Pope: Christians must make history, never proclaim doom

CAROL GLATZ  
(CATHOLIC NEWS SERVICE)

VATICAN CITY – Christians must put their mark on history, transforming the world every day driven by the joy of proclaiming God’s love, Pope Francis said.

“We are not prophets of gloom who take delight in unearthing dangers or deviations,” handing down “bitter judgments on our society, on the church, on everything and everyone, polluting the world with our negativity,” he told catechists Sept. 25.

Instead, “whoever proclaims the hope of Jesus carries joy” and can see both far-off new horizons and

SEE POPE, PAGE 14

Vatican revises norms for alleged miracles

JUANINO ARROYO ESTEVES  
(CATHOLIC NEWS SERVICE)

VATICAN CITY – In an effort to ensure transparency as well as historical and scientific accuracy, Pope Francis has approved revised norms for the Congregation for Saints’ Causes regarding medical consultations on healings alleged to be miracles.

Among the regulations published by the Vatican Sept. 23 was the requirement that the medical panel have a quorum of six experts and that a two-thirds majority is needed to approve a statement declaring a healing has no natural or scientific explanation.

Previously, the declaration – a key step in a pope’s recognition of a miracle attributed to the intercession of a candidate for sainthood – required the approval of a simple majority of the consultation team members present.

“The purpose of the regulation is for the good of the (saints’) causes, which can never be separated from the historical and scientific truth of the alleged miracles,”

SEE MIRACLES, PAGE 14

Celebrating 50 years of the ‘human touch’ at Nazareth House

CHRISTINA GRAY  
(CATHOLIC SAN FRANCISCO)

It is said that it’s love that makes a house a home, and that’s what the volunteers of Nazareth House have helped furnish it with for 50 years.

On Sept. 21, the nonprofit Catholic retirement home in San Rafael owed and operated by the Sisters of Nazareth toasted its auxiliary for bringing five decades of “sunshine” to its residents.

“These wonderful women and men offer a great benefit to our residents, both materially and spiritually,” Sister Catherine Rea, superior, said during an anniversary luncheon in the facility’s event center. The anniversary party doubled as a farewell to Sister Catherine who moves to the Nazareth House in San Diego in October after six years in San Rafael.

The aim of the Sisters of Nazareth is to provide for the physical, emotional, psychological and spiritual needs of Nazareth House’s 125 or so senior residents, which include some married couples, mostly widows and widowers and currently about 11 retired priests.

The six sisters in residence at Nazareth House have their hands full with direct care and spiritual support to residents including coordination of the religious services and activities (Nazareth House has a priest), said Claire Miller, a 30-plus year member of the auxiliary and past president.

She said volunteers support them by offering an added “human touch” that can mean so much to the daily lives of seniors who can feel isolated. They may linger for a bit of idle conversation after delivering resident mail or at the counter of the gift shop. They answer telephones and direct visitors and deliver get well, birthday and sympathy greetings they call “sunshine” to residents. They also organize birthday parties, bingo games, stitchery and crafts, continental breakfasts and other activities. The men haul

SEE NAZARETH HOUSE, PAGE 3
‘Amoris Laetitia’ III: Responsible parenthood

This is the third in a series of six articles by Archbishop Cordileone on Pope Francis’ apostolic exhortation ‘Amoris Laetitia’ (the Joy of Love)

In ‘Amoris Laetitia,’ Pope Francis notes the difficulties as well as the joys, challenges and family life today. In this article I would like to address one of the most common questions of married life in our time, namely, that of the spacing of children within the spouses’ years of fertility in their marriage.

As discussed in my previous article, Christian marriage is intended for the spouses to make a complete gift of self by honoring their vows of exclusive fidelity, permanence, and openness to life. The final vow, openness to life, is often misunderstood in the strongly subjective and relativistic culture in which we live, which tells us that sexual union has whatever meaning one chooses to assign it. In contrast, Pope Francis reminds us that “the conjugal unio of the spouses must be ‘by its very nature’” and that “no genital act of husband and wife can refuse this meaning” (AL, n. 80).

The Christian call to married couples, then, is that of “responsible parenthood,” that is, openness to any new life God may wish to give them but also prayerfully discerning if and when “there are well-grounded reasons for spacing births, arising from the physical or psychological condition of husband or wife, or from external circumstances” (“Humanae Vitae,” n. 16). The Pope further encourages “the use of methods based on the ‘laws of nature and the incidence of fertility.’” “Such methods,” he says, “are to be promoted,” since they “respect the bodies of the spouses” and “encourage tenderness” (AL, n. 222).

Modern methods of natural family planning (not the outdated rhythm method) are up to 99 percent effective in postponing pregnancy if the couple discerns that need for serious reasons. They are also highly effective up to an 80 percent success rate) in helping couples who have fertility difficulties—an increasingly common phenomenon—to conceive. The Church approves of the natural methods of family planning resulting from scientific research aimed to help couples struggling with infertility to attain pregnancy in the natural way.

Artificial reproductive technologies such as IVF, on the other hand, do not treat infertility. Rather, they introduce a third party into the conception of the child, and do so in a way that eliminates the marital embrace. As Pope Francis says “a child deserves to be born of the live union between husband and wife, but artificial methods have the unintended effect of treating the child as a ‘right’ instead of a gift (AL, n. 81).

Of course, every child is to be received with love and welcomed as a gift from God with equal dignity, no matter how the child comes into the world. And yet, still another problem with such technologies is that they usually create “unwanted” embryos. (In addition, it should be noted that these methods are very expensive and often have a low rate of success.) For these reasons the Church has determined that these artificial technologies are not in keeping with God’s plan for marriage and family life.

Whether in seeking to attain or postpone pregnancy, the Church approves of the natural means for doing so, and great scientific progress has been made in both of these areas. The archdiocese offers many resources for couples struggling with infertility or seeking a method to regulate births in agreement with Pope Francis’ teaching. I encourage all couples who find themselves in either of these situations to familiarize themselves with the resources that are available to them by visiting our website, www.sfarch.org/familyplanning.

Please know, too, of the love and concern the Church has for you, and the readiness of our pastoral ministers to assist and support you in the awesome mission you have as married co-creators of God with new human life, made in the image and likeness of God with an immortal soul, created for living in happiness with God in this life and forever in heaven.

ARCHBISHOP CORDILEONE’S SCHEDULE

SEPT. 29: Chancery meetings

OCT. 1: Mass, St. Anne’s Home

OCT. 1-3: Parish and school visit, St. Gabriel

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in the Christmas tree and decorations and provide transportation to outside medical appointments.

Miller said the first and foremost reason she joined the auxiliary was “to do his work and be his hands whenever and wherever possible.” Nazareth House was built in 1962 on a then-isolated hill in Terra Linda, a subdivision of San Rafael. Four years later the auxiliary was born when two San Francisco women whose daughters became Sisters of Nazareth, organized a committee to help them in their care for the elderly.

Pola Martino, 85, has been a volunteer for 47 of the auxiliary’s 50 years. She began supervising the “Nazarettes,” a group of local girls between the ages of 12 and 14 who volunteered with the nursing staff in the infirmary at the time.

“I don’t know why I did it, I had five kids at the time,” she said with a smile. She has just “kept going,” since then, serving as past president and treasurer of the auxiliary. These days she and her husband host a weekly bocce ball game for residents and staff.

The auxiliary’s boutiques and bake sales, gift shop proceeds and other fundraising activities enable the sisters to do these “extra little things” not included in an operating budget, according to Sister Catherine – though last year they went all out and raised the money for a beautiful new organ for Nazareth House’s in-house chapel.

But Miller says the auxiliary’s fundraising is a “secondary thing” to the sisters.

“They have always stressed to us that the money is icing on the cake,” she said. “What they tell us they appreciate most is the personal contact with residents so vital to their well-being.”

Nazareth House: Celebrating 50 years of the ‘human touch’

Top, Pola Martino. Pat Gallagher had a family member in residence at Nazareth House. “The sisters, the staff are so great you just feel you want to do something to give back in some way,” she said.

