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# CATHOLIC + SAN FRANCISCO

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(PHOTO BY NICHOLAS WOLFRAM SMITH/CATHOLIC SAN FRANCISCO)

## Heart to hearts

Several hundred people gathered at a eucharistic Holy Hour at St. Pius Church in Redwood City Feb. 28 to venerate the incorruptible heart of St. John Vianney. The Knights of Columbus are sponsoring the relic on a six-month U.S. tour. See story on Page 5.

## Pope: Answering God's call demands courage to take a risk

CAROL GLATZ  
CATHOLIC NEWS SERVICE

VATICAN CITY – Answering the Lord's call demands the courage to take a risk, but it is an invitation to become part of an important mission, Pope Francis said.

God "wants us to discover that each of us is called – in a variety of ways – to something grand, and that our lives should not grow entangled in the nets of an ennui that dulls the heart," the pope said.

"Every vocation is a summons not to stand on the shore, nets in hand, but to follow Jesus on the path he has marked out for us, for our own happiness and for the good of those around us," he said in his message for the 2019 World Day of Prayer for Vocations. The Vatican released the pope's message March 9.

The day, which was to be celebrated May 12, was dedicated to the theme: "The courage to take a risk for God's promise."

SEE **POPE**, PAGE 26

## Crisis calls for 'prophetic' laity: St. Anselm group

CHRISTINA GRAY AND RICK DELVECCHIO  
CATHOLIC SAN FRANCISCO

Laity must become "prophetic" voices, say St. Anselm parishioners who are frustrated that Pope Francis' recent summit on clergy sex abuse and church leadership failures fell short and are determined that non-ordained Catholics play a key role in the future church in the archdiocese.

"I don't know that many understand our baptismal vows, that we are prophets," said one woman who attended a March 4 meeting hosted by the Spiritual Life Committee at the Marin County church. "That is part of what our call as laity is, to say this is our church. Our responsibility is to go out and hold up the values of the Catholic Church. We are the church and we forget that."

Overwhelmingly, members of the group of 30 felt the Feb. 21-24 summit did not provide the "concrete and effective measures" Pope Francis said Catholics as the "people of God" would expect from the his-

**'I just think we have to speak out whether our words are heard or not. We should try to make a statement that embraces all of the opinions of our parish and says in a fair way, this is where we want our church to go.'**

MIKE MAROVICH, St. Anselm parishioner



toric gathering of bishops from the world's episcopal conferences.

An unnamed woman said the crisis continues to leave her "mortified" and without words for friends

outside the faith who wonder "what the heck is going on here?"

The St. Anselm committee, which first met on the topic of clergy sex abuse last August after the Pennsylvania grand jury report, intends to develop a "parish statement," perhaps in concert with other Marin County parishes.

"We have to pray about it and then take a stand," said parishioner Joan Mann Thomas, who suggested a poll to determine how much support the initiative would have in the wider parish. The poll would assess attitudes on laity involvement in leadership, causes of the abuse and credibility crisis and such far-reaching issues as priestly celibacy and the question of ordaining women.

St. Anselm pastor Father Jose Shaji opened the meeting with a prayer and responded to a parishioner who wondered why anyone would object to change in the church.

SEE **ST. ANSELM**, PAGE 12



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## NEED TO KNOW

**FATHER REBURIANO NAMED ST. GREGORY**

**PASTOR:** Father Mark Reburiano has been appointed pastor of St. Gregory Parish, San Mateo effective July 1, the archdiocese announced Feb. 25. Father Reburiano has served as pastor of St. Isabella Parish, San Rafael since 2011. Father Paul Arnoult has served as pastor of St. Gregory since 2011.

**CATHEDRAL FISH FRY:** Lenten Fish Fry at St. Mary's Cathedral Friday, March 29, 5-8 p.m., Event Center Halls A, B and C St. Mary's Cathedral, Gough Street at Geary Boulevard, San Francisco. All are welcome to enjoy fried fish and seafood, traditional side dishes, beverages, and dessert. Tickets \$15 (\$10 age 15 and under). Advance tickets highly recommended, and can be purchased on the new parish website, SMCSF.org on the Donate page, look for the words Lenten Fish Fry. If not sold out in advance, tickets will be available at the door. Jolie Velazquez (415) 567-2020, ext. 228, JVelazquez@smcsf.org.

**VOCATION DINNERS:** Priesthood Discernment Monthly Dinner Meetings continue April 4, May 2, and June 6, 6:15-8:30 p.m., Church of the Epiphany, 826 Vienna St., San Francisco. The program each time is eucharistic adoration in the church, followed by dinner and discussion in the rectory. For information or to RSVP, Father Cameron Faller (415) 333-7630, ext. 16, faller.cameron@sfarch.org. Meetings with similar format continue April 1, May 6, and June 3, 6:15-8:30 p.m. St. Pius Church, 1100 Woodside Road, Redwood City. For information or to RSVP, Father Tom Martin, martin.thomas@sfarch.org.

**'EVENING WITH C.S. LEWIS':** British actor David Payne in what has been called "an enthralling one-man show." The run is co-sponsored by the C. S. Lewis Society of California. April 25, 26, 27, 8 p.m.; April 27, 4 p.m.; April 28, 2 p.m., 6 p.m. Marines' Memorial Theatre, 609 Sutter St., San Francisco. C.S. Lewis Society members' tickets are just \$39.50 with Code NARNIA, marinesmemorialtheatre.com.

## ARCHBISHOP CORDILEONE'S SCHEDULE

**MARCH 15:** Hibernian Newman Club St. Patrick's lunch

**MARCH 16:** 150th anniversary Mass, Christian Brothers service in California, 11 a.m., cathedral

**MARCH 17:** Mass and Blessing of the Bells, St. Patrick, San Francisco, noon

**MARCH 20:** Youth group talk, St. Francis Church, Bakersfield

**MARCH 21:** Mass, prayer breakfast and keynote, St. Francis Church, Bakersfield

**MARCH 22:** Clericus Classic basketball game, Sacred Heart Cathedral Prep gym, 6:30 p.m.

**MARCH 23:** Mass, 40 Days for Life, St. Anthony of Padua, 10 a.m., rosary procession to Planned Parenthood

## Renewing trust in God

Archbishop Salvatore J. Cordileone shared this Lenten exhortation in the days leading up to Ash Wednesday, March 6.

