It is possible for parishioners from any Parish in the Diocese to participate in this worthy charity by sending tax-deductible donations to Get on the Bus c/o Deacon John Storm, Office of Restorative Justice, 24 Ursuline Road, Santa Rosa, CA 95403. Please add "Bus U" to the notation line on your check. Know that you are contributing to a joyful day for 700 children and their parents who will spend the whole day together eating lunch, playing games and, above all, catching up on overdue hugs and kisses. For further information on this program go to CRJWUS (Center for Restorative Justice Works, US) or google Get on the Bus Program Prison to see videos from prison

National

USCCB Committee on Migration Chairman Endorses USA Act and Calls for Immediate Legislative Solution for Dreamers
Washington D.C. April 25 (USCCB) The chairman of the USCCB's Committee on Migration, Bishop Joe Vásquez, of Austin Texas, announces support for H.R. 4796, the “Uniting and Securing America” (USA) Act of 2018 as it is currently written. The USA Act is a bipartisan bill that offers a path to citizenship to Dreamers and augments existing border security technology at the U.S./Mexico border.

“We are hopeful our support of the current version of the USA Act, and our continued support of the Dream Act, will encourage Congress to act now and find a humane legislative solution for Dreamers,” noted Bishop Vásquez.

The USA Act would provide qualifying Dreamers with protection from deportation, as well as a path to citizenship. Additionally, the USA Act of 2018 would augment border security at the U.S./Mexico border, in part through deployment of new technology; increase the number of immigration judges and Board of Immigration Appeals staff attorneys; and seek to address root causes and prevent future irregular migration from Central America.

On the need for immediate action, Bishop Vásquez stated: “Every day, my brother bishops and I witness directly the constant anxiety of Dreamer youth and their families, and that experience of urgency moves us to press Congress for an immediate and durable solution to this problem.”

For more information, including Bishop Vásquez’s letter to the House of Representatives in support of the USA Act, see https://justiceforimmigrants.org/what-we-are-working-on/immigration/daca-resource-page/.

New Cardinal Newman Guide Helps Families Navigate College
Arlington, Va., April 25 (CNA/EWTN News) - The Cardinal Newman Society on Monday released its annual guide to help young Catholics make an informed choice as they navigate their search for colleges.

The organization noted that this year marks 10 years since Pope Benedict XVI’s visit to the United States. The pope addressed the importance of Catholic education during that trip.

“First and foremost, every Catholic educational institution is a place to encounter the living God, Who in Jesus Christ reveals His transforming love and truth,” Pope Benedict XVI told educational leaders at The Catholic University of America on April 17, 2008.

One year later, the Cardinal Newman Society published its first Newman Guide to Catholic Colleges, which the organization’s president, Patrick Reilly, presented to Pope Benedict in Rome.

Every year since, the Cardinal Newman Society has released an annual guide of recommended colleges, chosen based on strong Catholic identity and fidelity. This year’s guide lists 17 recommended residential Catholic colleges in the U.S.: The Catholic University of America, Franciscan University of Steubenville, Walsh University, University of St. Thomas, Benedictine College, University of Mary, De Sales University, Mount St. Mary’s University, University of Dallas, Belmont Abbey College, Ave Maria University, Christopher College, Thomas Aquinas College, John Paul the Great Catholic University, Wyoming Catholic College, Thomas More College of Liberal Arts, and Northeast Catholic College.

It also lists 11 non-residential, international, or online colleges in the country.

Each institution also includes a profile highlighting its unique characteristics, such as educational approach and culture on campus.

The Cardinal Newman Society explained that different types of colleges may fit different students’ personalities, interests and needs, and the guide is intended to help them compare options to find the best fit for their situation.

A copy of the guide is currently available online at https://newmansociety.org/the-newman-guide, and a printed copy is available for a small charge.

The organization is also promoting its “Recruit Me” program, where high schools students can be recruited by Catholic colleges, find tips on the college decision process, and take part in the Newman Society’s $5,000 Essay Scholarship Contest.

The society also runs www.CatholicEdJobs.com, a website for Catholic schools to be connected with faithful Catholic job candidates.

Founded in 1993, the Cardinal Newman Society advocates for faithful Catholic education at all levels.

Incoming Pro-Life Chair to Keynote National Catholic Prayer Breakfast
Washington D.C., April 23 (CNA/EWTN News) - The keynote speaker at the 2018 National Catholic Prayer Breakfast will be Archbishop Joseph Naumann of Kansas City, incoming chairman of the US bishops’ pro-life committee.

The breakfast will be held May 24 in Washington, DC.

Naumann became the 11th bishop of the Archdiocese of Kansas City on January 15, 2005. He was appointed coadjutor archbishop of Kansas City in 2004.

Last November, he was elected chairman of the USCCB Committee on Pro-Life Activities, and will begin a three-year term in that position in November 2018. He is a member of the USCCB Administrative Committee, the USCCB Committee on Pro-Life Activities, the USCCB Religious Liberty Committee, the USCCB Communications Committee, and the bishops’ Subcommittee for the Promotion and Defense of Marriage.

The archbishop has drawn attention for bold statements on cultural issues. Naumann has spearheaded efforts to restrict abortion in Kansas, and is well-known for challenging Catholic politicians espousing pro-choice positions.

Last year, he cut ties with the Girl Scouts, saying that the organization was “no longer a compatible partner in helping us form young women with the virtues and values of the Gospel.” Parishes were instead encouraged to start troops of American Heritage Girls, an alternative scouting organization.

The National Catholic Prayer Breakfast began in 2004, “in response to St. John Paul II’s call for a new evangelization.” The event is officially nonpartisan and people of all faiths are invited to attend. Past keynote speakers include Cardinal Robert Sarah and Texas Gov. Greg Abbott.

Encouragement A Strong Factor in Priesthood Dis- cernment, Study Finds
Washington D.C., April 21 (CNA/EWTN News) - A strong majority of the 430 men who are about to be ordained to the Catholic priesthood in the United States come from families where both parents were Catholic, and had several friends encouraging them in their vocation.

The findings were from the annual survey of new ordinands by CARA, the Center for Applied Research on the Catholic Church. A copy of the guide is currently available online at https://newmansociety.org/the-newman-guide, and a printed copy is available for a small charge.

The organization is also promoting its “Recruit Me” program, where high schools students can be recruited by Catholic colleges, find tips on the college decision process, and take part in the Newman Society’s $5,000 Essay Scholarship Contest.

The society also runs www.CatholicEdJobs.com, a website for Catholic schools to be connected with faithful Catholic job candidates.

Founded in 1993, the Cardinal Newman Society advocates for faithful Catholic education at all levels.
The "preached at my twin brother's wedding just two months after I was ordained a deacon, and I will be the celebrant of my older brother's wedding this summer, just a month after I am ordained a priest.

By living out their particular vocations, both of my brothers have encouraged me in my own vocation.”

This year's survey was conducted between Jan. 29 - March 11 via email. The findings of the annual CARA survey are sent to the USCCB's Secretariat for Clergy, Consecrated Life and Vocations.

Chicago Church Leaders Unite to Oppose Massive Tax Threat to Religious Groups

Chicago, Ill., April 21 (CNA/EWTN News) - Religious leaders in Chicago are fighting to end a lawsuit filed by the American Atheists that would impose upwards of $1 billion in taxes for churches around the nation.

The lawsuit, Gaylor v. Mnuchin, was filed by the Freedom From Religion Foundation. The case aims to end the parsonage allowance, a federal tax provision used by religious establishments such as churches, mosques, and synagogues, which offers a housing allowance to help religious leaders live in the communities they serve.