Auxiliary president Marlene Farber toasts the “loving service” of members past and present after a blessing before its 50th anniversary luncheon on Sept. 21.
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Below is a snapshot of upcoming classes. Additional locations will be added to the website when they are confirmed. www.sfgov.org/sfnert

Don’t live or work in San Francisco? We are part of a network of programs called Community Emergency Response Team (CERT). Use this link to find a CERT program near you. ‘search by zip code’

Classes in Session...

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Contact: Lt. Erica Arteseros, NERT Program Coordinator
415.970.2022
Email: Erica.arteseros@sfgov.org
www.sfgov.org/sfnert
‘Truth brings youth,’
OLA youth minister says

TOM BURKE
CATHOLIC SAN FRANCISCO

Youth ministry has been touching young lives for decades. It was a gift to me as a kid in Wildwood, New Jersey, 50 years ago and is an active front for youth in the Archdiocese of San Francisco today. Chris Mariano leads the effort at Our Lady of Angels Parish in Burlingame. Chris has been active professionally in youth ministry for almost 20 years, the last four at OLA where he is coordinator of youth ministry and confirmation director.

“I truly feel they are attracted to truth,” Chris told me about young Catholics. He said youth develop wide-eyed ideas of the world from “information inundating their world through the multitude of media sources.” Youth ministry can help focus the vision, Chris said. “We reveal the truth of the church and the sources.” Youth ministry can help youth and their families but I can’t have all the answers for the youth because now I become a connector. "As a minister I love using retreats and discussions on the issues.”

“One of a youth minister’s job is to get out of the way, Chris said. “We train them to help each other be accountable until we meet again,” Chris said. Service is also a major plank. “They love helping in retreats and sharing their faith, gifts and most of all investing their time in their peers.”

Chris said it’s not enough for youth ministers to hold meetings and give advice. “I truly feel that youth ministry is family ministry,” Chris said. “We cannot engage with our youth until we have a relationship with their families. It is truly a team sport. We do our best to involve parents in our ministry.”

Some of a youth minister’s job is to get out of the way, Chris said. “As a minister I love using retreats because now I become a connector. I can’t have all the answers for the youth and their families but I can bring them or show them where the answers could be found. Let me be me and let God be God.” Chris said youth ministry has to be more than a sidebar to parish life and it is vital to make attempts to reach all youth in the parish.

Chris said he is “humbled” to be called to youth ministry and the work he gets to do on behalf of youth. An Archdiocese of San Francisco Youth Mass will be celebrated Oct. 16. “Not only are we celebrating our youth but we are closing out the Year of Mercy. We will be helping our youth through the multitude of media sources.”

It will give opportunity to our youth to participate and gain knowledge on social justice projects that they can do that day and continue beyond. All youth are invited. We invite parish youth groups, confirmation programs and our Catholic high schools to join us in community, serving, praying and thanksgiving.”

The Youth Mass begins at 3 p.m. at Our Lady of Mercy Church, Daly City. Bishop William Justice is principal celebrant and homilist; (415) 614-5609; arbuzzlee@sfrarch.org.

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Donate online on behalf of the SPCA. San Mateo’s Benzaford Park was the site Sept. 10 with all of the boys’ classmates invited and adding up to 65 kids and their families. A trip to the SPCA helped the boys see the need and the contribution they could make for animals there. They raised over $1100 and presented the donation on behalf of the entire St. Matt’s fifth grade class. Pictured from left are the boys and their moms: Kristy Valverde Hanson, J.T. Hanson, Trevor King, and Shirley Browne King.

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BIRTHDAYS

SHARED: St. Matthew School fifth graders J.T. Hanson and Trevor King, both 11 and who share the same birthday, made celebration of the event a day to benefit the Peninsula Humane Society SPCA. San Mateo’s Benzaford Park was the site Sept. 10 with all of the boys’ classmates invited and adding up to 65 kids and their families. A trip to the SPCA helped the boys see the need and the contribution they could make for animals there. They raised over $1100 and presented the donation on behalf of the entire St. Matt’s fifth grade class. Pictured from left are the boys and their moms: Kristy Valverde Hanson, J.T. Hanson, Trevor King, and Shirley Browne King.

If you wish to speak to a non-archdiocesan employee please call this number.
Charlotte parishioners mourn protester’s death

CATHOLIC NEWS SERVICE CHATLORTE, N.C. – Demanding justice in the police shooting of Keith Lamont Scott, protesters marched through uptown Charlotte the evening of Sept. 21 and confronted police in riot gear. Justin Carr, 25, was among them.

“I need to make a stand,” he told his mother when he called her from the scene. He said wanted to follow in the footsteps of his grandmother, who had marched during the civil rights era.

“Her footsteps of his grandmother, who had marched during the civil rights era. Justin Carr, 25, was among them.

Less than an hour later, Vivian Carr learned her son was in the hospital, clinging to life. Charlotte-Mecklenburg police have charged Rayquan Borum, 21, in Carr’s death.

“During the prayer service, people spoke of their fear of getting stopped by police or their sons getting racially profiled. Others begged to get involved in the community. Deacon Curtiss Todd challenged people to “think and talk and act just like Jesus.”

He recounted how a little boy was allowed to bring his dog into the pool, but when a black employee accidentally fell into the pool that same day, “they immediately closed the pool, drained it, scrubbed it, disinfected it, before they would let people back in to it. What’s the lesson I learned? That many whites see blacks as less than animals.”

“A maturity or default event is defined as the death of the last homeowner, sale of the property or fire damage that would make the property uninhabitable. If a homeowner defaults on their reverse mortgage, nearly half of Catholics can’t appreciate the positive elements in one another’s traditions,” said a Sept. 21 statement by Archibishop Cupich, the Catholic co-chairman of the National Catholic-Muslim Dialogue.

According to a survey of 1,077 Catholics, nearly half of Catholics can’t name any similarities between Catholicism and Islam. When asked about the overall impression of Muslims, three in 10 Catholics admit to having unfavorable views, and Catholics are less likely than the general American public to know a Muslim personally. The survey results were published Sept. 12 in the study “Danger & Dialogue: American Catholic Public Opinion and Portrayals of Islam.”

CATHOLIC ADVISORY GROUP NAMED FOR TRUMP CAMPAIGN NEW YORK – The campaign of Republican presidential nominee Donald Trump announced Sept. 22 that it has formed a group of Catholic leaders to advise him “on those issues and policies important to Catholics and other people of faith in America.”

A news release said the Catholic Advisory Group “is a key element of the Faith and Cultural Advisory Committee to the campaign.” The 54-member group includes two former U.S. ambassadors to the Vatican, Francis Rooney and Jim Nicholson; former U.S. Sen. Rick Santorum; Joseph Cella, founder and Jim Nicholson; former U.S. Senators to the Vatican, Francis Rooney and Jim Nicholson; former U.S. Sen. Rick Santorum; Joseph Cella, founder of the National Catholic Prayer Breakfast, Mary Matalin, former counselor to Vice President Dick Cheney; several members of Congress; Lisa Bourne, a journalist with LifeSiteNews; and a number of pro-life leaders, including Marie-France Dannaufre, founder of Marjorie Dannenfelser, president of the Susan B. Anthony List, Janet Mora, a journalist with LifeSiteNews; and a number of pro-life leaders, including Marie-France Dannaufre, founder of...
MEXICO CITY – A priest abducted from his parish residence in the Mexican state of Michoacán has been found dead, the Archdiocese of Morelia confirmed Sept. 25. He was the third priest murdered in Mexico within days.

State prosecutors say Father Jose Alfredo Lopez Guillon, pastor in the community of Janamuato, 240 miles west of Mexico City, died of gunshot wounds Sept. 19. His body was found wrapped in a blanket alongside a highway, Mexican media reported.

A motive for the crime is still uncertain, though family say they received no ransom calls as might be expected in a kidnapping case.

State Attorney General Silvano Aureoles Conejo erroneously told Radio Formula that Father Lopez was last seen found wrapped in a blanket alongside a highway.

Family members, meanwhile, discovered personal items strewn around the floor of his home, and one of two vehicles stolen from his parish was found flipped over along a highway, Mexican media reported.

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“It is a motive for the crime is still uncertain, though family say they received no ransom calls as might be expected in a kidnapping case.”