**N**ow, at this "acceptable time," Lent begins. We are called again to stop the ordinary routine, evaluate the areas where we have strayed from the ideals of Christian life, and



**ARCHBISHOP  
SALVATORE J.  
CORDILEONE**

make a deliberate turning back to God. In these days we only have to turn on the news to see vivid evidence of just how far our culture is from Christian ideals: The passing of horrific laws that permit the killing of full-term infants; family separation resulting from oppressive social and economic forces, affecting especially vulnerable immigrant families; an epidemic of homelessness; revelations of abuse of power even within the hierarchy of the Church; the list goes on and on.

make a deliberate turning back to God. In these days we only have to turn on the news to see vivid evidence of just how far our culture is from Christian ideals: The passing of horrific laws that permit the killing of full-term infants; family separation resulting from oppressive social and economic forces, affecting especially vulnerable immigrant families; an epidemic of homelessness; revelations of abuse of power even

Be merciful, O Lord, for we have sinned. And our Lord is merciful. Things do change when we are willing to trust God, which means to obey Him and let God do things God's way. Our turning, or conversion, to God is a great act of trust, the ultimate sign of our repentance and belief, of our change of attitude and change of life, of our trust that God does care for us and guides our lives, and of our conviction that God wants us to share the eternal life of His risen Son and the fullness of His kingdom. It is trust that God will, in His own way and own time, bring order out of the chaos of our lives and of our world. And so it means never giving up on God, who never gives up on us. I encourage you to not let these 40 days slip by.

Be intentional in increasing your prayer, fasting, and almsgiving. Attend parish Lenten events. Receive the sacrament of reconciliation – all of our churches are open on Tuesday nights in Lent from 6-8 p.m. for this. I pray for fruitfulness of your efforts, resulting in increased joy when we arrive at Easter. May you have a blessed Lent.

Lenten information and resources are available at [sfarch.org/lent](http://sfarch.org/lent).

## Finn Barr students parade for peace

**TOM BURKE**  
CATHOLIC SAN FRANCISCO

Students of San Francisco's St. Finn Barr School took a message of social justice through their Sunnyside neighborhood in their annual Peace Parade Jan. 31.

"The parade was instituted eight years ago," Lele Mortonson, principal, told Catholic San Francisco. In preparation for the event the more than 300 kindergartners through eighth graders select an organization to study and showcase during the parade with the SPCA and the San Francisco Food Bank among this year's choices.

Mortonson called the Archbishop Riordan High School Marching Band, a regular parade guest, a "great soundtrack for the festivities" and a great assist in coming "together in celebration of the good news that Catholic schools bring to our local and broader community."

Officers from the SFPD Ingleside Station escorted students and parents throughout the parade route. San Francisco firefighters followed the parade in a fire engine.

Mortonson is grateful for the warm greetings from drivers, pedestrians, residents, and local businesses as the parade passes by. "When I see people smiling, cheering, and



(COURTESY PHOTO)

St. Finn Barr School students paraded for peace Jan. 31 in San Francisco's Sunnyside neighborhood, with 300 K-8 marchers participating in the parish school's eighth annual celebration of faith and community.

waving at the children, I am reminded that the sights and sounds created by our parade can really brighten people's day, and generate that strong sense of community that we know and love in Catholic schools but that also benefits the neighborhoods in which we learn," she said.

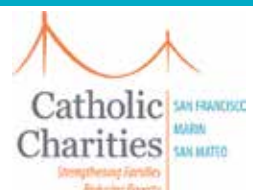


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# Bishop invites college students to have Lenten ‘conversations’ with God

CHRISTINA GRAY  
CATHOLIC SAN FRANCISCO

The more than 200 students and staff of San Francisco State University attending Ash Wednesday Mass March 6 were encouraged to find time between term papers and tests for prayerful conversations with God where they can express their fears and ask for help and healing during the 40 days of Lent.

Prayer can be “having a beer with God,” retired Auxiliary Bishop William J. Justice said in his homily at the Mass. The youthful crowd roared with laughter when the bishop added that “the nice thing is, God is not going to drink the beer so you can have the whole thing.”

The Mass was hosted by the campus Newman Club, which supports the faith and spiritual growth of the estimated 4,500 Catholics in the student body of 30,000.

Bishop Justice said that a Lenten journey defined by prayer, charity and fasting can reshape our hearts and draw us closer to God. “Is there something in our personality or in the way we treat people that needs to change?” he asked. We can be healed of our flaws and fears because, “God loves us to the core.”

Bishop Justice acknowledged that busy college students might believe it is too hard to find ways to help someone else but said college campuses overflow with opportunities to serve.

“You can save the penguins in Argentina,” he said, or help kids from immigrant families study, or work for civil rights.

Lenten fasting, he said, is not simply about “giving up candy or something like that,” but should be thought of as taking “care of ourselves so we can be our best person we can be.” That can mean getting more sleep, exercising more and “not drinking as much as some college students do.”

Aira Villareal, president of the campus Newman Club, said the organization has helped her stay connected to her Catholic roots in a university atmosphere that can be indifferent to people of faith.

“Not everyone around me is Catholic and that is new to me,” said Villareal, who was born in the Philippines and moved to Los Angeles at age 8. She



(PHOTOS BY DEBRA GREENBLAT/CATHOLIC SAN FRANCISCO)

San Francisco State University students gathered for Ash Wednesday Mass on campus March 6. Retired Auxiliary Bishop William J. Justice celebrated Mass, encouraging students in his homily to find their own ways to get closer to God through Lenten prayer, fasting and charity. The event was sponsored by the campus Newman Club, with students helping distribute ashes.

noticed soon after starting college that she wasn’t going to Mass as often.

“The good thing about having a Catholic community is that we are able to express our concerns and our worries so we are not holding it in or internalizing things that can turn a person away from the church,” she said.

Damian Sousa-Johnson of Turlock, also a mem-

ber of the Newman Club, graduates in June and hopes to head back to the Central Valley to become a teacher. He said he “wouldn’t be the person he is today” if it were not for his Catholic practice.

“Being Catholic is the best thing in the world,” he said. Without it, “I know I would be doing whatever the heck I wanted, not caring for anybody else but myself.”

SCRIPTURE SEARCH®

Gospel for March 17, 2019

Luke 9:28b-36

Following is a word search based on the Gospel reading for the Second Sunday of Lent, Cycle C: the vision on the Mount of Transfiguration. The words can be found in all directions in the puzzle.

LUKE  
DAZZLING  
TWO MEN  
APPEARED  
JERUSALEM  
MAKE  
ENTERED

EIGHT  
WHITE  
MOSES  
IN GLORY  
PETER  
THREE  
LISTEN

MOUNTAIN  
BEHOLD  
ELIJAH  
ACCOMPLISH  
LET US  
A CLOUD  
ALONE

WHAT TO SAY?