Chris Butler, pastor of the south-side Chicago Embas-sy Church requested April 19 that a federal appeals court throw out the lawsuit, arguing that it would harm discriminatory communities.

Butler is joined by other ecclesial communities and Churches, including leaders from the Russian Orthodox Church Outside of Russia's Diocese of Chicago and Mid-America and Holy Cross Anglican Church.

"For the majority of churches, the pastors are like me and experience at some level the same problems that we're trying to face in the community," said Butler, according to a recent statement from the Becket Fund for Religious Liberty.

"If you take a step even a little bit, it can become a lot of trouble quickly.

Butler serves a predominantly African-American community where he ministers to at-risk youth and the homeless in his neighborhood. He also is involved with programs to decrease local crime.

According to the Becket Fund, which has been involved in the case since January 2017, ending the parsonage allowance would "discriminate against reli-gious groups by treating them worse than many other secular employees who receive similar tax treatment," and would also "harm poor communities by diverting scarce resources away from essential ministries."

Ed Peccher, bishop of the Chicago Embassy Church, said a video released by Becket that "If I am here to pastor this community, if I am here to make an impact on this community, it has to be done in the context of a relationship and it's hard to have a relationship over distance… there is no substitute for proximity. You have to be there."

The parsonage allowance, which was enacted by Congress 64 years ago, allows tax exemptions for religious leaders similar to exceptions in place for teachers, business leaders, and military service members, among others.

For the past century, both Congress and the IRS have recognized the convenience-of-the-employer doctrine, which upholds that employees may exclude housing benefits from their income if the benefits contribute to the convenience of the employer. This doctrine has been applied to religious and non-religious groups alike, according to Becket's opening brief at the federal appeals court April 19.

The Becket Fund believes that if the parsonage allowance is ended, then the IRS will be discriminating particularly against religious leaders, since other secular workers receive a similar exemption.

“TThe same group of atheists claimed it was unconstitutional to put Mother Teresa on a postage stamp, so it’s no surprise they’re trying to sic the IRS on churches,” said Luke Goodrich, deputy general counsel at Becket.

“Treating ministers like other professionals isn’t an establishment of religion; it’s fair tax treatment.”

International

Laywomen among new CDF appointees

By Hannah Brockhaus

Vatican City, April 21 (CNA/EWTN News) - On Satur-day Pope Francis named five new consultants of the Congregation for the Doctrine of the Faith, including three female academics and two priests.

The women are Dr. Linda Ghisoni, professor of canon law at the Pontifical Gregorian University; Dr. Michelena Tenace, professor of theology at the Pontifical Gregorian University in Rome; and Dr. Laetitia Calmyre, lecturer of theology at the Collège des Bernardins in Paris.

The other two new consultants are Fr. Sergio Paolo Bonanni, professor of theology at the Pontifical Gregorian University, and Chargé Fr. Manuel Jesús Arroba Conde, dean of the Institutum Utriusque Iuris at the Pontifical Lateran University.

While a Vatican spokesman was unable to confirm whether laywomen have previously served as consul tors, he did confirm for CNA that women have served as staff members at the dicastery.

The Congregation for the Doctrine of the Faith is the Vatican department responsible for protecting and promulgating the doctrine of the Catholic Church. It is headed by Archbishop Luis Ladaria Ferrer, S.J., and consultors include cardinals, bishops, priests, canon lawyers, and lay theologians.

One of its newest members, Dr. Linda Ghisoni, has held a position within the Vatican since November 2017, when Pope Francis appointed her a subsecretary and the head of the section on laity, for the Dicastery for the Laity, Family, and Life.

Ghisoni, 52, works as a judge at the First Instance Court of the Vicariate of Rome. In addition to teaching canon law at the Gregorian, she is a professor of law at Rome’s Tre University.

She is from the town of Cortemaggiore in the north of Italy and studied philosophy and theology at the Eberhard-Karls-University in Tübingen, Germany. In 1999 she received a doctorate in canon law from the Pontifical Gregorian University, and in 2002 she received the diploma of Rotary Attorney at the Studium rotale of the Tribunal of the Roman Rota.

Since 1997 Ghisoni has held various positions at the Tribunals of First Instance and Appeal of the Vicariate of Rome. It is headed by Archbishop Luis Ladaria Ferrer, S.J., and consultors include cardinals, bishops, priests, canon lawyers, and lay theologians.

She has also served as Judicial Counselor at the Tribunal of the Roman Rota from 2002-2009, and Commissioner of the Congregation for the Divine Worship and the Discipline of the Congregation for the Defense of the marital bond in causes for the dissolution of the marriage “ratum sed non consummatum” (ratified but not consummated).

Since November 2011, she has also worked at the Tribunal of the Roman Rota. From 2013-2016, she collaborated with the former Pontifical Council for the Laity in the field of specialist laity studies in the Church. She is married and has two daughters.

Dr. Michelena Tenace, 63, is from San Marco, Italy and a consecrated woman. After studying philosophy.
In France, she received a degree in foreign literature from Sapienza University in Rome and a doctorate in theology from the Pontifical Gregorian University with a dissertation on Vladimir Soloviev. She now teaches theology at the Gregorian University, including classes on spiritual theology, theological anthropology, the Council of Nicea, and Eastern Churches. She is also a staff member of the Ezio Aletti Study and Research Center, which supports Christian scholars and artists from Eastern Europe.

Tenace’s publications include numerous articles, as well as ten books, which have been translated into various languages. She was also named a member of the commission to study the female diaconate by Pope Francis in 2016.

Dr. Laetitia Calmyre, 42, was born in Brussels in 1975 and became a consecrated virgin in the Archdiocese of Paris on June 23, 2013. She has worked as a palliative care nurse, a retreat organizer for youth, and a Catholic religion teacher, among other ministries.

Calmyre received a bachelor’s degree in theology in 2002 from the Institute of Theological Studies in Brussels and a doctorate in theology at the Pontifical John Paul II Institute in Rome. Her dissertation was on theological principles and foundations of morality according to the work of Jean-Paul II, Albert Chapelle. Since 2009 she has been a theology lecturer at the Collège des Bernardins in Paris.

In Bavaria, Government Buildings Will Display a Cross Over Their Entrance

By Anian Christoph Wimmer
Munich, Germany, April 24 (CNA/EWTN News) - The government of Bavaria has decided to instruct all state administrative buildings in the German state to display a cross in their public entrances by June 1.

The move intends to "express the historical and cultural character of Bavaria" and present "a visible commitment to the core values of the legal and social order in Bavaria and Germany", the office of Markus Söder, Bavaria’s premier, announced April 24.

The Bavarian Interior Minister, Joachim Herrmann, hailed the decision as a "clear signal for Christian tradition". Söder was quick to put his cabinet’s decree into action, personally hanging up a cross on the wall of the State Chancellery, and tweeting that this constituted a “clear commitment to Bavarian identity and Christian values.

Municipal and regional district buildings are not compelled, but encouraged to do likewise. Classrooms and courtrooms in traditionally Catholic Bavaria are already required to display a cross.

As some observers were quick to point out, the decision to display the crosses in the entrancesways and not the actual government office rooms may be aimed at avoiding the controversy the display of the Christian symbol in classrooms and courtrooms has caused in the past.

Opposition party members of the Social Democratic Party of Germany and the Greens criticised the move as an election campaign tactic. Meanwhile, the elected representative of the famous village of Oberammergau, whilst denouncing any political instrumentalization of the cross, also welcomed the potential for his electorate’s artisanal woodcarvers.