The bodies of Fathers Alejo Nabor Jimenez Jimenez and Jose Alfredo Juarez were found along a roadside Sept. 19 in the Mexican state of Veracruz. The priests were found murdered that day, just hours after they were kidnapped from the low-income neighborhood where they served.

Cardinal Alberto Suarez Inda of Morelia also called the information false.

“We pray for his soul,” the Archdiocese of Morelia wrote on its Twitter account, confirming the death of Father Lopez. The abduction and murder in Michoacan continued a disturbing trend of attacks against priests across Mexico, though Catholic leaders are at a loss to explain the motives, which have included robbery, organized crime activity and possible conflicts with drug cartel leaders. The Catholic Multimedia Center documented 15 murders of 15 Mexican priests in less than four years.

On Sept. 19, two priests were kidnapped and killed in the Mexican state of Veracruz, though the stated motive of the crime has caused controversy. Veracruz state attorney general Luis Angel Bravo Contreras told reporters Sept. 19 that the “victims and the victimizers knew each other” and added that the attack was “not a kidnapping.”

“They were together, having a few drinks,” he said.

Catholic officials in Veracruz rejected the explanation, calling it “an easy out” and saying it ignored the reality of a state notorious for crime and corruption.

“We are hoping for more professional and careful inquiry, because the declaration the prosecutor is giving generates more doubts than responses to the issue of the murder of these two priests,” said Father Jose Manuel Suazo Reyes, spokesman for the Archdiocese of Xalapa.

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“We are hoping for more professional and careful inquiry, because the declaration the prosecutor is giving generates more doubts than responses to the issue of the murder of these two priests,” said Father Jose Manuel Suazo Reyes, spokesman for the Archdiocese of Xalapa.

“When the temptation to turn in on oneself or to respond to hatred with hatred with the violence is great,” he said, “an authentic conversion of heart is necessary.”

ROCKS FROM BISHOP’S CRYPT FOCUS HEALING PRAYER

TORONTO – Bits of broken brick and limestone from the basement of St. Michael’s Cathedral, all taken from near the crypt of Toronto’s founding Catholic bishop, Bishop Michael Power, have made their way into the hands of at least 18 seriously ill people across Canada. Some of them are now claiming miraculous cures.

Bishop Power was buried beneath his cathedral in 1947, two years before he died of an aneurysm. He was just shy of his 43rd birthday when he died after weeks of suffering.

的比赛结果,祈祷的全国信徒日

FRATERNITY, PRAYER, LITURGY, MEDITATION – The Fraternity ofPreparing for the BAPTISMAL CEREMONY –

VATICAN CITY – With some stoic and others sobbing, families and friends of the two priests were gathered to pray for the repose of their souls.

Pope Francis told the audience on Wednesday that all evil lies in greed, pride and vanity, and the root of all evil lies in greed, pride and vanity, he said.

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Respect Life Essay Contest focuses on end-of-life issues

VICKI EVANS

On June 9, California’s physician-assisted suicide law went into effect. Generally law is a teacher of what is right and what is wrong. But a bad law like this one, giving vulnerable individuals the power to end their lives prematurely with help from a doctor, can best be counteracted with education.

This is why our 28th Annual Respect Life Essay Contest is focusing on the value of human life at its end, not overtly addressing the complexities of this issue, but asking students to consider topics concerning respect for the elderly and the dying.

Our younger students are being asked to think about what their older relatives, friends and neighbors have taught them in times they may have spent together. They are asked to consider how they can help older people by showing them kindnesses that Jesus might show them.

One question focuses on the sacrament of anointing of the sick and how sacramental graces are available in every state of life to help us on our journey. Our junior high school students will address redemptive suffering in the context of Jesus’ suffering as he died on the cross for us.

High school students will tackle this issue a little more directly by writing about how something can be legal and still be wrong, and the reasons assisted suicide is not the way we should be accompanying our elderly and dying at the end of their lives.

The California bishops have called this law a “travesty of compassion.” Hopefully, our students will become equipped to understand what real compassion is and point society in that direction as they become adults. The contest starts Oct. 3, when schools will receive essay contest materials, and runs through Dec. 5.

For more information, contact our Respect Life program at (415) 614-5533 or evansv@sfarch.org.

EVANS is Respect Life coordinator for the Archdiocese of San Francisco.

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Priests gain insights on post-abortion healing and reconciliation

About a dozen priests from around the Archdiocese of San Francisco learned about the breadth of abortion’s destructiveness and how they can better be an instrument of Christ’s healing and peace during this Jubilee Year of Mercy.

The Sept. 17 training at St. Mary’s Cathedral, coordinated by the archdiocesan Respect Life Program, held separate trainings for priests, deacons and parish community members to help each learn how to recognize, respond to and reconcile the myriad symptoms of post-abortion trauma that can appear not only in women but also in men, grandparents, siblings, friends and others.

“I was aware that some women experience difficulties for many years, even decades, after having had an abortion,” said Father Roger Gustafson, pastor of St. Brendan Parish in San Francisco. “What I didn’t understand until this workshop was how frequently women suffer these negative effects and how many different and serious problems can emerge.”

Abortion-related disorders can include low self-esteem, denial, anger, withdrawal and alienation from others, flashbacks, hallucinations, marital and family difficulties, unspoken grief and suicidal intention.

Vicki Thorn, who founded Project Rachel, the post-abortion healing ministry of the Catholic Church, provided a condensed version of the training used today by over 100 U.S. dioceses. She was joined by Father Kenneth Metz, formerly of the Archdiocese of Milwaukee, who was on the formation team of Project Rachel with Thorn.

Mary Ann Schwab, coordinator of the Archdiocese of San Francisco’s Project Rachel ministry, spoke about what makes Project Rachel different than healing in “secular circles.”

“Without the forgiveness of Christ, people are not really able to be healed,” she said.

The training is the archdiocese’s way of responding to the Holy Father’s call in the Year of Mercy to forgive women who have had an abortion.

“The whole Catholic community, from the pope on down, is very interested and very committed to helping people who regret their abortions return to the church and through the peace of the church, find peace in their lives again,” she said.

Schwab said the pope’s call is an affirmation to post-abortive women who may feel “unworthy” of forgiveness, that the church loves them. “As priests, you are really the dispensers of God’s grace,” she said. “You are in Christ’s place in the sacrament of forgiveness.”

RESPECT LIFE
The Gabriel Project of the Archdiocese of San Francisco Needs You!

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Become an Angel!

sfgabrielproject.wordpress.com

For more information, contact:
Janet Healy, Coordinator
Office of Human Life & Dignity
sfghlproject@gmail.com
Tel: 415 580 4017

Priests listen to a presentation at a workshop on post-abortion healing on Sept. 17 at St. Mary’s Cathedral.

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REDEEMED: ROSARY MEDITATIONS FOR POST-ABORTIVE WOMEN
Patti J. Smith knows what it is like to be beaten down by the memory of choosing abortion but her faith has saved her; she is quick to tell you. A member of the Association of Christian Therapists and a coordinator for the Silent No More Awareness Campaign, she leads Rachel’s After Hope Healing Retreats in Southern California. Her 32-page book offers meditations for each of the mysteries of the rosary. In the introduction, she writes: “The physical side-effects of abortion can be dealt with medically; however, this devotional will focus on healing the soul.” For more information, visit myhelpinghandspress.com or Smith’s blog, http://gridirongrannyfootballfanatic.blogspot.com.
No academic experience required – just a desire to learn more – is what’s required for an 18-hour, three-Saturday course on St. John Paul II’s Theology of the Body that begins in October at St. Dominic Church in San Francisco.

The course, “St. John Paul II and the Meaning of Love” taught by author and educator John Hamlon, uses almost entirely original sources, Hamlon said, including some of the philosophers such as Edith Stein who the pontiff drew upon. Two of the three six-hour seminars will be taught at St. Dominic Church on Oct. 15 and Oct. 29 and one will be at St. Cecilia Church on Oct. 22, he said.

The course is free although a free-will offering of $75 per person or $125 for a married or engaged couple is suggested. Coffee and pastries provided each morning, but participants are asked to bring their own lunch.