A J L K D E R E T N E A  
C E E I G H T L I W I N  
C R K L N E K A M H L A  
O U S U P G T K A I Y N  
M S E D L N L J O T E D  
P A S U U I I O E E B E  
L L O O R L S U R E C R  
I E M E E Z J T H Y H A  
S M T E D Z M O E D O E  
H E R U D A L N F N A P  
P H Y F S D U O L C A P  
T W O M E N Z E N O L A

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Reflections on the 4th Anniversary of *Laudato Si’*

12 March, Tuesday 7:00 PM

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Christina Astorga, Ph.D.  
Professor of Theology  
Portland University

2 April, Tuesday 7:00 PM

“How to Carry the Cross in an Anesthetized World”

Archbishop John Wester, D.D.  
Archbishop of Santa Fe

19 March, Tuesday 7:00 PM

“Just Water: Pope Francis, Science, and Fresh Water Ethics”

Christiana Zenner, Ph.D.  
Associate Professor of Theology, Science, and Ethics  
Fordham University

9 April, Tuesday 7:00 PM

“*Laudato Si’*: Why We May Resist, How We Might Resist our Resistance”

Barbara Green, O.P., Ph.D.  
Professor of Biblical Studies  
Dominican School of Philosophy and Theology

26 March, Tuesday 7:00 PM

“Integral Ecology: Care for the Earth and for the Poor”

Alexandre Martins, MI, Ph.D.  
Assistant Professor of Theological Ethics  
Marquette University

16 April, Tuesday 7:00 PM

“Classical Music and Quiet Reflection in Holy Week”

Michael McCarty, *grand piano*  
Peter Chase, *violin*

The evenings begin with a Lenten Soup Supper at 6:15 PM in the Parish Hall, followed by the Lenten Lecture.

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All are invited. For further information and Soup Supper reservations please call: 415-456-4815



# 'Looking after priests who have looked after us'

TOM BURKE  
CATHOLIC SAN FRANCISCO



Rachel Alvelais

It's said that priests never really retire and thanks to the work of care managers for retired priests it can be said they never leave our sight. Rachel Alvelais, manager of Serra Clergy House in San Mateo for the last four years, joined the "care team" in 2017. We spoke via email.

Two care managers assist the 70 retired priests in the archdiocese. Alice Lynch who "works north of the Golden Gate," and Rachel who said she works "south, generally." Rachel said the job is "mostly working behind the scenes, being available when needed."

In an average year, an elderly person can typically have two medical incidents requiring a visit to at least urgent care, Rachel said. "So most of what we do is try to prevent those - encouraging healthy living, up-to-date medical checkups, etc. If asked, we accompany a priest to doctor's appointments, providing an extra set of ears, asking questions. When something does happen, we meet with the medical team and patient, again providing extra ears, but also to ensure continuity of care to move forward to the healthiest outcome possible. Another label for this activist side of the job is 'patient advocate,' a role many people provide for their family members."

The team is available to all priests should the need arise. "My primary, pro-active, responsibility is with the retired priests, but I'm available to help when a crisis strikes one of the



**HAPPY BIRTHDAY:** Ron Ricossa, pictured here with his wife Anstell, now married 66 years, celebrated his 90th birthday Jan. 27 at the San Francisco Athletic Club. The couple, parishioners of St Vincent de Paul, San Francisco, are the retired owners of San Francisco's Albert Daini Furniture Store. They have two children, six grandchildren and four great grandchildren who were all there to celebrate, daughter Melinda Ricossa told me in a note to this column.



**HELPING HANDS:** Catholic Charities of the Archdiocese of San Francisco celebrated the first anniversary of its Bayview Access Point program Feb. 26. Retired Bishop William Justice assisted in an interfaith service that opened the festivities. Mayor London Breed was among those attending. "Since the opening of Bayview Access Point, we've served 450 families at the office with another 42 through Mission Access Point," Catholic Charities told me. "Additionally, we've assisted 958 families on the street through our outreach." The access points programs focus on homelessness prevention and breaking the cycle of poverty for families. Staff help families access essential, effective services that help them maintain or locate housing. Staff also do city-wide mobile outreach across San Francisco to work with vulnerable homeless individuals and families. Pictured are San Francisco Police Department Captain Valerie Matthews, Jilma Meneses, Catholic Charities CEO, and actor, Danny Glover who in his remarks "talked about growing up in the Bayview," Catholic Charities said.

active clergy as well. When something happens, usually it's the vicar of clergy who calls me in and I help as needed, again to ensure continuity of care and full recuperation."

Members of religious orders also may be helped. "Religious orders do take care of their own, but their resources tend to be located at centralized locations which may be out of the area and unreachable at the time of an emergency," Rachel said. "So I check in with those in our area and I'm available as a local resource when needed."

I asked Rachel about the general health and happiness of our priests. "I think everyone should answer that for themselves, by checking in with their priest, maybe taking him to coffee. And not just at Christmas!" she said.

Rachel said: "I like people, and I like helping. It's doing something real, something that helps others, and uses everything I've learned from life, as a professional, a parent, a student."

What can laypeople do for priests? "Beyond the common respect and consideration we should give to everyone, show your appreciation for them as priests: Receive the sacraments. Pray with them as well as for them."

**CATHEDRAL FISH FRY:** If like me you are trying to not let Lent get away from you, there's no better help for keeping the 40 days in view than an old fashioned fish fry. St. Mary's Cathedral has all hands in on the popular Lenten Friday chow-down: March 29, 5-8 p.m., Event Center Halls A, B and C St. Mary's Cathedral, Gough Street at Geary Boulevard, San Francisco. Menu includes fried fish and seafood, traditional side dishes, beverages and dessert. Tickets \$15 (\$10 age 15 and under). Tickets can be purchased on the new parish website, SMCSF.org, Donate page, Lenten Fish Fry. If not sold out in advance, tickets will be available at the door. Jolie Velazquez (415) 567-2020, ext. 228, JVelazquez@smcsf.org.

**STREET** <sup>ST</sup>

Email items and electronic pictures - hi-res jpegs - to

burket@sfarch.org or mail to Street, One Peter Yorke Way, San Francisco 94109. Include a follow-up phone number. Street is toll-free. Reach me at (415) 614-5634; email burket@sfarch.org.



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# Catholics pray at relic for faith, healing

NICHOLAS WOLFRAM SMITH  
CATHOLIC SAN FRANCISCO

Catholic churches are filled with saints, from the men and women seen in the windows of a church to the relics set into every altar. Adding just one more can bring a crowd, as Catholics in the archdiocese recently turned out to venerate the incorrupt heart of St. John Vianney.

From Feb. 28 to March 3, St. Pius, St. Augustine, Our Lady of Loretto and St. Mary's Cathedral parishes offered the opportunity to venerate the relic of the famed French saint. At each parish, Catholics came to see not just a relic but also a reminder of their faith. People knelt in prayer, touched their fingers to the reliquary protecting the heart, and pressed prayer cards and rosaries against the glass cover.

"He's a priest who truly loved God. He's giving us hope," Ditas Tannehill, visiting St. Pius Church, told Catholic San Francisco.