Bavarian voters will go the polls Oct 14 to elect a new government—and will likely return the Christian Social Union in Bavaria (CSU) government. The conservative CSU is the Bavarian sister party to German Chancellor Angela Merkel’s Christian Democratic Union of Germany. It has dominated Bavarian politics—and provided the State Premier—since 1957.

(Pope Francis Speaks, cont. from page 11)

his leadership) sometimes struggle to understand what all the fuss is about, and sometimes even adopt a more-or-less conscious attitude of suspicion toward anyone struggling with this document or this pontificate. If you are one of these readers, these essays are for you, too.

Certain passages were not only susceptible of partisan interpretation, but genuinely lent themselves to tendentious appropriation. Two in particular, with which Monday’s considerations dealt briefly and in slightly different context, have garnered significant attention from both the Catholic and the secular press. In sections 101 and 102 of the Exhortation, Pope Francis addresses—calls to arms—a new “the duty to welcome the stranger comes from God and cannot be shirked except on peril of one’s soul, and that care for the weakest and most vulnerable of mankind is not only a duty with which Our Lord charged His Church, but the criterion against which the immortal soul of each and every one of us shall finally be judged:

The other harmful ideological error is found in those who find suspect the social engagement of others, seeing it as superficial, worldly, secular, materialistic or popish. The Church, if they relate to it, as if there are other more important matters, or the only thing that counts is one particular ethical issue or cause that they themselves defend. Our defense of the innocent unborn, for example, needs to be clear, firm and passionate, for at stake is the dignity of a human life, which is always sacred and demands love for each person, regardless of his or her stage of development. Equally sacred, however, are the lives of the poor, those already born, the destitute, the homeless, the ones who suffer especially沉重 from injustice, the elderly and the infirm and elderly exposed to covert euthanasia, the victims of human trafficking, new forms of slavery, and every form of rejection. We cannot uphold an ideal of holiness that would ignore injustice in a world where some revel, spend with abandon and live only for the latest consumer goods, even as others look on from afar, living their entire lives in abject poverty.

We often hear it said that, with respect to relativism and the flaws of our present world, the situation of migrants, for example, is a lesser issue. Some Catholics, considering a secondary issue compared to the “grave” bioethical questions. That a politician looking for votes might say such a thing is understandable, but not a Christian, for whom the only proper attitude is to stand in the shoes of those brothers and sisters of ours who risk their lives to offer a future to their children. Can we not realize that this is exactly what Jesus demands of us, when he tells us that in welcoming the stranger we welcome him (cf. Mt 25:35)?

Saint Benedict did so readily, and though it might have condemned the “immorality” of his guests, he ordered that all guests who knocked at the monastery door be welcomed “like Christ”, with a gesture of veneration; the poor and pilgrims were to be met with “the greatest care and solicitude”. (pars 101-102)

The writer of the Reuters headline announced, “Fighting social injustice as important as fighting abortion: pope”, which is transparently wrong and egregiously silly. Abortion is a grave social injustice — indeed the gravest, insofar as its violent destructive- ness is always deliberately deadly, and its victims the absolute weakest and most vulnerable of our fellows in nature. This was, in fact, the point Pope Francis was trying to make, while also calling attention to the equally ineluctable fact that the lives of other weak and vulnerable persons are not less sacred than those in the womb. Instead of simply saying so, the Pope couched the point in terms of crass political opposition, which made the allure of controversy too strong for ignorant headline writers and the temptation to capitalize too great for partisans.

He then glossed over a point that, when he introduced politics to the discussion, became crucial.

There can be no question of supporting a legal right to abortion, which is not only prohibited by the faith, but contrary to reason and the essential ends of law and government, hence illegitimate. On the other hand, it is not only perfectly legitimate but necessary (and in fact one of the essential ends of government) to secure borders and regulate immigration. Christians, certainly, are called to be Christians in every situation. So, the question becomes how to do so in a manner consistent with the natural ends of government and the good of society.

(I tend to favor borders as wide open as possible for my own country, the United States, but I do not think everyone who disagrees with me is a racist or a xenophobe. I also readily admit I do not think it easy or even always possible to know just how open “as wide open as possible” really is. I do know it is wider than they are now in the US, especially withregulated with the southern neighbour and the Mediterranean refugee crisis. In that last regard, we have all but completely lost a chance we will not get again to exercise real moral leadership in the world, and I think it is shameful.)

Too much of the initial reporting also missed the mark. The Reuters piece framed the story as one in which Pope Francis told Catholics, “[They] should not give ‘excessive importance’ to certain Church rules while disregarding others, urging opponents of abortion to show equivalent concern for the lives of the poor and oppressed.” One might quibble with the implicit reduction of the abortion prohibition to a mere rule. One ought to object to the elision of the Pope’s equally central point, which is that it works the other way, too. Pope Francis could not be expected to have made such use of his words impossible. He did not have to make it so easy.

Catholics tempted to use the Holy Father’s words ripped out of context—whether they are thrills by the hurt of them, or by the sense of confirmation they elicit—need to pause, read carefully, and ask themselves whether they have really heard all he has to say. The desire to be right is powerful, but it requires discipline, which can today begin with the acknowledgment that, right or wrong, some of the brethren are genuinely hurt, even if they have not been wronged. The desire to be wronged is at least equally powerful as the desire to be right, and more dangerous to the soul, since it is a perversion of a perversion, one that takes root in a perversion of the desire to be right. Catholics frustrated with Pope Francis’ style and record of leadership ought not allow partial accounts to poison them against the Holy Father. He is not beyond criticism. Sometimes he deserves it. When he is at his best, he acknowledges it. He and his supporters would do well to recognize that not every expression of hurt, frustration, or even indignation will be perfectly temperate or even civil. All of us need to remember that patient mindfulness of our fellows’ sentiments is a mark of charity. In any case, though Pope Francis may deserve no more, he certainly deserves no less. The last thing that, right or wrong, some of the brethren are genuinely hurt, even if they have not been wronged.

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Caminar por Fe

Nuestra Peregrinación Litúrgica tiene un destino. No es llegar al final del año, sino más bien el perseverar fielmente en la peregrinación por toda nuestra vida. Como dice San Pablo, en esta peregrinación, caminamos por la fe y no por la visión (II Corintios 5:7). Nuestra vida es una peregrinación de la fe. En esta peregrinación hemos recibido Bautismo en donde, a través de los padres y padrinos, estamos comprometidos con el Señor a “morir con Él y resucitar con Él.” En Pascua de Resurrección hicimos una renovación y un profundo compromiso personal de este Bautismo. Allí renunciamos a Satanás y todos sus ‘promesas vacías.’ Profesamos nuestra fe en un solo Dios; Padre, Hijo y Espíritu Santo. Allí hemos profesado nuestra creencia en la Encarnación, Nacimiento, Muerte, Resurrección y Ascensión del Señor. Nos comprometimos a caminar con el Señor y a esforzarnos por tener siempre a la vanguardia de nuestras vidas la “vida del mundo futuro.”