Theology of the Body infuses many of St. John Paul’s apostolic exhortations and encyclicals, such as the apostolic exhortation “Familiaris Consortio” or “On the Christian Family in the Modern World,” but was first presented by St. John Paul on and off in a series of Wednesday audiences from 1979 to 1984, Hamlon said.

Hamlon says what makes Theology of the Body revolutionary is St. John Paul’s teaching that God created marriage as part of the creation of the world, that it is a “primordial sacrament” that also draws its meaning from the doctrine of the Trinity, which is the community of three persons in one God.

In the past in the Catholic Church, marriage was described as “a natural institution raised to a higher level by Jesus Christ when he took six jars at the wedding at Cana” and turned them into wine. “John Paul II says marriage is a primordial sacrament” damaged by original sin of Adam and Eve and “when sin comes he sends his Son to repair the crack in the engine block,” taking on the sins of humanity “and therefore all of humanity is going to be redeemed,” Hamlon said.

“You have an intellect and will that reflects the spiritual nature of God. St. John Paul II says when one person and another person become man and wife, the communion of persons reflects God more than each one does by self – because God is a community of persons in the Trinity,” Hamlon said.

“The Trinity is putting marriage center stage,” Hamlon said.

The course is free but a free-will offering of $75 per person or $125 per married or engaged couple is suggested. The text will be “Man and Woman He Created Them: A Theology of the Body,” Pauline Books & Media, 2006, which costs about $30. Selected readings will be provided free via email to registrants.

Register and/or pay online at stdominic.org or in the St. Dominic parish office. Email kefolan@mac.com or call (415) 377-0873.
The grace to obediently fulfill Christ’s command

Or do we silently allow the seed of that fruit to return to the soil of our souls and nourish other virtuous acts?

The motto for the Year of Mercy, “Merciful Like the Father,” comes from this biblical verse, the pope said.

But more than a pithy catchphrase, the motto is a lifelong commitment to give to others the love one has received – without merit – from God, he said. It is a call to reflect upon all that God does for humanity so as to be inspired “to be like him, full of love, compassion and mercy,” he said.

But what does it mean to be merciful, the pope asked his audience. Jesus said it means to forgive and to give, he said. Mercy is shown by forgiving and not judging and condemning, the pope said.

“A Christian must forgive,” he said. “Why? Because he was forgiven! All of us here in the square have been forgiven, not one of us never needed God’s forgiveness in life.”

“If God has forgiven me, why shouldn’t I forgive others? Am I greater than God?” the pope said, underscoring that “judging and condemning one’s brother who sins is wrong.”

“Not because one doesn’t want to recognize the sin, but because to condemn the sinner breaks the bond of fraternity with him and ignores the mercy of God, who does not want to give up on any of his children.”

By asking his disciples not to condemn, “Jesus does not mean to undermine the course of human justice,” Pope Francis said, rather he shows that suspending judgment is needed to hold together a Christian community and maintain fraternal ties.

POPE FRANCIS

Christians aren’t greater than God

SCRIPTURE REFLECTION
SISTER MARIA CATHERINE, OP

If today you hear his voice, harden not your hearts.

Come, let us sing joyfully to the Lord; let us acclaim the Rock of our salvation. Let us come into his presence with thanksgiving; let us joyfully sing claim the Rock of our salvation. Let us come into his presence with thanksgiving; let us joyfully sing psalms to him.

HABAKKUK 1:2-3; 2:2-4

How long, O Lord? I cry for help but you do not listen! I cry out to you, “Violence!” but you do not intervene. Why do you let me see ruin; why must I look at misery? Destruction and violence are before me; there is strife, and clamorous discord. Then the Lord answered me and said: Write down the vision clearly upon the tablets, so that one can read it readily. For the vision still has its time, presses on to fulfillment, and will not disappoint; if it delays, wait for it, it will surely come, it will not be late. The rash one has no integrity; but the just one, because of his faith, shall live.

PSALM 95:1-2, 6-7, 8-9

If today you hear his voice, harden not your hearts.

Come, let us sing joyfully to the Lord; let us acclaim the Rock of our salvation. Let us come into his presence with thanksgiving; let us joyfully sing psalms to him.

The Catholic News Service

VATICAN CITY – God wants people to be merciful, which means forgiving others and giving freely with love, Pope Francis said.

“We don’t have the power to condemn our brother who makes a mistake, we are not above him. Rather we have a duty to return him to the dignity of a son of the father and to accompany him on his path of conversion,” the pope said Sept. 21 at his weekly general audience.

In his talk, the pope focused on a reading from the Gospel of Luke (6:36-38) in which Jesus tells the disciples to stop judging others and be merciful just as God is.

The motto for the Year of Mercy, “Merciful Like the Father,” comes from this biblical verse, the pope said.

“Not because one doesn’t want to recognize the sin, but because to condemn the sinner breaks the bond of fraternity with him and ignores the mercy of God, who does not want to give up on any of his children.”

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LITURGICAL CALENDAR, DAILY MASS READINGS

MONDAY, OCTOBER 3: Monday of the Twenty-seventh Week in Ordinary Time. GAL 1:6-12, PS 111:1b-2, 7-8, 9 and 10c. JN 13:34. Lk 10:29-37.


Leaving our values at the door of the strip club

Making sense out of bioethics

FATHER TADEUSZ PACZOLZYK

When watching a Massachusetts family with a 21-year-old son on the autism spectrum. While his group home was not a well-known place, his brother Jimmy had helped create a special club for those with disabilities. However, when the group home started promoting the条 club to the family, they were not pleased. Jimmy, who was now 21, had a FRON-\tic compulsive disorder that had affected him since childhood. He is only one of 13 or 14 in his understanding and behaviors. Jimmy’s grandmother, are finding themselves unable to make good decisions on their ability to see him cared for in a protected and secure setting at the group home. Soon they saw, however, that there were issues. The residents had unlim-\ted TV access in their private rooms; there seemed to be high worker turnover at the group home. When the grandmother spoke with a staff member at the home, she was informed there was no transport to the group home. She was told that Jimmy was not only within his legal rights to make good decisions on his life, but it was his basic human right to allow him to go to the strip club. His grandmother replied it would be a failure to care for persons with mental disabilities if caretakers facilitated sexually addictive prac-\tices, which such persons were prone to engage in anyway, often struggling with self-control and masturbatory behaviors, and this might set them up for a trip back to the mental hospital. When she continued to protest that visiting the club was not good or moral activity, the official replied, “Well, if you’re concerned about ‘values,’ I leave my values at the door every time I go to work in order to get my job done.”

Cases like Jimmy’s serve as a disappointing re-\minder of how low the bar has come to be set in certain segments of our society. The misappropriation of public tax money by state agencies to subsidize damaging behaviors in a vulnerable patient population is also regrettable and funda-\mentally unjust. The family’s struggles further highlight an astonishing cultural misunder-\standing around the concept of “human rights.” To suggest that the activity of “learning” sexu-\ally at the bodies of naked women is a “basic human right” is itself a profound perversion, and rep-\resents a lamentable instance of outright moral bankruptcy.

Probably the most striking element of a case like Jimmy’s is that the well-honed abil-\ity of some who serve in positions of authority and leadership—while professing to be “good” or even “religious” people—to jettison their values and beliefs the moment they are called upon to stand up and defend what is right.

Because individuals are consis-\tently unable to make good decisions on their own behalf, it goes without saying that they require a guardian to attend to their interests and protect them. Yet legal guardians, like Jimmy’s grandmother, are finding themselves in the unenviable position of being ignored on all the keyholes.

FATHER RON ROLHEISER

Indulgences revisited

When Pope Francis launched the Holy Year of Mercy, he promised that Christians could receive a special indulgence during this year. That left a lot of present-day Roman Catholics, and even more Protestants and Jews, scratching their heads and asking some hard questions: Is Roman Catholicism still dealing in indulgences? Didn’t we learn anything from Luther and the Reformation? Do we really believe that certain ritual practices, like passing through designated church doors, will ease our way into heaven?

These are valid questions that need to be asked. What, indeed, is an indulgence?