A parish priest in the 19th century, St. John Vianney became famous during his life for his spiritual direction, and his dedication to helping the faith of his parish. Toward the end of his life, thousands of pilgrims came each year to his rural church, and he would spend at least 11 hours a day hearing confessions. After St. John Vianney's body was exhumed during the canonization process, church officials declared his body incorrupt, a miracle indicating the body has not decayed normally after death. Even before his canonization in 1925, his heart was displayed separately in a reliquary.

The relic, on loan from the Shrine of



(PHOTO BY NICHOLAS WOLFRAM SMITH/CATHOLIC SAN FRANCISCO)

**St. John Vianney's incorruptible heart visited St. Mary's Cathedral March 3 on a national tour of the saint's relic. Vianney, the patron saint of priests, was famous for his dedication to serving the people of God, hearing confessions at least 11 hours a day.**

St. John Vianney in Ars, France, has been touring the United States since November, sponsored by the Knights of Columbus. The shrine and the Knights of Columbus had discussed a relic tour before the church's sexual abuse scandals broke the summer of 2018. Supreme Knight Carl Anderson said that after the scandals broke, the Knights welcomed "as providential this opportunity to invoke the intercession of the patron of parish priests, whose holiness and integrity is a singular model for clergy."

For Jose Arreola and his family, coming to St. Pius Church to pray in front of St. John Vianney was a simple decision. "We came because we're Catholic, and we believe," he said.

For Arreola and his wife, venerating the relic as a family also helps nurture

their children's faith. The two started going to church regularly 10 years ago because they wanted to raise their children in faith. "They believe more and more, the way they view their lives," he said.

Muriel Nodado came from Vallejo to view the relic at St. Mary's Cathedral. Nodado said rather than having "a huge devotion to St. John Vianney," she made the trip because of how unusual the relic is.

"I was curious to see the miracle of an incorruptible heart," she said.

Nodado, a teacher, said she asked the saint that her students could love confession more and also prayed "to restore faith in the priesthood, for victims and for the church. I can imagine the anger toward priests right now, myself included."

## ARCHDIOCESAN LENTEN GUIDELINES

The Archdiocese of San Francisco provided the following guidance on Lenten regulations for archdiocesan institutions.

**ABSTINENCE:** Everyone 14 years of age and older is bound to abstain from meat on Ash Wednesday, the Fridays of Lent and Good Friday.

**FAST:** Everyone 18 years of age and older but under the age of 60 is also bound to fast on Ash Wednesday and Good Friday. On these two days, the law of fast allows only one full meal a day, but does not prohibit taking some food during the day, so long as this does not constitute another full meal. Drinking liquids during the day is permitted. When health or ability to work would be seriously affected, the law does not oblige. In doubt concerning fast or abstinence, a priest assigned to pastoral ministry or confessor should be consulted. In the spirit of penance, the faithful should not lightly excuse themselves from this obligation.

**RECONCILIATION:** In addition, Archbishop Salvatore J. Cordileone with the Presbyteral Council has announced "The Light is on for You" campaign. The Lenten effort makes the sacrament of reconciliation available at all parishes of the archdiocese on all Tuesdays of Lent from 6-8 p.m. In his letter to pastors, Archbishop Cordileone said: "We hope this archdiocesan-wide effort will be a sign to our people of our shared belief in the power of this sacrament as well as a witness of our desire to be readily available to them."

Parish listings are available from the archdiocesan website [sfarchdiocese.org](http://sfarchdiocese.org) as well as the directory of the archdiocese at [catholic-sf.org](http://catholic-sf.org).

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(PHOTOS BY DEBRA GREENBLAT/CATHOLIC SAN FRANCISCO)

Representatives hold Books of the Elect for parishes in the Archdiocese of San Francisco on altar steps at St. Mary's Cathedral during the Rite of Election March 10. Candidates and catechumens from more than 50 parishes participated in the Lenten rite marking a step toward full communion in the church.

# Rite of Election celebrates commitment to faith

NICHOLAS WOLFRAM SMITH  
CATHOLIC SAN FRANCISCO

The first Sunday of Lent was a time of celebration at St. Mary's Cathedral as more than 1,000 worshippers gathered to witness men, women and children from across the archdiocese affirm their intention to join the Catholic Church.

The annual Rite of Election and Call to Continuing Conversion, held every year on the first Sunday of Lent, has catechumens and candidates alongside their godparents and sponsors publicly state their intention to receive the sacraments of initiation and be received into full communion with the church.

About 350 candidates and catechumens attended the rite March 10, representing 52 parishes in the archdiocese. After a series of questions on the readiness of catechumens and candidates to enter the church, Archbishop Salvatore J. Cordileone asked all present to include them in their "prayers and affections" as the church moves toward Easter.

In his homily, the archbishop said the ancient church had to make sure people joining it had the "courage and spiritual stamina to undergo persecution." The archbishop said the rite's revival after Vatican II was "a timely decision for where church finds herself now in the world," with renewed persecution of Christians globally.

Even for those who do not face violence, he said, social pressure can "make us want to be ashamed to be Catholic."

"Do we have the spiritual stamina to withstand the pressure and hold firm, and not only to stand firm but to be an agent of evangelization for Jesus Christ?" he asked.

Malissa Cowart, a candidate at Our Lady of Mount Carmel in Redwood City, said she is preparing to receive confirmation at the Easter Vigil. Cowart said she had spent years away from the church, before "it just clicked that it's time to come home."

"It's an emotional, very powerful homecoming for me," Cowart said.

Cowart said one of her favorite parts of her preparation through the Rite of Christian Initiation of Adults has been finding a community of people like her returning to the church.

"I thought I wasn't worthy to come back but there are others just like me," she said.

Growing up in Italy, Vincenzo Semeraro had a Catholic education and went to Mass, but his parents were atheists and said he could choose to be baptized when he was 18. Going to college put that decision on hold for years.

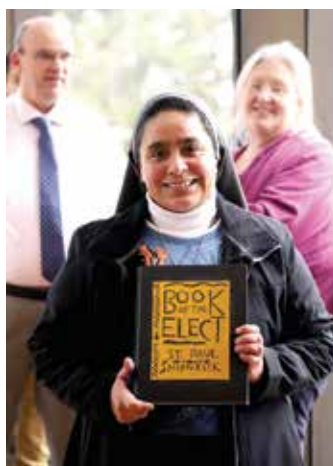
"Now, I think it's time," he said, standing in a corner of the cathedral after the rite with his godmother, Louise Samaniego.

Samaniego said it was a privilege to be the godmother of her longtime friend. "I'm just so happy for him that he's receiving the opportunity to have a relationship with Jesus. The most beautiful thing is to have a connection to God," she said.

Many of the RCIA team members helping lead candidates and catechumens to the church went through the process themselves. Jose Yan, who helps with the RCIA program at Church of the Epiphany, came into the church in 2014.



Parish representatives with Books of the Elect from their respective parishes process during the rite.