El Año Litúrgico de la Iglesia nos ayuda a hacer precisamente esto, porque nos mantiene en contacto con Jesús, a quien encontramos con mayor fuerza en Navidad y Pascua. Estos no son sólo ‘celebraciones’ y ‘fiestas’ sino más bien roca fundamental para una fe firme y vibrante. Durante todo el año nos reunimos para la Santa Misa y la recepción de la Eucaristía. En donde recordamos especialmente la Última Cena, Pasión, Muerte y Resurrección del Señor. Proclamamos ese ‘misterio’ en cada Misa. Después de la Consagración el sacerdote declara: El misterio de la fe. La respuesta de la congregación es una declaración de fe de estos misterios al decir: Por tu cruz y resurrección nos has salvado Señor; ¡Tú el Salvador del mundo! Esta es nuestra fe. Esta es la fe de nuestra Iglesia. Esto estamos llamados a recordar cada día. El Señor ha venido a ser nuestro Redentor, a liberarnos. Desafortunadamente, sigue existiendo dentro de nosotros una resistencia a la libertad que Dios tiene para nosotros. Muchas veces deseamos la falsa libertad de dar rienda suelta a nuestras pasiones e inclinaciones desordenadas y hasta nos convencemos de que esas ‘libertades’ nos han sido dadas por Dios mismo. Nuestra naturaleza humana débil y desordenada busca gratificación ilícita, busca complacer el apetito del mundo, pretende evitar la disciplina, pretende eludir la responsabilidad y busca tomar ventaja injusta de un Dios que nos ama a pesar de lo que hagamos. Recordando el ‘costo’ de nuestra libertad, es un antídoto contra el veneno del pecado, un remedio para la atracción de la sensualidad.

Renovamos nuestras promesas Bautismales cada Pascua, pero se nos invita a renovar nuestro arrepentimiento regularmente. Esta es la razón por la cual Jesús nos dio el regalo del Sacramento de la Reconciliación. La memoria del amor de Jesús y el costo de nuestra libertad se desvanece de momento a momento. Demasiado rápido ‘olvidamos’ y ese olvido es acumulativo. Aunque asistimos a Misa todos los Domingos, de un Domingo al siguiente tenemos la inclinación de olvidar los misterios maravillosos en que actúan Dios y Su Espíritu. Perdemos nuestro camino sin ni siquiera darnos cuenta de que hemos olvidado de orar, hemos olvidado invocar el nombre de Jesús, olvidado nuestra consagración a la Santísima Virgen María, olvidado nuestro Bautismo, olvidado a Jesús. Nos hemos olvidado de nuestro destino. Cuando perdemos nuestro camino, es necesario volver como el Hijo Pródigo del Evangelio de Lucas. Ese joven que se encuentra hambriento de la comida que él da a los cerdos, un trabajo que tomó porque no pudo encontrar ningún otro. El ‘recapacita’ y dice, me levantare e iré a mi padre a decirle: Padre, he pecado contra Dios y contra ti. Ya no merezo ser llamado tu hijo. Esto es arrepentimiento y conversión. No es de solo una vez o simplemente un evento anual. Es algo que debe convertirse en parte integral de nuestra peregrinación. Durante todo el año a menudo estamos separados de nuestros hermanos y hermanas en el Señor. Muchas veces somos conscientes de nuestra incapacidad para cumplir con nuestro Bautismo. A menudo somos conscientes de nuestra incapacidad para recordar a quien nos ama lo suficiente como para ir a la Cruz por nosotros. A esa persona, así como el Hijo Pródigo, debemos decir: Padre, he pecado contra ti y contra Jesús, a quien debería amar mucho más. Yo no soy digno de tu amor. Entonces escuchamos a Jesús desde la Cruz perdonando y poniendo excusas a nuestras faltas de amor: Padre, perdóname porque no saben lo que hacen! Jesús nos ama lo suficiente como para perdonarnos! ¿Lo amamos lo suficiente a Él como para buscar el perdón? ❖

¡Qué aspectos debe incluir la visita a los Enfermos?

Preguntas Al Dicácono Mario

Pregunta: Cesar Ávila, Parroquia de San Antonio. Son muchos aspectos los que debe incluir la visita a los enfermos, por razones de espacio, te mencionare 3 aspectos:
1. Orar por la persona enferma.
2. Proveer asistencia concreta.
3. Animar y confortar al paciente.

1. Orar por la persona enferma: Este incluye: Llevarle la Sagrada Comunión, llevarle a un sacerdote para Confesarse y recibir el Sacramento de la Reconciliación. A menudo nos invitan a renovar nuestro arrepentimiento. Es decir, un rememorar de nuestra faltas. En nuestro caso concreto, al anciano enfermo que nos visitamos.

Este incluye: Llevarle la Sagrada Comunión, llevarle a un sacerdote para Confesarse y recibir el Sacramento de la Reconciliación. A menudo nos invitan a renovar nuestro arrepentimiento. Es decir, un rememorar de nuestra faltas. En nuestro caso concreto, al anciano enfermo que nos visitamos.

Enseñarle a los niños o a los enfermos, esto agrada mucho a Dios, y envuelve a los niños en el proceso de Cuidar a los enfermos.

Hay una historia muy bonita, de una niña que todavía no podía leer, y por ende No podía recitar las oraciones de la mañana y de la noche, entonces, en vez de esto, ella recitaba el Alfabeto: A, B, C, D...y le pedía a Dios, que arreglara las letras en forma de oración!

Tomas de la mano, o darle un abrazo, a un enfermo, es un contacto físico tan importante, particularmente cuando la persona está muy enferma y desolada.

Anima a la persona enferma que ore por ella misma, porque tales oraciones, pueden ser las más beneficiosas de todas!

Si tienen el talento de la música y el canto, lleva tu guitarra y cántale al enfermo; etc.

2. Proveer asistencia concreta: Es decir, No solamente visitar el enfermo, pero ver en qué otras formas concretas, se le puede ayudar. Acordémonos de que el paciente está enfermo, pero ¡toda la familia es afectada! Fuera de solo una vez o simplemente un evento anual. Es algo que debe convertirse en parte integral de nuestra peregrinación. Durante todo el año a menudo estamos separados de nuestros hermanos y hermanas en el Señor. Muchas veces somos conscientes de nuestra incapacidad para recordar a quien nos ama lo suficiente como para ir a la Cruz por nosotros. A esa persona, así como el Hijo Pródigo, debemos decir: Padre, he pecado contra ti y contra Jesucristo, a quien debería amar mucho más. Yo no soy digno de tu amor. Entonces escuchamos a Jesucristo desde la Cruz perdonando y poniendo excusas a nuestras faltas de amor: Padre, ¡perdóname por no saber lo que hacen! Jesús nos ama lo suficiente como para perdonarnos! ¿Lo amamos lo suficiente a Él como para buscar el perdón? ❖

(vea Los Enfermos, pagina 20)
Muerte De Alfie Muestra Que Batalla Final Contra El Diablo Será Sobre La Familia Y La Vida

LIMA (ACI Prensa) - La muerte del pequeño Alfie Evans nos recuerda que “la batalla final entre Jesús y el demonio se dará en torno a la familia y a la vida”, afirmó el Arzobispo de Piura y Tumbes (Perú), Mons. José Antonio Eguren, quien denunció “la seria crisis de valores” y el creciente desprecio por la dignidad de las personas que hay en el mundo.

“A Alfie se le ha dejado morir para ahorrar”, denunció el Prelado durante la Misa dominical, al recordar el caso del niño británico de 23 meses de edad que padecía una condición neurológica degenerativa desconocida y que falleció ayer 28 de abril.

Durante meses sus padres Kate James y Thomas Evans sostuvieron una batalla legal con el hospital Alder Hey de Liverpool—donde se encontraba el pequeño—, porque este centro médico deseaba desconectarle el soporte vital y dejarlo morir, argumentando que era lo mejor para Alfie.