Pope Francis in his decree “The Face of Mercy” Other Catholic-Voltaireian indulgence theologi-\en: “ Jubilee also entails the granting of indul-\gences. This practice will acquire an even more important meaning in the Year of Mercy. God’s forgiveness knows no bounds. In the death and resurrection of Jesus Christ, God makes even more evident his love and mercy. Despite being forgiven, the conflicting consequences of our sins remain. In the sacrament of reconcilia-\tion, God forgives our sins, which he truly blots out; and yet sin leaves a negative effect on the way we think and act. But the mercy of God is stronger even than this. It becomes even more evident on the part of the Father who, through the bride of Christ, his church, reaches the pardoned sinner and frees him from every residue left by the consequence of sin, enabling him to act in charity, to grow in love rather than to fall back into sin.”

The church lives within the communion of the listener: Loving better, learning more

Listening at the keyhole:

When two 20-somethings slug a wire across rooftops in Boston, they were hoping to hear each other’s voices transmitted across that line. It worked, and they did it in the process. They also picked up a far more ex\cite{cappecchi}otic sound: Powerful radio waves emitted from the sun.

Alexander Graham Bell was 26 and working in a fifth-floor attic when he spoke those famous words into a mouthpiece: “Mr. Watson, come here. I want you.”

The message to his assis-\tant was transmitted, Bell said in his journal: “I told him the delight he had heard and under-\stood.”

Any charged wire becomes not only a transmitter – radio astronomy – and prodding astrono-\mers to scale up their antennas, connecting them to loudspeakers, and catch the radio waves made by stars and planets. New insights into the solar system were unlocked not through listening but listening.

Space, they discovered, makes a hiss-\ing noise. Jupiter, when carrying through short waves of radiation, sounds like pebbles being thrown on a tin roof. The sun roars like the sea. And a pulsar, which is a pulsating radio star, beats like a drum – the faster the star spins, the faster the beat.

To hear these celestial structures is to know them in a new way, to render them “a little more tangible,” said one of the artists who spoke about this field of study on a TED stage. “It’s through listening that we’ve come to uncover something of the universe’s most important secrets,” she said.

Her words came through my iPhone last Friday, via a podcast, and resonated deeply with the lost in anyway, often struggling with self-control and masturbatory behaviors, and this might set them up for a trip back to the mental hospital. When she continued to protest that visiting such a club was not a good or moral activity, the official replied, “Well, if you’re concerned about ‘values,’ I leave my values at the door every time I go to work in order to get my job done.”

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Because individuals are consis-\tently unable to make good decisions on their own behalf, it goes without saying that they require a guardian to attend to their interests and protect them. Yet legal guardians, like Jimmy’s grandmother, are finding themselves in the unenviable position of being ignored on all the keyholes.
Apologists, catechists, theologians: Wake up!

After perusing the latest Pew Study on why young people are leaving the active practice of Christianity, I confess that I just sighed in exasperation. I don’t doubt the sincerity of those who responded to the survey, but the reasons they offer for abandoning Christianity are just so unconvincing. Any theologian, apologist, or evangelist worth his salt should be able easily to answer them. And this led me (hence the sigh) to the conclusion that “we have met the enemy and it is us.” For the past 50 years or so, Christian thinkers have largely abandoned the art of apologetics and have failed (here I offer a “J” secune to many in the Catholic universities) to resource the riches of the Catholic intellectual tradition in order to hold off critics of the faith. I don’t blame the avatars of secularism for actively attempting to debunk Christianity; that’s their job, after all. But I do blame teachers, catechists, evangelists and academics within the Christian churches for not doing enough to keep our young people engaged.

Many evidently felt that modern science somehow undermines the claims of the faith. One respondent said: “Rational thought makes religion go out the window,” and another complained of the “lack of any sort of scientific evidence of a creator.” Well, I’m sure it would come as an enormous surprise to St. Paul, St. Augustine, St. John Chrysostom, St. Jerome, St. Thomas Aquinas, St. Robert Bellarmine, Blessed John Henry Newman, G.K. Chesterton, C.S. Lewis, and Joseph Ratzinger— all among the most brilliant people Western culture has produced —that religion and reason are somehow incompatible.

To focus on the issue of “scientific evidence,” the sciences cannot even in principle address questions regarding God, who is not a being in the world, but rather the reason why the finite realm exists at all. There simply cannot be “scientific” evidence or argument that tells one way or the other in regard to God. This is by no means to imply that there are no rational warrants for belief in God. What these arguments have lacked, and to say, are convinced and articulate defenders within the academy and in the ranks of teachers, catechists and apologists. One of the young people responded to the survey using the formula made famous by Karl Marx: “Religion just seems to be the opiate of the people.” Marx’s adage is an adaptation of Ludwig Feuerbach’s observation that religion amounts to a projection of our idealized self-image. Sigmund Freud, in the early 20th century, further adapted Feuerbach, arguing that religion is like a waking dream, a wish-fulfilling fantasy. It all comes down to a dismissive, patronizing psychologization of religious belief. But it is just another vulnerable to counterattack. I think it is eminently credible to say that atheism amounts to a wish-fulfilling fantasy: If there is no God, no ultimate moral criterion, I can do and be whatever I want. A third commonly cited reason for abandoning the Christian churches is that, as one respondent put it, “Christians seem to behave so badly.” God knows that the clergy sex abuse scandals of the last 25 years have lent considerable support to this argument, already bolstered by the usual suspects of the Inquisition, the Crusades, the persecution of Galileo, witch hunts, etc., etc. Yes indeed, over the centuries, lots and lots of Christians have behaved wickedly. But why, one wonders, should this tell against the integrity and rectitude of Christian belief?

A number of young people said that they left the churches because “religion is the greatest source of conflict in the world.” One hears this charge so often today—especially in the wake of 9/11 —that we tend to take it as self-evident, when in fact it is an invention of Enlightenment-era figures such as Voltaire, Diderot, Spinoza and many others in the 17th and 18th centuries wanted to undermine religion, and they could find no better way to achieve this end than to scorn Christianity as the source of violence. In fact, the bloodiest wars in history, those of the 20th century, which produced over 100 million dead, had practically nothing to do with religion. An earlier Pew Study showed that for every one person who joins the Catholic Church today, six are leaving, and that many of those who lease are the young. This most recent survey indicates that intellectual objections figure prominently when these drifters are asked why they abandoned their faith. My “cri de coeur” is that teachers, catechists, theologians, apologists and evangelists might wake up to this crisis and do something about it.

Examples of reasons why people are unaffiliated

Don’t believe

“Learning about evolution when I was a kid made me realize there’s no God.”

“Too many Christians doing un-Christian things.”

“Religion is the opiate of the people.”

“Rational thought makes religion go out the window.”

“Lack of any sort of scientific or specific evidence of a creator.”

“I just realized somewhere along the line that I didn’t really believe it.”

Dislike organized religion

“I see organized religious groups as more divisive than uniting.”

“I think that more harm has been done in the name of religion than any other area.”

“I no longer believe in organized religion. I don’t attend services anymore. I just believe religion is very personal conversation with me and my creator.”

“Because I think religion is not a religion anymore. It’s a business. ... It’s all about money.”

“The clergy sex scandal.”

“The church’s teachings on homosexuality.”

Los Angeles Auxiliary Bishop Robert Barron is an author, speaker, theologian, and founder of Word on Fire, a global media ministry.
saints. In the Eucharist, this communion, which is a gift from God, becomes a spiritual union binding us to the saints and the blessed ones whose number is beyond counting (Revelation 7, 14). Their holiness comes to the aid of our weaknesses in a way that enables the church, with her maternal prayers and her way of life, to fortify the weakness of some with the strength of others. Hence, to live the indulgence of the Holy Year means to approach the Father’s mercy with the certainty that his forgiveness extends to the entire life of the believer. To gain an indulgence is to experience the holiness of the church, who bestows upon all the fruits of Christ’s redemption, so that God’s love and forgiveness may extend everywhere. Let us live this Jubilee intensely, begging the Father to forgive our sins and to bathe us in his merciful “indulgence.”

What’s the pope saying here? Clearly, he’s not teaching what has been for so long the popular (and inaccurate notion) that an indulgence is a way of shortening one’s time in purgatory. Rather he is teaching what has been for so long the popular (and inaccurate notion) that an indulgence is a way of gaining an indulgence the idea is that this prayer or practice is meant to make us more consciously aware of and grateful for God’s indulgent mercy. We live within an incredulous, ineffable mercy of which we are mostly unaware. During the Holy Year of Mercy, Pope Francis invites us to do some special prayers and practices that make us more consciously aware of that indulgent mercy.