Above left, a future church member signs the Book of the Elect for Most Holy Redeemer Parish in San Francisco. Above right, social Service Sister Celeste Arbuckle, second from right, director of the Office of Faith Formation for the archdiocese, is pictured in the assembly at the Rite of Election. Her office helps prepare RCIA candidates and catechumens. Left, Franciscan Sister Eva Cambreros with the Book of the Elect from St. Paul of the Shipwreck Parish in San Francisco.



Being a part of the RCIA program "is a continuing learning experience," he said, because of new candidates and personal changes. Yan said having a wife and two children has led him to reflect differently on his relationship to Jesus, compared to when he entered five years ago. "It is brand new all the time," he said.

Laura Bertone, archdiocesan worship director, said her favorite part of the liturgy is when all candidates and catechumens are invited to stand up.

"So far they've been in a small group, and then they see they're not the only ones, there are people of all ages, colors – there's a sense of 'wow, this is what I'm joining,'" she said. "They see they're not just part of a parish, they're part of the whole church."



# Packed hearing held on Delaware Senate bills to restrict abortion

JOSEPH P. OWENS  
CATHOLIC NEWS SERVICE

DOVER, Del. – An overflow crowd crammed into a hearing room in Dover before a Delaware Senate committee chairwoman decided to move the group of several hundred into the main Senate chamber to hear testimony on two bills seeking to limit abortion in the state.

The Senate's Sunset Committee heard testimony from nearly two dozen abortion opponents and advocates for legal abortion after the relocated hearing got under way March 6. They were discussing two bills – The Pain-Capable Unborn Child Protection Act and the Woman's Ultrasound Right to Know Act – that were introduced in January by Republican Sen. Bryant Richardson.

A vote on whether to move the bills to the full Senate is expected within the week, said Democratic Sen. Elizabeth Lockman, the committee chairwoman.

The first proposed law would limit abortion in the state at 20 weeks because at that point, according to testimony, a fetus can feel pain, including that caused by the two most common forms of abortion. The second would compel a doctor to offer a patient the opportunity to see ultrasound images and hear fetal heart tones before terminating a pregnancy.

"The process they're being subjected to – such as dismemberment – would inflict pain on any person," said Dr. Sheila Page, a Texas physician certified in neuromusculoskeletal medicine. "The idea that the function of the nervous system would develop later is false. We know that a human being can feel pain at that point."



(CNS PHOTO/JOE OWENS, THE DIALOG)

Delaware Republican Sen. Bryant Richardson discusses two bills – The Pain-Capable Unborn Child Protection Act and the Woman's Ultrasound Right to Know Act – in a hearing room March 6, 2019. He introduced the bills, which both restrict abortion, in the state Senate in January.

"The evidence is there – we either recognize it or not," Page said. "Science cannot tell us whether it is right or wrong to kill someone."

Wilmington Bishop W. Francis Malooly in February urged nearly 200,000 Delaware Catholics in the Diocese of Wilmington to show support for the bills introduced in both chambers of the state Legislature.

"We have to do whatever we can to encourage a culture of life in Delaware and these bills would do that by limiting abortion and making parents more aware of the life that is present in the mother's womb," the bishop said. "All incremental steps to ending abortion are worthwhile."

Richardson, a Seaford resident in his second term, urged the five-member committee to move the pair of bills to the full chamber.

"Future generations will look back on this era and say 'How could we allow abortion?'" he said. "I think this is a horror that needs to end. A law that deprives someone of life is an unjust law."

Advocates of a right to abortion spoke out against the proposed laws.

"We have the right to privacy," said Linda Barnett, of the American Association of University Women. "We see it as an emergency medical procedure. There is no firm conclusion as to whether a fetus experiences pain."

Abortion opponent Barbara Logan testified that late-term abortions have to stop.

"Some babies are surviving when they're born at 21-22 weeks," she said.

Resident William Corley made a personal appeal to Senate members.

"Please ask God to guide your decision and support these bills," he said.

Melanie Ross Levin, director of the state Office of Women's Advancement and Advocacy, said she was also representing Gov. John Carney in asking the panel to reject the bills. She said they would "pose an unconstitutional ban on women's rights."

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# Remembering one's death revived as Lenten practice

JENNIFER BRINKER  
CATHOLIC NEWS SERVICE

ST. LOUIS – We have one life. What are we doing with it? Are we remembering our death?

To some it sounds strange, but that's what a Daughter of St. Paul is doing through her revival of an ancient practice called memento mori – or remembering one's own inevitable death.

Sister Theresa Aletheia Noble's new book, "Remember Your Death: Memento Mori," was released by the Daughters of St. Paul in January. Now in its second printing, the Lenten devotional was designed to help others meditate on the moments of their lives and ultimately remember our Christian hope in the Resurrection – made possible through Christ's victory over sin and death. A companion journal was published last year.

The project came to fruition through doing what the Daughters of St. Paul do best – evangelizing through media. Sister Theresa Aletheia shared her personal reflections on memento mori in a series of tweets after she placed a small skull on her desk as a reminder of her death. What she found was that those tweets – more than 550 over the period of about a year – also struck a nerve with her followers, which now amount to more than 27,000. Her Twitter and Instagram handle is @pursuedbytruth.

Even before she entered the community, Sister Theresa Aletheia learned that the Daughters' founder, Blessed James Alberione, kept a skull on his desk as a reminder of his death. "At the time, I thought that's really metal and cool and I'm going to do that at some point, but I didn't really understand why he did that," she said in a phone interview from her convent in Boston. She tucked away the idea in the back of her mind during religious formation, vowing to follow up on it.

In the fall of 2017, another sister in the community gave Sister Theresa Aletheia a small ceramic skull to place on her desk. To keep her promise to reflect on death, she decided to share some reflections on Twitter using the hashtag #mementomori.

"As I was doing it, I was feeling this monumental shift in my spiritual life," she told the St. Louis Review, newspaper of the Archdiocese of St. Louis.

Others were finding the same, too, as evidenced



(CNS ILLUSTRATION/LISA JOHNSTON, ST. LOUIS REVIEW)

**This is a photo illustration depicting memento mori, a reminder of one's death. The Lenten devotional was designed by Sister Theresa Aletheia Noble to help others meditate on the moments of their lives and ultimately remember Christians hope in the Resurrection – made possible through Christ's victory over sin and death.**

through messages she received. One man wrote to her about how he was suffering from insomnia and feeling overworked at his job. He read one of her tweets that included a passage from Scripture. The man told her it inspired him to go back to church. The first day he walked into church, he heard the priest citing the same Scripture passage that Sister Theresa Aletheia referenced.

"I thought, God is doing something in my life and he's doing something through other people's lives, too, so I'm going to continue to do this," she said.

The devotional, which guides the reader through Lent, includes daily Scripture passages, Lenten meditations, memento mori-themed examinations, intercessory prayers, and prompts for journaling and prayer.