Ambos padres recurrieron a los tribunales de Reino Unido y al Tribunal Europeo de Derechos Humanos de Estrasburgo para que les permitieran llevar al niño a otros centros médicos que ofrecieran a acogerlo, entre ellos el Hospital Pediátrico Bambino Gesú de Roma y el Instituto Neurológico Carlo Besta de Milán. Pero todos sus pedidos fueron rechazados por los jueces.

Ambos sufrieron “la prepotencia de una justicia abusiva”, que les negó “el derecho de poder llevarlo a Roma, Italia, donde el Papa Francisco le había ofrecido al pequeño Alfie atención médica en el hospital del Bambino Gesú del Vaticano”, denunció el Prelado.

¿Es este el mundo en el que queremos vivir, donde el ser humano reemplaza a Dios y decide quién vive y quién muere, donde el Estado se impone sobre la familia, institución natural que la precede? Ciertamente la batalla final entre Jesús y el demonio se dará en torno a la familia y a la vida”, expresó Mons. Eguren.

El Arzobispo condenó “este hecho de crueldad e inhumanidad, donde a un inocente se le ha privado de su derecho fundamental a la vida, donde no se ha tenido consideración con su dignidad de persona, la cual se mantiene en cada fase de la vida, ya sea cuando está sana o cuando se encuentra a punto de morir”. “Aquí lo indignamente es que ha prevalecido el beneficio económico: A Alfie se le ha dejado morir para ahorrar”, denunció.

“¿En qué mundo vivimos en donde se trata a una vida humana inocente como una cosa? ¿En qué mundo vivimos donde prima lo económico sobre la dignidad de una persona y su derecho fundamental e inalienable a la vida? ¿Dónde los padres no tienen la patria potestad, es decir el derecho a decidir sobre sus menores hijos?”, cuestionó.

Mons. Eguren pidió a rezar por Alfie y sus padres. “Que su sacrificio nos recuerde cuan crucial es para el futuro de la humanidad la defensa de la familia y la vida”, expresó.

Cardenal Denuncia Que Alfie Evans es Víctima De “Perversion” Económica

REDACCIÓN CENTRAL (ACI Prensa) - El Presidente Emérito de la Pontificia Academia para la Vida y experto en bioética, Cardenal Elio Sgreccia, afirmó que el caso del niño Alfie Evans en Inglaterra es el resultado de “una dictadura económica sobre la vida humana: se trata de una perversión y debe ser considerada así.”

El Purpurod hizo esta afirmación en entrevista concedida al sitio web en italiano InTerris sobre el caso de Alfie Evans, el niño de 23 meses que lucha por su vida en un hospital de Inglaterra. El 23 de abril el pequeño fue desconectado del soporte vital y tras sobrevivir durante unas nueve horas, volvió a recibir oxígeno e hidratación.

El Cardenal Sgreccia explicó que “la dignidad de la persona se mantiene en cada fase de la vida, ya sea cuando está sana o cuando se encuentra a punto de morir. Sin embargo, es el beneficio económico lo que prevalece. Se deja morir a una persona porque la asistencia tiene un costo: se deja morir para ahorrar”. En su opinión, el caso constituye “un ataque a la institución familiar, pero todo nace del estatismo. Eso nos hace estremecer cuando suscita el recuerdo de lo que han hecho en la historia los regímenes totalitarios”.

“Ese mismo estatismo está presente aún hoy, con una diferencia respecto al pasado: es cultivado y presentado con un aspecto humanizado. Parece que no nos ahorramos de ese estatismo que decide con su imperio, por meros motivos económicos, se cierre el acceso a la alimentación y se niegue los cuidados paliativos a un niño enfermo”, señaló.

Indicó que esto ocurre porque “hemos adoptado una visión basada en un principio economista de la vida, que es contrario a los ancianos necesitados de asistencia, los niños enfermos, y los niños que tienen el derecho a crecer con el afecto de una familia”. Lo que sucede con Alfie, explicó, es que ha sido considerado “una cosa. Y una cosa, se sabe, cuando ya no se le quiere, se desecha. Así como se ha desnaturalizado el concepto del amor, que ha dejado de ser considerado como una integración entre dos personas y ahora es una forma de aprovechamiento. Cuando ya no rinde desde un punto de vista económico, se cancela de modo brusco”.

El Cardenal destacó que se puede hacer frente a esta realidad “con la educación, que hoy ha desaparecido. En la escuela, por ejemplo, el término educación ha sido sustituido por el de instrucción. No es la misma cosa.”

“Durante el fascismo la educación en las escuelas estaba sujeta al régimen. Hoy se verifica el mismo proceso, pero viene camuflado con la laicidad. Es necesario educar a los jóvenes, con el ejemplo, para decir no a tal estatismo, al pensamiento relativista que aparece dominante”, agregó.

El Purpurod dijo luego que “hay esperanza siempre que hay voluntad”. Indicó que “los verdaderos actores de la historia son las personas, que viven los problemas en su propia piel, no debemos olvidarlas. El cristianismo ofrece todos los recursos para detener este camino furtivo hacia una dictadura, solo basta redescubrirlos”.

El 24 de abril el Tribunal Supremo de Inglaterra negó por tercera vez el recurso de amparo de los padres de Alfie Evans, y rechazó la posibilidad de trasladar a su hijo a Italia para que reciba tratamiento médico.

Alfie tiene 23 meses de edad y está hospitalizado desde diciembre de 2016 en “estado semi-vegetativo” debido a una condición neurológica degenerativa desconocida.

Por el momento, Alfie permanece en el hospital Alder Hey en Liverpool. Los médicos le retiraron el soporte vital después de las 9:00 p.m. del 23 de abril. Sin embargo, en lugar de perder la vida, el pequeño comenzó a respirar por sí mismo. Luego de aproximadamente nueve horas, se le volvió a suministrar hidratación y oxígeno.

El lunes 23 Italia le concedió la nacionalidad al pequeño y, según informó la agencia Efe, este país tiene un avión listo con un equipo médico para viajar a Liverpool y trasladarlo a Roma e internarlo en el hospital Bambino Gesú, que depende del Vaticano.

En varias ocasiones el Papa Francisco ha expresado su preocupación por Alfie Evans, además recibió en el Vaticano a su padre Thomas para expresarle todo su apoyo.

23 Sacerdotes Asesinados En 6 Años: El Sexenio Más Violento Para La Iglesia En México

REDACCIÓN CENTRAL (ACI Prensa) - Con el asesinato a balazos del P. Juan Miguel Contreras, la tarde del 20 de abril, suman 23 los crímenes contra sacerdotes en los últimos seis años, el periodo más violento en la historia reciente de la Iglesia en México.

El P. Contreras se encontraba al interior de la iglesia de San Pío de Pietrelcina, en Guadalajara, Jalisco, cuando dos hombres ingresaron y acabaron con su vida. De acuerdo a la Fiscalía General del Estado de Jalisco, el cuerpo del sacerdote presentaba “varios impactos por arma de fuego”.

Apenas dos días antes, el P. Rubén Alcázar, vicario judicial de la Diócesis de Ixcalli, fue asesinado dentro de la iglesia de Nuestra Señora del Carmen.

En febrero los sacerdotes Germán Muñiz García y Iván Añorve Jiménez fueron acribillados en una carretera, sin que hasta la fecha las autoridades hayan esclarecido el crimen.