Beyond this, Pope Francis links the notion of indulgences to another concept, namely, our union and solidarity with each other inside the body of Christ. As Christians, we believe that we are united with each other in a deep, invisible, spiritual, and organic bond that is so real that it forms us into one body, with the same flow of life and the same flow of blood flowing through all of us. Thus inside the body of Christ, as in all live organisms, there is one immune system so that what one person does, for good or for bad, affects the whole body. Hence, as the pope asserts, since there is a single immune system inside the body of Christ, the strength of some can fortify the weakness of others who thereby receive an indulgence, an undeserved grace.

To walk through a holy door is make ourselves more consciously aware of God’s indulgent mercy and of the wonderful community of life within we live.

OBLET FATHER ROLHEISER is president of the Oblate School of Theology, San Antonio, Texas.
pressing needs under their nose, driving them to help and “go out from themselves to write history.” The pope’s homily came during a special Mass for a Year of Mercy jubilee for catechists in St. Peter’s Square.

Nothing is more important for catechists – and all Christians who are likewise called to give witness and share God’s word – than to keep the core, essential message of the faith “front and center: the Lord is risen,” he said.

“The Lord Jesus is risen, the Lord Jesus loves you, and he has given his life for you; risen and alive, he is close to you and waits for you every day.”

Everything in the faith becomes beautiful when linked to this centerpiece,” he said; from that proclamation all other teachings of the faith gain meaning and force, especially when Jesus’ commandment of love one another is followed.

“It is by loving that the God-who-is-love is proclaimed to the world: not by the power of convincing, and force, especially when Jesus’ commandment of love one another is followed.

Because God “is not an idea, but a living person,” Pope Francis said, he is proclaimed by an actual encounter with another person, accompanied by listening, welcoming and caring for the other’s past and journey forward.

Also, since God is love, goodness, joy and hope, then God must be proclaimed by living that way “in the present moment,” he said. “We do not speak convincingly about Jesus when we are sad; nor do we transmit God’s beauty merely with beautiful homilies.”

The pope highlighted the day’s Gospel reading in which Jesus tells the story of the poor man named Lazarus who went to heaven, while the rich man who ignored his plight, ended up in hell.

“This parable in the Gospel according to Luke tells people “what it means to love,” the pope said. The rich man did nothing overtly bad or evil, the pope said, he was just indifferent – an illness worse than whatever caused Lazarus’ sores.

The rich man suffered from being self-centered, materialistic and superficial, he said. “This worldliness is like a ‘black hole’ that swallowed what is good and extinguishes love,” and anaesthetizes the soul, the pope said.

The rich man’s obsession with appearances also means he suffered from a kind of blindness that kept him from seeing anything that did not interest him.

This blindness makes people act “cross-eyed,” the pope said, with one eye looking “with adulation at famous people of high rank, admired by the world,” and the other shifted “away from the many Lazaruses of today, from the poor, from the suffering who are the Lord’s beloved.”

The rich man remains nameless and, therefore, forgotten in history, he said, while “Lazarus is the only one named in all of Jesus’ parables,” and is welcomed to the banquet in the divine kingdom.

“Whoever lives for himself does not write history,” Pope Francis said. “And a Christian must write history.”

With so much worldliness, indifference and selfishness in the world, he said, Christians “must go out from themselves to write history,” which means being disturbed by the pain they see and seeking ways to help without procrastinating or delegating the task to others.

MIRACLES: Vatican revises norms

Archbishop Marcello Bartolucci, secretary of the congregation, said in a Sept. 25 statement.

Archbishop Bartolucci presided over a seven-member commission that began revising the regulations in September 2015 to update the norms established by St. John Paul II in 1981. Except in the case of martyrs, in general two miracles are needed for a person to be declared a saint – one for beatification and the second for canonization.

The new regulations, which were approved with the pope’s mandate Aug. 24 by Cardinal Pietro Parolin, Vatican secretary of state, also state that an alleged miracle “cannot be re-examined more than three times.”

For each alleged miracle, the Medical Consultation team is comprised of a maximum of seven experts; when the promoter of a cause appeals a negative judgment, a new team of physicians and medical experts must be appointed, the new norms say. The members of each consultation will remain unknown to the promoter, as the promoter of the specific cause called.

A presumed miracle is first reviewed by two medical experts within the congregation, and with their recommendation is then sent to the Medical Consultation team.

While the medical experts receive compensation for their work, the new regulations state that they will only be paid through wire transfer. Prior to the approval of the new norms, experts were given the option to receive cash payments for their work.

Archbishop Bartolucci said the regulations will further ensure that the consultations will be carried out with “serenity, objectivity and complete security” by the medical experts.

“This regulation obviously concerns only the proper functioning of the Medical Consultation, whose task is always more delicate, demanding and, thank God, appreciated inside and outside the church,” he said.
INSIGHTS: On post-abortion healing and reconciliation gained

FROM PAGE 8

Thorn said that there have been 56 million abortions since Roe v. Wade, the landmark 1972 decision that legalized abortion. “The healing after an abortion can take a long time,” she said. “My guess is that many of you have had women come repeatedly to confess because she doesn’t feel forgiven.”

She said that it’s important that priests recognize all who are hurt by the wound of an abortion decision, according to Thorn. “In our society, we call men sperm donors,” she said. “We say, ‘it’s not your body it’s mine,’ or ‘it’s none of your business.’ It leaves a terrible hole.”

There are many men who would have saved that baby any way they could, if they could, she said. “And those men are angry and hurting.”

“Thorn said abortion makes people afraid, and they stay away from the church and remain in pain. She urged priests to help create a safe environment for all who might be suffering, to seek healing through the church. “You can gently introduce the topic of forgiveness in homily or other pastoral messages without breaking any seal of confession by talking about who is touched,” she said. “Priests often tell me that when they do that, people always come up afterward to talk,” she said.

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2. Baby Showers – because it’s really all about Mom.
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OBITUARY

FATHER FRANK MURRAY

Father Frank Murray, longtime chaplain to the Italian Catholic Federation of San Francisco, died Sept. 18 at Nazareth House in San Rafael. He was 88 years old and a priest for 63 years. His spiritual guidance to the ICF goes as far back as 1958.

Born in San Francisco Father Murray was baptized at St. Paul Church attending St. Paul School later entering St. Joseph College Seminary in Mountain View and St. Patrick’s Seminary & University in Menlo Park. He was ordained to the priesthood Jan. 24, 1953, by Archbishop John J. Mitty.

One of his first ministries was chaplaincy in the U.S. Army Reserve. “This unusually fine priest and Army Reserve chaplain consistently demonstrated exceptional interest in the spiritual, moral and temporal welfare of reserve military personnel.” Father Murray’s Army superiors wrote to the archdiocese.

Father Murray served at parishes including San Francisco’s St. Emydius and St. Kevin Parish in Bernal Heights.

Father Murray retired in 1999 moving to Nazareth House in 2015. A funeral Mass will be celebrated Oct. 1, 11 a.m., St. Catherine of Siena Church, Baywater Avenue and El Camino Real, Burlingame.

Remembrances may be made to the Priests’ Retirement Fund, One Peter Yorke Way, San Francisco 94109.
V Encuentro: Hispanic/Latino leaders in archdiocese prepare for 4-year evangelization project

Pastoral leaders of the Archdiocese of San Francisco, San Mateo and Marin counties gathered at the University of San Francisco on Sept. 17 to discuss the V Encuentro – the Fifth National Encuentro of Hispanic/Latino Ministry in the U.S. Catholic Church that will take place in 2020.

The leaders received preparation on the documents of the V Encuentro, which will arrive in parishes at the beginning of 2017. With the given information and workshops, the leaders will be able to manage the process in their parishes, pastoral movements, schools, universities and other Catholic organizations.

The event was coordinated and led by Jesuit Father Arturo Araujo and Cecilia Arias-Rivas, both members of the Committee Pro V Encuentro of the archdiocese.