The ancient practice of remembering death "can bring joy, focus and fruitfulness to anyone's life," she wrote. "However, for the Christian, it is a practice

that extends beyond the reality of earthly life and bodily death. In the power of Jesus Christ, the Christian practice of memento mori reaches past the horizon of this life and into the eternal happiness of heaven."

The feedback she's received from the devotional as well as her posts on social media have come from a variety of ages and backgrounds, she said. But she's definitely noticed an appeal to a younger audience.

Although memento mori was popularized in medieval times, it dates back to early Christianity, as evidenced through Scripture. One of Sister Theresa Aletheia's favorite passages is from the Book of Sirach, which states: "In whatever you do, remember your last days, and you will never sin" (Sirach 7:36). In the New Testament, Jesus reminded the disciples to pick up their crosses daily and to remember their death as they follow him: "If anyone wishes to come after me, he must deny himself and take up his cross daily and follow me." (Luke 9:23).

In that passage, "he was foreseeing how he was going to transform death. That is an exhortation from Jesus to remember death," she said. "The difference for the Christian is not only remembering our own personal death – there is an end to this life – but Jesus has transformed our death."

Lent is an obvious time to reflect on death, which is why she decided to create a devotional, rather than write a book.

She realizes that skulls can be uncomfortable for some people, a feeling she thinks stems from a secular culture that has distorted the image over time, reducing it to a negative image associated with things contrary to Christianity. Through the practice of memento mori she hopes the symbol can be reclaimed as a Christian one.

"Bones have a different meaning in light of the resurrection," she recently tweeted.

"Some people are shocked and find it disturbing and weird," Sister Theresa Aletheia said. "But the people who did it didn't think of it that way. Our view of death has de-Christianized over time. I think it's strange if we can't look at a skull and see resurrection in it. When people say they are shocked ... that means the meditation on death would be helpful for that."



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# Notre Dame president: Crisis 'demands prayer' with action

CATHOLIC NEWS SERVICE

SOUTH BEND, Ind. – Holy Cross Father John I. Jenkins, president of the University of Notre Dame, said he has heard from many in the campus community that the “deeply disturbing” stories of clergy sexual abuse have “disheartened and challenged their faith.”

He noted the reports over the last several months of clergy who were “unfaithful to their vows and who used the trust afforded by their position to sexually exploit those in their charge.” In addition, Father Jenkins said, are bishops “who failed in their responsibilities to bring offenders to justice and protect the most vulnerable,” and, “most wrenching,” are the stories of victims “whose lives were so damaged by abuse.”

“This time has been a real dark night of the soul for many of us,” he said in a March 4 open letter to the campus. “The great mystic and spiritual writer St. John of the Cross, who coined the phrase ‘dark night of the soul’ for the spiritual desolation we sometimes feel, emphasized, as all great spiritual

masters do, that such dark nights are sent to purify and deepen our faith, hope and love.”

“Our response, then, demands prayer and reflection, but we must also act,” Father Jenkins said, laying out the steps Notre Dame, as a Catholic university, will take “to assist in a response to the current crisis.”

The actions come out of the work of two task forces he established:

– The Campus Engagement Task Force, which was charged with facilitating dialogue and listening to the observations and recommendations of the campus community. The group administered a campus survey and hosted listening sessions to collect the thoughts and perspectives of students, faculty and staff. The group also provided its own recommendations to Father Jenkins.

– The Research and Scholarship Task Force, which considered how Notre Dame might respond and assist the church by using its research and scholarship.

Father Jenkins said their work has resulted in a variety of immediate steps for 2019-2020 as well as ongoing efforts.

An immediate step is to initiate “prominent, public events to educate and stimulate discussion,” he said.

“The task forces strongly encouraged that we use Notre Dame’s power to convene experts and foster discussion of the issues facing the church.”

So the abuse crisis will be the subject of the 2019-2020 Notre Dame Forum, he said. His office also will host two campus-wide events: one in the fall of 2019 that will offer perspectives on where the church is now, “identifying steps that have been taken and problems that must be addressed.”

A second event expected to be held later in the academic year, Father Jenkins said, would offer perspectives on where the church should go from here, focusing not only on the abuse crisis but also broader questions “the current crisis raises” such as “structures of accountability in the church, clericalism, the role of women, creating and sustaining ethical cultures, and the continued accompaniment of survivors.”

Father Jenkins said his office also will offer presidential research grants, providing up to \$1 million in the next three years to fund research projects that address issues emerging from the crisis.

The ongoing efforts as outlined by the task forces will include encouraging and sharing relevant research and scholarship, Father Jenkins said.

The de Nicola Center for Ethics and Culture hopes to study how canon law can be revised to address more effectively sexual abuse by clergy, he added.

Notre Dame also plans to train graduates for effective leadership in the church “during and beyond the crisis,” he said.

## Pittsburgh bishop details action plan in ‘The Church Healing’ pastoral

CATHOLIC NEWS SERVICE

PITTSBURGH – Pittsburgh Bishop David A. Zubik has released a five-point action plan in his pastoral letter, “The Church Healing,” responding to what he heard from Catholics and non-Catholics in the diocese during listening sessions.

The sessions have been held since the August 2018 release of the Pennsylvania grand jury report on alleged child sexual abuse by Catholic clergy and other church workers in six dioceses in the state.

The bishop’s letter goes beyond issues directly related to sexual abuse, addressing accountability and transparency in church governance, spiritual and human formation for clergy and seminarians,

and promising additional channels for parishioners to bring their concerns to the bishop.

Some steps continue and strengthen long-standing practices, while others are new initiatives, Bishop Zubik wrote in the pastoral, issued in early March.

“Victims/survivors and their loved ones have been instrumental in helping me to define these steps. Victims/survivors will continue to shape our diocesan response to assist those who have been abused, to strengthen our efforts to prevent future abuse by any representative of the church, and to restore whatever is broken in the body of Christ.”

Long-standing diocesan programs will be streamlined and strengthened with new initiatives, with the bishop establishing the Secretariat for the Protection of Children, Youth and Vulnerable Adults.

Bishop Zubik also will expand the role of the Independent Review Board, which was created in 1989 and is composed of individuals from disciplines pertinent to assessing allegations of child sexual abuse.

A Church Healing Commission, consisting of up to 12 laypeople who are Catholic and non-Catholic, including abuse survivors, with representation from all six counties in the Diocese of Pittsburgh, will assist the bishop in monitoring the plan.

The final step is “continued listening to seek truth and reconciliation.”

Bishop Zubik said he will continue to meet individually with victims/survivors and also will hold eight annual public listening sessions on various matters of concern to Catholics.