Se trata de las cuatro últimas víctimas de un largo historial que se suman, desde 1990, a los crímenes contra 1 cardenal, 47 sacerdotes, un diácono, 4 religiosos, 9 laicos y una periodista católica; de acuerdo a las investigaciones y reportes del Centro Católico Multimedial de México (CCM).

Asimismo, según el Consejo Ciudadano para la (vea Noticias en Español, página 20)
May 22: St. Rita of Cascia

“Nosotros sentimos a la Virgen María en todo momento cuando salimos de nuestra tierra y estar ahora en la tierra donde la Virgen tiene precisamente el título de acogedora de quienes más lo necesitan, es también para dar muchas gracias a Dios; aseguré el sacerdote.

Esta Misa en árabe por los cristianos perseguidos en Siria e Irak se enmarca dentro de un programa especial de la Basílica de la Virgen de los Desamparados, por la que celebrarán una Eucaristía una vez al mes “por las poblaciones que están en situación de desamparo”.

Esta Eucaristía se transmitirá a través del canal de video que la Basílica de los Desamparados en Youtube.

“Es importante que todos estos hermanos, muchos de los cuales se encuentran auténticamente desamparados, sepan que aquí en Valencia, se reza por ellos, que desde aquí les recordamos y ayudamos”, aseguró el P. Jaime Sancho, rector de la Basílica de los Desamparados, e insistió en que “muchos de los refugiados que han tenido que salir de aquellos lugares son cristianos y tienen gran devoción a la Virgen y podrán seguir la retransmisión”.

El Papa Francisco celebrará un encuentro especial para orar por Oriente Medio

VATICANO (ACI Prensa) - El próximo 7 de julio, el Papa Francisco visitará Bari (al sur de Italia) ventana hacia Oriente, que custodia las reliquias de San Nicolás, para celebrar una jornada de reflexión y oración sobre la dramática situación en Oriente según informó la Oficina de Prensa de la Santa Sede.

A este encuentro ecuménico por la paz, el Pontífice invitará a los fieles de Iglesias y Comunidades Cristianas de esa región. A partir de ahora, el Papa Francisco exhortará a preparar este evento con la oración.

España: Sacerdote Celebró Misa En Árabe Para Cristianos Perseguidos En Irak Y Siria

MADRID (ACI Prensa) - El sacerdote iraquí, P. Naim Shoshandy, celebró el 24 de abril la primera Misa enteramente en lengua árabe en la Basílica de la Virgen de los Desamparados de Valencia (España).

Este sacerdote reside temporalmente en España, pero es originario de la ciudad de Qaraqosh (Irak) de donde pudo escapar cuando el Estado Islámico la invadió en el año 2014.

La Misa asistieron numerosos refugiados e inmigrantes sirios e iraquíes que han sido acogidos en Valencia. Se celebró íntegramente en árabe, pero la oración del Padrenuestro se rezó en arameo, la lengua de Jesucristo, según informa la Archidiócesis de Valencia.

En su homilía, el P. Shoshandy agradeció al Cardenal Antonio Cañizares, Arzobispo de Valencia, por haber acogido a más de 90 refugiados de 16 países en pisos del Arzobispado, parroquias e institutos de vida consagrada.

También hizo un llamamiento a la paz y aseguró que la Virgen de los Desamparados, patrona de Valencia, “hoy nos ampara también a todos nosotros, los que hemos salido de nuestra tierra”.

ZÚÑIGA es Diácono de Misión Dolores, San Francisco.

By Courtney Grogan

Washington D.C., April 26 (CNA/EWTN News) - Religious freedom conditions worsened across the globe in the past year, according to the U.S. Commission for International Religious Freedom’s 2018 report, released April 25.

Violations against religious freedom were particularly acute under authoritarian regimes in the Eastern Hemisphere. With the exception of Cuba, all of the 28 countries USCIRF designated as the worst perpetrators in 2017 lie east of the prime meridian.

The worst abuses against religious freedom included genocide, enslavement, rape, imprisonment, forced displacement, forced conversions, property destruction, and bans on religious education of children.

The commission recommended that 16 countries be recognized by the State Department as a Country of Particular Concern (CPC), a label that identifies foreign governments that engage in or tolerate “systemic, ongoing, and egregious” religious freedom violations. Receiving this designation from the State Department opens the door to consequences including trade and funding sanctions.

These 16 are the same countries that USCIRF recommended last year with the State Department going on to recognize 10 as CPCs in December 2017: Burma, China, Eritrea, Iran, North Korea, Saudi Arabia, Sudan, Tajikistan, Turkmenistan, and Uzbekistan.

However, the U.S. Commission for International Religious Freedom urges that religious freedom violations in Pakistan, Russia, Syria, Nigeria, Vietnam, and the Central African Republic were so severe that these countries also merit CPC designation.

Of these six unrecognized countries, USCIRF Chair Daniel Mark is particularly concerned about the state of religious freedom in Pakistan.

“What we have said for many years is that Pakistan is the worst country in the world that’s not designated for CPC. Pakistan is a world leader in imprisonment and convictions, prosecutions for blasphemy and apostasy, and those sorts of things,” Mark told CNA.

According to the report, approximately 40 people sentenced under blasphemy laws are awaiting the death penalty or serving life sentences, including Asia Bibi, a Christian mother and field laborer.

In December 2017, Islamic State affiliated suicide bombers attacked a church in Quetta, Pakistan killing nine people.

The upcoming national elections in July 2018 have exacerbated religious tensions in the country.

“Conditions in Pakistan are not just bad at the level of law, where for example, Amadis are out in the Constitution for second-class citizenship, but also at the level of civil society where a culture of impunity has grown,” continued Mark, who explained that vigilante mobs have been attacking people on the basis of blasphemy accusations.

In lieu of CPC designation, Pakistan was placed on a “Special Watch List” by the State Department in December 2017. This list is a new category created by the 2016 amendments to the International Religious Freedom Act.

“Matters concerning Pakistan are very sensitive on account of the fact that they are a partner of ours in combating terrorism around the world in the war in Afghanistan and so on. But, given the rise of extremism in Pakistan...we really do think that pressure should be kept up, notwithstanding the cooperation that our two countries need,” said Mark.

The USCIRF chairman told CNA that he is concerned that both Russia and China intensified repression of religious freedom over the course of 2017.

“Russia, which we recommended for designation for the very first time last year, continued to deteriorate. The repression in some of the post-Soviet Central Asian states have followed Russia’s model, sadly,” said Mark.

The report notes that Russia is the only country to have expanded its repressive policies to a neighboring territory by means of military invasion. Crimean Tatar Muslims are being kidnapped, tortured, and imprisoned in Russian-occupied Ukraine.

“Russia is such a big player on the world stage. It is really important that the message be sent clearly,” said Mark referring to religious freedom.

The report also mentioned religious persecution in China, including persecution of Catholics, noting that 2017 marked 60 years since the creation of the state-run Chinese Catholic Patriotic Association.

In 2017, China increased government control over its recognized religions as a part of President Xi Jinping’s campaign to “manipulate all aspects of faith into a socialist mold infused with ‘Chinese characteristics.’

Two regions of China with significant ethnic and religious minority populations, Xinjiang and Tibet, “increasingly resemble police states,” the report said.

“Monks and nuns who refuse to denounce the Dalai Lama or pledge loyalty to Beijing have been expelled from their monasteries, imprisoned, and tortured.”

The report also cites mounting revelations of the Chinese authorities torturing other prisoners of conscience and human rights defenders to force confessions and compel individuals to renounce their faith.