“The V Encuentro is a four-year process of ecclesial reflection and action that invites all Catholics in the United States to intense missionary activity, consultation, leadership development and identification of best ministerial practices in the spirit of the new evangelization,” according to the V Encuentro website.

This initiative also will help in leadership development and in creating a more standard method for the new evangelization.

In the archdiocese, the preparation of pastoral leaders began early, with informational meetings in Half Moon Bay, at the pastoral center in San Francisco and at USF. Parish representatives from throughout the three counties attended.

The leaders and others who will join the project will take the information provided to their parishes, to diocesan and regional meetings and eventually to the national event in 2020.

Nationally, the V Encuentro includes 1 million pastoral leaders, 175 dioceses, 14 episcopal regions, 13 lay movements, 42 organizations and 5,000 parishes.

Hispanic Catholic leaders from the three counties of the archdiocese light candles and pass the light to share the light of Christ as a symbol during a meeting about the V Encuentro at the University of San Francisco on Sept. 17.

“It starts at the grass-roots level and calls for the development of resources and initiatives to better serve the fast-growing Hispanic population in dioceses, parishes, ecclesial movements, and other Catholic organizations and institutions in light of its theme: Missionary Disciples: Witnesses of God’s Love,” the website states.

“I Encuentro in 1972 led to the creation of the Secretariat for Hispanic Affairs.

The V National Pastoral Encounter Hispanic/Latino is a process of reflection and action of the church that will take place over four years starting in 2017, and by which the church invites all Hispanic/Latino Catholics in the U.S. to participate through their parish groups.

The project was created as a priority to help Hispanic/Latino Catholics reinforce their missionary activities as well to “discern the way in which the church responds to the presence of Hispanics/Latinos in the United States, and strengthen the way in which Hispanics/Latinos respond to the church.”

This initiative also will help in leadership development and in creating a more standard method for the new evangelization.

Hispanic/Latinos respond as church,” according to the website.
HELP WANTED

FINANCE MANAGER POSITION AVAILABLE
ST. BRENDAN CHURCH

St. Brendan Catholic Church (San Francisco, California) has an opening for a full-time Finance Manager. The Finance Manager will oversee and be responsible for the administration of the financial affairs of the church and school, including all bookkeeping functions, the preparation of financial reports and statements, year-end closing, and administration of payroll and benefits of all church and school employees.

An undergraduate degree in accounting or a related field is required. A successful candidate will be well-organized and have 3-5 years related experience, strong communication skills, the ability to collaborate with volunteers and other staff members, and possess a working knowledge of QuickBooks, Word, Excel, and other relevant computer-related programs. An ideal candidate will also share a passion for the mission of the Church and have prior experience in the financial management of a non-profit organization. This is a full-time, benefited position and will report directly to the Parish Manager. Salary is commensurate with experience and education. Please send cover letter and resume to Lisa Rosenlund at 29 Rockaway Avenue, San Francisco, CA 94127, or lisa@stbrendanparish.org.

St. Brendan Church and School does not unlawfully discriminate against any applicant for employment on the basis of age, sex, disability, race, color and national and/or ethnic origin.

ADMINISTRATIVE ASSISTANT/RECEPTIONIST POSITION AVAILABLE
ST. BRENDAN CHURCH

St. Brendan Catholic Church (San Francisco, California) has an opening for a part-time Administrative Assistant/Receptionist. The person in this position will perform a full-range of clerical and office reception functions, including greeting and referring visitors, word processing, data entry, routine accounting, mail processing, updating the parish database and sacramental records, and routine scheduling.

Previous office and word processing experience is required. A successful candidate will be well-organized and have strong communication skills, the ability to collaborate with volunteers and other staff members, a friendly and welcoming demeanor, and working knowledge of Word, Excel, and other relevant computer-related programs. An ideal candidate will also share a passion for the mission of the Church. This is a part-time position that will report directly to the Parish Manager. Wages are commensurate with experience and education. Some work on Sundays may be required. Please send cover letter and resume to Lisa Rosenlund at 29 Rockaway Avenue, San Francisco, CA 94127, or lisa@stbrendanparish.org.

St. Brendan Church and School does not unlawfully discriminate against any applicant for employment on the basis of age, sex, disability, race, color and national and/or ethnic origin.

BASKETBALL GAME

The Archdiocese of San Francisco presents the 2016 Clericus Classic Game featuring Priests of the Archdiocese vs. St. Patrick’s Seminarians

Bring family and friends to root for your favorite priest or seminarian!

Friday, October 21, 7:00 pm
Archbishop Riordan High School
175 Phelan Ave., San Francisco

Limited number of tickets available in select parishes or at SFArch.org/basketball

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END OF NOVENA
On Sept. 17, religious of the archdiocese held their second “Picnic in the Park” for homeless men and women. Gathering for a group photo were helpers who greeted guests, distributed food and clothing, and ate with guests. A couple model scarves and hats hand-crocheted especially for men and women who are homeless.

Religious of archdiocese hold 2nd annual ‘Picnic in the Park’ for homeless

On Sept. 17, religious of the archdiocese of San Francisco held their second “Picnic in the Park” for homeless men and women. However, there was a twist to this year’s event. The Golden Gate Park panhandle was unavailable, and thanks to the generosity of Father Moises Agudo, the picnic turned into lunch in the parish hall of St. Anthony of Padua Church. Before the event, men and women religious prepared sandwiches and provided beverages, chips, fresh fruit, new socks, T-shirts and sweatshirts, pet food, toiletries and gift cards. On the day of the event, chairs and tables with tablecloths were set up in the parish hall. Helpers served as greeters and distributed food, clothing and toiletries. Those who were able sat at tables to enjoy lunch with the guests and engage them in conversation.

Food that was not consumed was distributed in Golden Gate Park, at the 24th and Mission streets BART station and in the Tenderloin to men and women living on the streets. All in all, about 300 people (and some pets) who ordinarily would not be served enjoyed food, clothing and conversation. Helpers included women and men religious representing the Capuchin Franciscans, Daughters of Charity, Dominican Sisters of Mission San Jose, Dominican Sisters of the Philippines, Franciscan Missionaries of Our Lady of Peace, Sisters of the Good Shepherd, Sisters of the Holy Names of Jesus and Mary, Sisters of the Immaculate Conception, Sisters of Mercy, Sisters of the Presentation, Society of Helpers and Associates of the Sisters of St. Joseph of Carondelet.
SATURDAY, OCT. 8

ROARY RALLY: The Rosary Rally begins with Mass at 10 a.m. at St. Mary’s Cathedral, Gough Street at Geary Boulevard, San Francisco with Archbishop Salvatore J. Cordileone principal celebrant. A rosary procession from the cathedral to U.N. Plaza 11:15 a.m. accompanied by the National Pilgrim Virgin Statue from World Apostolate of Fatima where Our Lady of Fatima appeared in 1917. The rally begins at noon with the rosary and a keynote address from the archbishop commemorating the 100th anniversary of the Fatima apparitions to be celebrated in 2017. The day concludes with Benediction. Visit www.RosaryRallySF.com; call (415) 272-5837.

ARCHBISHOP

WEDNESDAY, OCT. 12

LUNCHEON: St. Vincent de Paul Soci- ety Marin Auxiliary fashion show and luncheon, Marin Country Club, Novato, doors open 11 a.m., no host bar, lunch at noon, $35; Gwen John- son, (415) 883-3055.

MINDFULNESS: Dominican Sisters of Mission San Jose Center for Education & Spirituality, 10:30 a.m.-noon, 43326 Mis- sion Circle, Fremont, includes spiritual focus and practice, registration http://bit.ly/CESMindfulness2; (510) 933-6300.

THURSDAY, OCT. 13

PRO-LIFE: San Mateo Pro Life meets second Thursday of the month except in December; 7:30 p.m.; St. Gregory’s Worner Center, 28th Ave. at Hacienda, San Mateo, new members welcome; Jessica, (650) 572-1468; themunns@yahoo.com.

FRIDAY, OCT. 14

TAIZE: Prayer around the cross, Domin- ican Sisters of Mission San Jose chapel, 8-9 p.m., 43326 Mission Circle, Fremont, Dominican Sister Marcia Krause (510) 592-5797.