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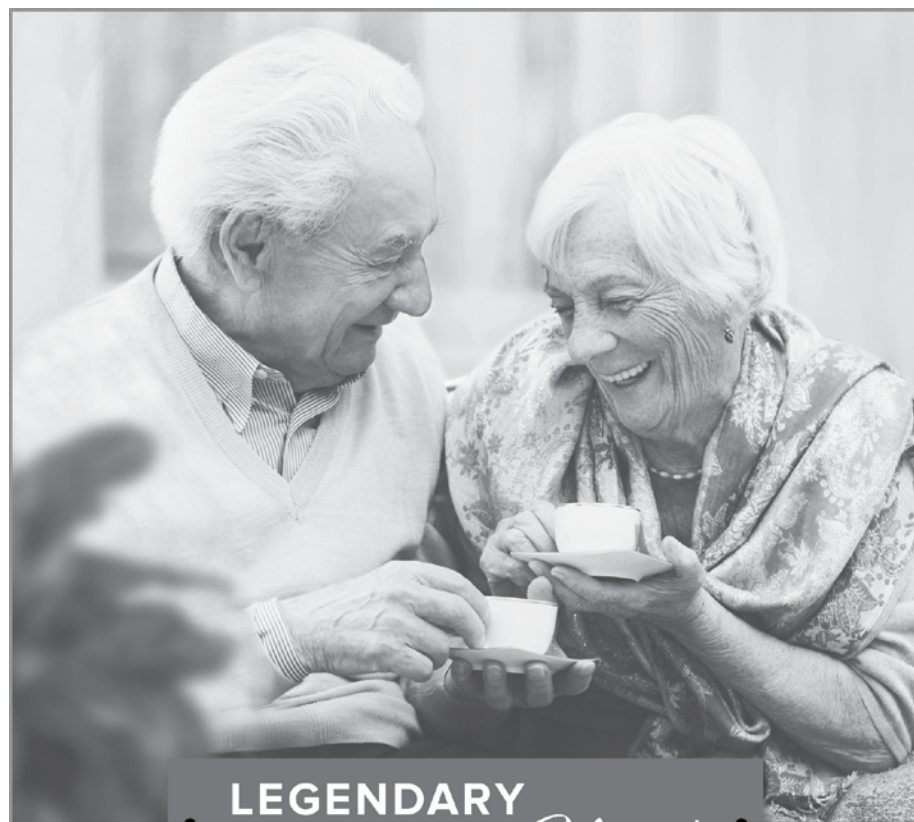
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# Pope names bishops for Memphis, Fresno and auxiliary for Los Angeles

CATHOLIC NEWS SERVICE

WASHINGTON – Just over four months after Pope Francis forced Bishop Martin D. Holley to step down as bishop of Memphis, Tennessee, he named Bishop David P. Talley of Alexandria, Louisiana, to lead the diocese.

**Bishop Joseph V. Brennan**

Bishop Talley's appointment was announced March 5 in Washington by Archbishop Christophe Pierre, apostolic nuncio to the United States.

The archbishop also announced Pope Francis' decisions to accept the resignation of 75-year-old Bishop Armando X. Ochoa of Fresno, and name Los Angeles Auxiliary Bishop Joseph V. Brennan to succeed him. In addition, Pope Francis named Philippines-born Msgr. Alejandro D. Aclan to be an auxiliary bishop in the Archdiocese of Los Angeles.

Fresno designate Bishop Brennan, who turns 65 March 20, has been a Los Angeles auxiliary since 2015. He will be installed as Fresno's sixth bishop May 2.

A native Angeleno, Bishop Brennan is the son of a San Fernando Valley grocer and the ninth of 10 children. He speaks fluent Spanish, and has a twin brother living in the diocese he will lead, according to Angelus, the news outlet of the Los Angeles archdiocese.

The Fresno diocese is a 35,000-square-mile territory with about 1.2 million Catholics. It is situated in the heart of California's agriculture-rich San Joaquin Valley, known as America's "salad bowl" and the "food basket for the world," Angelus noted.

The new auxiliary for the Los Angeles archdiocese, Bishop-designate Aclan, will become the second Filipino-American priest to be named bishop in the U.S. The first was Bishop Oscar Solis, an auxiliary bishop in Los Angeles from 2004 until 2017, who is now head of the Diocese of Salt Lake City.



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# ST. ANSELM: Parishioner group says crisis calls for 'prophetic' laity

FROM PAGE 1

"It can turn into a fight between the so-called conservatives and traditionalists and those who could be called liberal," Father Shaji said.

Frank Parnell stood up at the meeting to say he is concerned about "protectionist behavior" by clergy guarding each other's secrets. He brought a copy of the recently published book, "In the Closet of the Vatican: Power, Homosexuality, Hypocrisy," by French journalist Frederic Martel.

The sex abuse scandal has been like a "Pandora's box" on systemic issues facing the church, said Maureen Dear, chair of the Spiritual Life Committee.

"It will come down to how far you want to see the church change," she said.

Mann Thomas handed out a copy of Pope Francis' Dec. 17, 2013, homily calling for conversion from "a spirit of clericalism to a spirit of prophecy." The pope said the Pharisees of Jesus' time "did not understand the prophecies" and had "only authority" instead of the ability to read the signs of the times.

"Do we have a structure that is so bound by the law that it no longer relates to us at all?" Mann Thomas asked. "I think we are getting pretty close."

The distinct but mutually supportive roles of bishops, priests, deacons and laity are detailed in the "Dogmatic Constitution on the Church" ("Lumen Gentium") issued by Pope Paul VI in 1964.

Bishops, in communion with the pope, are solely responsible for teaching and governance, serving the faithful by "the example of the good shepherd." The faithful are called to obedience but "are in their own way made sharers in the priestly, prophetic, and kingly functions of Christ," living the Gospel in their secular roles.

The conciliar document says the



(PHOTO BY CHRISTINA GRAY/CATHOLIC SAN FRANCISCO)

**St. Anselm parishioner Frank Parnell speaks at a March 4 meeting of the parish Spiritual Life Committee on the laity's rights and responsibilities for church renewal. He brought a copy of the recently published book, "In the Closet of the Vatican: Power, Homosexuality, Hypocrisy" by French journalist Frederic Martel, saying it highlights the "protectionist behavior" of clergy in guarding each other's secrets.**

church is strengthened by "familiar dialogue between the laity and their spiritual leaders" on their respective duties to fulfill the mission of the church.

Canon law spells out the obligations and rights of the faithful, stresses cooperation, unity and holiness and states that "all the faithful are free to make known to the pastors of the church their needs, especially spiritual ones, and their desires." The faithful have "the right and even at times the duty" to share their opinions with pastors and with each other.

The February summit on the protection of minors in the church discussed steps that could be taken within this framework to improve transparency and accountability.

German Cardinal Reinhard Marx

cited "Lumen Gentium" in a talk titled "Transparency as a Community of Believers." He said administration has a crucial part to play in fulfilling the church's mission but commented that it "should take place in such a way that people feel accepted in administrative procedures, that they feel appreciated, that they can trust the system, that they feel secure and fairly treated, that they are listened to and their legitimate criticism is accepted."