In its 2018 report, USCIRF also recognized 12 additional countries with a Tier 2 status of less severe or systemic religious freedom violations: Afghanistan, Azerbaijan, Bahrain, Cuba, Egypt, India, Indonesia, Iraq, Kazakhstan, Laos, Malaysia, and Turkey.

USCIRF recommends in the report that the U.S. government prioritize efforts to advocate for the release of prisoners of conscience. Chairman Daniel Mark pointed to the recent trip of Ambassador-at-large for International Religious Freedom Sam Brownback to Turkey on behalf of imprisoned Christian pastor Andrew Brunson as a good example.

Mark also highlighted that there have been some improvements in international religious freedom efforts during the past year.

“The pushback against ISIS in Iraq and recapturing all or almost all of the territory from them has been absolutely critical in saving lives. And another thing that gets much less noticed is international cooperation. It was great to see that on January 1st Denmark opened a new office with an ambassador representative covering this issue and we hope to see more countries follow,” he said.

The Islamic State was one of the non-state actors that USCIRF report recommended to be designated as an Entity of Particular Concern, along with the Taliban in Afghanistan, and al-Shabaab in Somalia.

The Frank R. Wolf International Religious Freedom Act passed in December 2016 requires the U.S. government to also identify these non-state actors as Entities of Particular Concern or EPCs.

An Evangelical Discovers the Catholic Apostle Paul

For many people, St Paul is a curious figure. Often he is seen as Protestant, with his teaching on justification by faith, the “priesthood of all believers”, and his conflict with St Peter. Catholic convert, theology teacher, and St Apollinaris parishioner Mark Brumley explains how he came to see Paul’s teaching as fundamentally Catholic. He explores key elements of St Paul’s writings often overlooked and how St Paul can help bring Catholics and Protestants closer together. His presentation is free and open to the public. Thursday, May 10, 7:30 PM, at Kolbe Academy-Trinity Prep, 2055 Redwood Rd, Napa.

Mark Brumley is CEO for Ignatius Press. He is associate publisher of IgnatiusInsight.com. He is project coordinator for the Ignatius Catholic Study Bible, and editor of Ignatius Press’s Modern Apologetics Library, A Study Guide for Joseph Ratzinger’s Jesus of Nazareth, A Study Guide for Jesus of Nazareth: Holy Week, and YOUCAT Study Guide. His articles have appeared in a wide variety of publications. Mark lives in Napa, California with his wife and children.
CALENDAR

May 2nd & 19th
Catholic Cursillo fellowship gathering
Want a Catholic friend? Come join us. Develop friendships, enjoy singing and fellowship, hear how other Catholics are living their life of holiness and pray as a group before the Blessed Sacrament. Fellowship gatherings of Catholics are held twice a month. Catholic Cursillo is a movement within the Catholic Church based on friendship. We would love to be your friend.
Join us on May 2nd from 6-8 pm at St. Eugene’s in Santa Rosa.
Join us on May 19th from 2-4 pm at St. Elizabeth Seton in Rohnert Park.
Our 2018 weekends have been scheduled. For further information call Debbie Simonson in Petaluma at 904-463-1070 or Priscilla Silvey in Napa at 707-567-7957.
Our website is: http://www.catholiccursillomovementofsantarosa.com/

May 6th
St. Bernard Pancake Breakfast
A breakfast prepared by the Knights of Columbus/Eureka will be held May 6th in the St. Bernard Parish Hall from 8:30am – Noon. Pancakes, ham, sausage, scrambled eggs and all the usual wonderful trimmings will be served! The cost is $6 for adults and $3 for children under 12. The proceeds will go to the St. Bernard’s Building Maintenance Fund.

May 6th
33 Days To Merciful Love Retreat
St. Thomas Aquinas Parish in Napa is hosting this series starting Sunday, May 6, in the parish hall. This retreat is written by Fr. Michael Gaitley, the popular young priest who has done other similar widely-used parish based retreat programs including 33 Days to Morning Glory, Consoling the Heart of Jesus, etc. We will conclude the retreat on June 9, Feast of the Immaculate Heart of Mary.
The retreat book will be given free to each participant ($15 reg cost). But each person should order the Participant Packet (without the book) at this link from the Marianists for $19.95. Please order the Participant Packet soon.
You can order online at this link, or call to order at 1-800-462-7426.
To learn more about the 33 Days Retreat, follow this link: https://www.allheartsafire.org/stage-3/33-days-to-merciful-love-group-retreat.html
We will meet once a week on Sundays, 4:00-5:30pm, starting May 6, to watch a video of Fr. Gaitley and share our insights on the retreat.

May 12th
Star of the Valley Knights of Columbus Council #1324 Calamari Dinner
In the Monsignor Fahey Parish Center Gathering: 5:00 Dinner: 6:00
Knights of Columbus charities donation: $25 For reservations call Laferty & Smith, Monday--Friday, between 9:00 a.m.– 4:00 p.m. at 539-2921.

May 13th
Living Rosary & Mary Crowning
St. James, Petaluma 2:30pm
Each person will be a bead of the Rosary, an external sign of our united community and strengthening our relationship with Christ Through his Mother. More Info Contact: Jane 415-596-3112

Youth and Young Adult Ministry Upcoming Dates:
June 28 - July 1st Youth On A Mission at St. Mary’s College in Moraga Leadership Training.
Summer Mission Trips:
1. Homeless with Betty Chinn in Eureka (tbd dates in July)
2. Building Homes with Hope City in Middletown - contact Tim: tim@hcrn.info

Ongoing in North Diocese
Christ the King Church Parish, McKinleyville
Weekdays: Monday Mass 9am. Friday Adoration 3pm followed by Mass by Fr. Pacheco
Saint Kateri Tekakwitha Mission, Hoopa:
Sunday Mass 11:30am, HSU Newman Center, 700 Union St. Arcata: Sunday Mass 5:30pm followed by supper & learning about Catholicism.
St. Mary’s Arcata
Fr. Pacheco will be celebrating Latin Masses every Sunday. The first Sunday of the month will be at 6:30am, and all the following Sundays of the month will be at 1:30pm.

Prolife Rosary
Each Saturday at 7:30am at the corner of Walford Ave. and Wilson St. in Eureka.

Ongoing in South Diocese
First Saturdays: Oakville House of Prayer
(Carmelite Monastery)
Morning of Recollection every first Saturday of the month; Confessions 10-11am; Mass 11am. Confessions (English/Spanish) Mondays and Fridays; 10-12pm, 3-5pm, 8-9pm. Church Hours: Chapel opens at 7am. Closes at 9pm. only on Mondays and Fridays. Weekday Mass 8am. Monday - Saturday (except for on First Saturdays when Mass is at 11am.) Sunday Mass 9am.
Exposition of the Blessed Sacrament 5pm - 5:45pm 5:45pm Benediction. All are invited.
All other days Church closes at 6pm, 20 Mount Carmel Drive, Oakville, CA 707-944-2454 oakvillecarmelites.org.

Ordination Class of 2018: CARA Report Gives Reasons for Hope and Areas for Growth

WASHINGTON—According to the Center for Applied Research in the Apostolate’s (CARA) annual survey, in the Ordination Class of 2018, almost all responding ordinands reported being baptized Catholic as an infant (90 percent). Among those who became Catholic later in life, the average age of conversion was 26. Four in five responding ordinands (83 percent) report that both their parents were Catholic when they were children. One in three (35 percent) has or had a relative who is a priest or religious.