SATURDAY, OCT. 15

THE OLIVE GROVE: Dominican Sisters of Mission San Jose Center for Education & Spirituality, a day for spiritual growth in the olive grove, adult spirituality, 9-9 a.m., $30 donation includes lunch; register by Oct. 5; bit- ly/2016OLiveTreeRetreat; (510) 933-6334.

VOCATION DAY: A vocation is a call to love and every baptized person has one! Don’t you feel you’ve finished your job to give your heart to Jesus exclusively or wondered what life is like as a clois- tered nun? If you’re a single, Catholic woman between the ages of 18-38, we invite you to spend a day of discern- ment with the Dominican Contempla- tive Nuns of Corpus Christi Monastery in Menlo Park. Catch a glimpse of the same hidden life of love that has been lived in the heart of the church and the Dominican Order since St. Dominic founded the first community of Dominican nuns in 1206. For more information or to reserve your spot, contact Dominican Sister Joseph Ma- rie, vocations@nunsmeilo.org, or visit http://nunsmeilo.org/discernment- days/. There is no cost to attend.

SECULAR FRANCISCANS: Learn about the Secular Franciscans at Our Lady of Angels Fraternity, Burlingame, 9-10 a.m., Our Lady of Angels Church, 1721 Hillside Drive, Burlingame, lower hall on Cortez Avenue. See how Secular Franciscans live joyfully in the world and celebrate God’s creation in the spirit of peace, humility, and compas- sion. Diane Creedon (650) 678-6448; diancreeedon@sbcglobal.net.

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Life Matters: The Death Penalty

Proposition 62 is an initiative that, if approved by the voters, would repeal the death penalty for persons found guilty of murder and would replace it with life imprisonment without the possibility of parole. The Bishops of California have agreed to support Proposition 62 and oppose Proposition 66 (which would speed up death penalty appeals).

Since the current death penalty was enacted in California in 1978, over 900 individuals have received a death sentence. As of October 2015, 15 have been executed, 102 have died prior to being executed, 747 are in state prison with death sentences, and the remainder have had their sentences reduced by the courts. Most of the offenders who are in prison with death sentences are at various stages of the direct appeal or habeas corpus review process.

Under existing state law, death penalty verdicts are automatically appealed to the California Supreme Court. In these “direct appeals,” the defendants’ attorneys argue that violations of state law or federal constitutional law took place during the trial, such as evidence improperly being included or excluded from the trial. If the California Supreme Court confirms the conviction and death sentence, the defendant can ask the U.S. Supreme Court to review the decision. In addition to direct appeals, death penalty cases ordinarily involve extensive legal challenges in both state and federal courts. These challenges involve factors of the case different from those considered in direct appeals (such as the claim that the defendant’s counsel was ineffective) and are commonly referred to as “habeas corpus” petitions. Finally, inmates who have received a sentence of death may also request that the Governor reduce their sentence. Currently, the proceedings that follow a death sentence can take a couple of decades to complete in California.

Proposition 62 would repeal the death penalty for persons found guilty of murder and would replace it with life imprisonment without the possibility of parole. Proposition 62 would apply retroactively to persons already sentenced to death. In addition, Proposition 62 would require that persons found guilty of murder and sentenced to life without the possibility of parole must work while in prison and increases to 60 percent the portion of wages earned that may be applied to any victim restitution orders or other orders against the inmate.

Fiscal Impact: According to the Legislative Analyst Office (LAO), Proposition 62 would reduce net state and local costs associated with murder trials, appellate litigation, and prisons by around $150 million annually within a few years. This reduction in costs could be higher or lower by tens of millions of dollars, depending on various factors including how the proposition is implemented and the rate of death sentences and executions that would take place in the future in the absence of the measure.

The Justice That Works Initiative (Prop 62) will:

- Save California $150 MILLION per year
- Require convicted killers to pay restitution to victims’ families
- Replace the failed death penalty system with life in prison without parole

California Bishops Announce Support for Prop 62 to End the Use of the Death Penalty

July 14, 2016

Sacramento, CA - During this Jubilee Year of Mercy, we, the Catholic Bishops of California support Proposition 62 which would end the use of the death penalty in California. Our commitment to halt the practice of capital punishment is rooted both in the Catholic faith and our pastoral experience.

All life is sacred – innocent or flawed – just as Jesus Christ taught us and demonstrated repeatedly throughout His ministry. This focus on the preciousness of human life is fundamental to Christianity and most eloquently expressed in the two great commandments: “You shall love the Lord your God with all your heart … love your neighbor as yourself.” (Mt 22:37-39) Jesus makes clear that to love God we must love our neighbor. Each of us holds an inherent worth derived from being created in God’s own image. Each of us has a duty to love this divine image imprinted on every person. "Whoever does not love a brother whom he has seen cannot love God whom he has not seen.” (1 Jn. 4:20)

Our support to end the use of the death penalty is also rooted in our unshakeable resolve to accompany and support all victims of crime. They suffer the very painful consequences of criminal acts. With the violent loss of a loved one, a sword has pierced their heart. Their enduring anguish is not addressed by the state-sanctioned perpetuation of the culture of death. As we pray with them and mourn with them we must also stress that the current use of the death penalty does not promote healing. It only brings more violence to a world that has too much violence already. We will continue to promote responsibility, rehabilitation and restoration for everyone impacted by the criminal justice system. Only through their healing will the entire community be healed.

The Bishops of the United States have long opposed the use of capital punishment. In the past, it was sometimes morally justified in order to protect society, but those times have passed. Proposition 62 provides voters with the opportunity to end this practice in California, just as 19 other states have already done.

In November – the concluding month of the Year of Mercy – Californians have the opportunity to embrace both justice and mercy (cf. Ps. 85.11) in their voting. We strongly urge all voters to prayerfully consider support for Proposition 62 and opposition to Proposition 66.

If you would like to volunteer in the campaign to abolish the Death Penalty, please contact Julio Escobar at 415 614-5572
OUR MISSION
As life expectancy lengthens, communities need to embrace both opportunities and challenges to help aging adults maintain their dignity, independence and sense of usefulness. Peninsula Volunteers, Inc. (PVI) provides innovative services and housing to support aging adults in the mid-Peninsula and Silicon Valley.

EMBRACE AGING
PVI provides high quality and nurturing programs so seniors are engaged, cared for and respected as vital community members. Focusing on an active mind and body, experienced in a social environment, allows aging adults to embrace the symptoms of aging with health and a sense of self-worth and self-sufficiency; improving their quality of life.

OUR IMPACT
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Delivers over 1500 hot, nutritious meals each week to homebound older adults in South San Mateo County who are unable to shop and cook for themselves; many are frail, recovering from hospitalization, or are disabled. More than half of our clients have incomes below federal poverty levels.

LITTLE HOUSE, THE ROSLYN G. MORRIS ACTIVITY CENTER
Provides a breadth of services centered on health, wellness and social interaction to over 3,500 people annually. There are fitness classes to accommodate all levels, a variety of arts and education programs and the Little House Café serving nutritious, affordable meals. Little House also offers information, referrals and services to address the range of needs facing aging adults.

ROSENER HOUSE, ADULT DAY SERVICES CENTER
Serves adults with Alzheimer’s, dementia, or other chronic age-related conditions. Rosener House provides therapeutic art sessions, health services, music, speech, occupational and physical therapy - delivered in a caring and emotionally supportive environment; helping seniors avoid premature institutional placement. Rosener House provides service to over 150 participants, and provides respite for 400+ family caregivers annually.

SENIOR HOUSING
Peninsula Volunteers was the first volunteer organization in the United States to build affordable senior housing. Our two apartment buildings house low and moderate income seniors, and account for over 82% of the affordable housing for seniors in Menlo Park.

ENRICH YOUR LIFE BY ENRICHING THEIRS
VOLUNTEERS ARE THE HEART OF OUR ORGANIZATION. Founded in 1947 by a group of forward-thinking volunteers, PVI depends on volunteers for all of our programs, enhancing the quality of our services provided by an outstanding professional staff to mid-Peninsula and Silicon Valley clients. PVI has many ways for you, your family, and your colleagues to get involved!

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