The total number of potential ordinands for the class of 2018, 430, is a lower number from 590 in 2017.
Cardinal Joseph W. Tobin, CSsR, of Newark, Chairman of the U.S. bishops’ Committee on Clergy, Consecrated Life and Vocations, found that the data gives reason for hope as well as provides areas for future growth.
“Although the overall number of ordinations to the Priesthood is lower this year, the information gathered from this survey and the generosity of those to be ordained continues to inform the important work of vocations ministry for the future. It is essential that we continue to make the conscious effort to encourage young men to be open to hearing God’s call in their life and assist them in the discernment process.”

Father Ralph B. O’Donnell, Executive Director of the Secretariat, cited the significance of encouraging vocations awareness: “One of the most encouraging statistics to see in this study is that 86 percent of those to be ordained to the priesthood this year were encouraged to do so by someone in their life (most frequently a parish priest, friend or another parishioner). A similar percentage was reported in February in the most recent survey of those solemnly professed. This fact should enliven in the faithful a resolve to actively encourage the young people that they encounter to consider what vocation God is calling them and to be generous in their response.”

The Georgetown University-based Center for Applied Research in the Apostolate gathered the data for “The Class of 2018: Survey of Ordinands to the Priesthood.” CARA collects the data annually for the U.S. bishops’ Secretariat for Clergy, Consecrated Life and Vocations. Approximately 78 percent of the 430 potential ordinands reported to CARA. These 334 respondents include 252 ordinands to the diocesan priesthood and 78 ordinands to the religious priesthood.

Among the survey’s major findings:
The majority of responding ordinands are Caucasian (seven in ten) and were born in the United States (three in four). One in four is foreign-born. By comparison, since 1999, on average each year, 30 percent
(see CARA Report, page 24)
Holy Fire

By Stephen Morris, Youth and Young Adult Ministry Director

On Easter Sunday 2007, Erik Kraus proposed to Sandra in Paris. Ten years later, on a warm and windy Sunday in October, wildfires devastated the Northern California diocese of Santa Rosa. Yet in a fortuitous way, these fires led to Easter Vigil 2018 for the Kraus family.

Everyone near Santa Rosa and its surrounding cities remembered exactly what they did in the immediate threat of the wildfires. Most importantly, in the scary hours of crisis turned that turned into days of smoke and soot, the community celebrated their resiliency, support, and assistance of each other.

Evacuation centers in the area were quickly staffed and supplied. The people of Sonoma County, the heaviest hit from the fires, coined the expression “Sonoma County, where the love in our hearts is thicker than the smoke in the air.”

Sandra was volunteering at the Petaluma Community Center where she ran into two other volunteers from St. James Catholic Church in Petaluma. The need for prayer and conversation was paramount and soon she was handed a miraculous medal from St. Paul’s Street Evangelization. This was the encouragement Sandra needed to seek out the parish RCIA program for her husband and the CCD program for her daughters.

After a few conversations with the ministry leaders at St. James, both Erik and their daughters were enrolled in the Sacramental preparation programs. Erik and Sandra had committed to raising their children in the Catholic faith but had waited to baptize the girls until Erik had completed his Sacraments.

Therefore, on a very special Easter Vigil night, Sandra sponsored her husband to be Baptized, Confirmed, and receive his First Holy Communion… and then watch her girls Baptized as well.

The diocese of Santa Rosa will be in disaster recovery for years, but if there were ever anything good that could come from the fires, it would be the gift of Baptism and Resurrection.

Summer 2018 Youth Ministry Events:
Diocese of Santa Rosa Youth Ministry Office invites you to stay up to date with our programs, prayers and reflections.

June 28th – July 1st Accompany Us This Summer: Youth on a Mission @ St. Mary’s College, Moraga (10th -12 grade) – Leadership & Discipleship Training

July 8th – 13th Little Flower Camp (5th - 12th grade girls)

July 15th – 20th Eureka Mission Trip @ St. Bernard, Eureka with Betty Chinn (9th - 12th grade ) – Service

July 16th – 19th (9am - 3pm) Catholic Baseball Camp @ Cardinal Newman high school (5th - 8th grade) – Sports Ministry

July 27th – 29th Steubenville Nor Cal @San Mateo Convention Center (9th - 12th grade) – Sacramental, Evangelical, Charismatic Renewal

TEXT: “SRYOUTH” to 84576 to stay in touch ✨
The historic St. Patrick’s Catholic Church in Scotia held its final Mass on Easter Sunday after more than a century of serving the Scotia, Rio Dell and Weott Catholic communities.

“There’s an emotional aspect to the closing of the church,” Scotia born parishioner Thomas Bertain, 81, said. “I’m a lifelong member of the Catholic church in Scotia. I was baptized there in 1936 and now I’m a member of the parish council.”

He added that he also made his first communion, was married there and that his nine siblings and numerous cousins were baptized there too.

In a letter sent to the Times-Standard, Bertain said the Town of Scotia, LLC owns all the building in the company town and terminated the lease with the Parish of Scotia; like all Scotia properties, the church will be sold.

“The St. Patrick’s Parish is grateful for the service the Town of Scotia has provided us over the past few years,” he said.

Scotland Museum personnel and Town of Scotia, LLC president and legal affairs director Frank Shaw Bacik did not return requests for comment before the publishing deadline.

Reached Friday, Bertain also listed two other reasons the church is closing.

“We have a dwindling congregation, numbers wise,” he said.

Bertain added that the Diocese of Santa Rosa, which oversees the Scotia Parish and St. Patrick’s Church, doesn’t have enough priests to assign to each church.

“We have an option of going to Assumption Church in Ferndale or St. Joseph Church in Fortuna, bringing our fidelity to our Catholic faith with us,” Bertain said.

He said the parish signed a lease for the church on March 28, 1905 but doesn’t know when the building was constructed.

Humboldt County Historical Society historian and author of the Scotia and Rio Dell edition of the “Images of America” book series Jim Garrison also doesn’t have an exact completed date for the building either.

“I’ve seen three different dates for that so I can’t speak to which is correct,” he said.

Garrison said the church was either built in 1905, between 1908 and 1911 or between 1924 and 1925.

“That was a period of expansion in Scotia,” he said.

At that time the United States was mostly of Protestant faith but a lot of Catholic immigrants were coming across the ocean seeking work, Garrison said.

“It’s the first Catholic church in Scotia which makes it somewhat historic,” he said. Before this church was built Catholics and Protestants shared a building they each used at different times to hold services, Garrison said. “These kinds of things wouldn’t happen today,” he said. But the town owners at the time wanted to attract these Catholic workers, Garrison said.

“In some places like Scotia they were building churches for them, they wanted them to feel welcome,” he said.

Here is a Video News piece about the closing: https://youtu.be/tU-w8HinB2g

Parishioners of St. Patrick’s Celebrated the last Mass together on Easter Sunday, April 1st, 2018

By Hunter Cresswell (The Times-Standard)

The full report can be found online: http://www.usccb.org/beliefs-and-teachings/vocations/ordination-class/class-of-2018/ordination-class-of-2018.cfm

(CARA Report, cont. from page 22)

Nearly nine in ten responding ordinands (86 percent) indicated that they were discouraged from considering the priesthood by one or more persons. Most often, this person was a friend/classmate or a family member (other than parents).

One-half of responding ordinands (51 percent) indicated that they were discouraged from considering the priesthood by one or more persons. Most often, this person was a friend/classmate or a family member (other than parents).

The full report can be found online: http://www.usccb.org/beliefs-and-teachings/vocations/ordination-class/class-of-2018/ordination-class-of-2018.cfm

May 30: St. Joan of Arc