"This would go a long way toward achieving what it really means to bring people together, and ultimately also to bring mankind closer to God – and that is, so to speak, the theological mission of church administration," Cardinal Marx said.

In another talk at the summit, Linda Ghisoni, undersecretary for the laity of the Vatican Dicastery for the Laity, Family and Life, warned against "extreme and unproductive slogans."

All levels of the church, non-ordained no less than ordained, are subject to error, she said, adding that a healthy model of collaboration would

be diocesan or regional councils that support bishops and superiors with competent "verification and discernment" without judging or usurping their power. Each episcopal conference should have such an independent commission, not excluding religious and clerics, to promote a uniform level of responsibility in the dioceses, she said.

St. Anselm's Mann Thomas said she fears the oversight measures proposed during the summit do not go far enough.

"The problem is, when you start creating more hierarchical committees you're going to get the same thing," she said. "It just self-generates."

But a committee where ordained and non-ordained work together would benefit from "having someone to disagree with. You are going to learn more from that person than almost anyone else."

Group members said that as baptized Catholics they feel obligated to take a stand, even though they know they may be ignored or opposed.

"I just think we have to speak out whether our words are heard or not," said parishioner Mike Marovich. "We should try to make a statement that embraces all of the opinions of our parish and says in a fair way, this is where we want our church to go."

"I don't know how that is going to be accepted and I don't really care," he said. "We need to make a statement. And we say this is the kind of church we want."

Marovich, who said he had 16 years of Catholic education, paraphrased a "very wise" priest friend who told him that "what the hierarchy doesn't understand is that there is a seismic shift going on in the laity of the church from an experience of religious authority coming from top down that I have known all my life to the authority of your own spiritual experience."

Marovich said members of the priesthood and hierarchy must function as "servant-leaders."

"They aren't leading us, they are breaking our hearts," he said. "We need to tell them, this is how we need you to serve us."

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#### FOUR CRS STAFFERS, HUMANITARIAN WORKERS ABOARD ETHIOPIAN JET THAT CRASHED

WASHINGTON – Four Catholic Relief Service staff members on their way to a training session in Nairobi, Kenya, were among the passengers aboard an Ethiopian Airlines flight that crashed moments after takeoff in the east African nation.

The accident March 10 claimed the lives of 157 people on board, many of them from humanitarian agencies.

Others on the jetliner included a Georgetown University law school student who was serving as a campus minister and 19 staff members of U.N. agencies. Two Kenyan religious, Mariannhill Father George Kageche Mukua and an unidentified nun, were also among those killed in the crash.

Pope Francis offered prayers for the passengers from 35 countries in a telegram March 11.

In a statement March 11, Catholic Relief Services shared the news of the tragedy involving its staffers, all Ethiopian nationals.

The dead include Getnet Alemayehu, Mulusew Alemu, Sintayehu Aymeku and Sara Chalachew. They worked in various administrative positions for CRS.

#### GUATEMALANS HIT BY THREE YEARS OF DROUGHT AMONG THOSE CRS RICE BOWL HELPS

HOUSTON – These past three years of drought in Central America have destroyed crops of corn and beans, leaving families starving and causing Guatemala to declare a true state of emergency, said Catholic Relief Services officials.

These families are among the “poorest of the poor” who are helped by U.S. parishes participating in CRS’ Lenten Rice Bowl campaign, said Monica Rodriguez, project manager of CRS’ SEGAMIL, a program in Guatemala that trains women how to earn funds and provide nutritious food for their children. SEGAMIL is the Spanish acronym for Food Security Focused on the First Thousand Days.

The annual campaign run by CRS, the U.S. bishops’ overseas relief and development agency, raises awareness and funds to combat hunger and poverty. Schoolchildren, parishioners and families are encouraged to put savings from their Lenten fasting into a cardboard “rice bowl.”

Rodriguez recently visited several Houston parishes and schools. She thanked them for past participation and encouraged them to start a new Lenten project through the Rice Bowl campaign whether individually, classes or churchwide.

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(CNS PHOTO/GREGORY A. SHERITZ)

## Feast of St. Patrick

St. Patrick, patron of Ireland, is depicted in a stained-glass window at St. John of God Church in Central Islip, N.Y. In most U.S. dioceses, the feast of St. Patrick is celebrated as an optional memorial on the saint's traditional feast day, March 17. The observance, however, is typically moved to the preceding Saturday when March 17 falls on a Sunday, as it does in 2019. San Francisco's 168th St. Patrick's Day Parade, billed as the largest celebration of Irish history and culture on the West Coast, will be held March 16.

“This project really makes a difference. We are partners in change,” said Rodriguez, accompanied on her visits by CRS colleague Anna Huth and Hilda Ochoa, director of the Mission Office of the

Archdiocese of Galveston-Houston.

She emphasized that 75 percent of all funds goes directly to cutting the cycle of poverty while each diocese retains the remaining 25 percent for its own food pantry and other programs to help the poor.

#### ARCHBISHOP LORI RESTRICTS MINISTRY OF FORMER HEAD OF WEST VIRGINIA DIOCESE

BALTIMORE – Archbishop William E. Lori of Baltimore announced March 11 that a preliminary investigation into allegations of sexual harassment of adults and financial improprieties by Bishop Michael J. Bransfield, formerly of the Diocese of Wheeling-Charleston, West Virginia, has been completed and will be forwarded to the Vatican for final judgment.

At the same time, the archbishop announced restrictions on the bishop's ministry. The Vatican announced Bishop Bransfield's retirement from the diocese Sept. 13, and Pope Francis appointed Archbishop Lori as apostolic administrator, with a mandate to investigate the allegations against the bishop. A news release from the Archdiocese of Baltimore March 11 noted that the preliminary investigation took place over five months.

Archbishop Lori conducted the investigation with the assistance of a team of five lay experts. The investigative team examined multiple allegations of sexual harassment of adults and financial improprieties, according to the news release. It involved interviews with more than 40 individuals, including Bishop Bransfield.

“Pending the assessment of the findings of the Holy See, as apostolic administrator of the Diocese of Wheeling-Charleston, I have directed that Bishop Bransfield is not authorized to exercise any priestly or episcopal ministry either within the Diocese of Wheeling-Charleston or within the Archdiocese of Baltimore,” Archbishop Lori said.

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# Lenten prayer, reflection could be just what struggling church needs

CAROL ZIMMERMANN  
CATHOLIC NEWS SERVICE

WASHINGTON – By its very nature, Lent has an overall aspect of penitence to it, but that shouldn't override the whole season, said Paulist Father Larry Rice, director of the University Catholic Center at the University of Texas at Austin.

His recommendation for this year's Lent is "to do what the church has always asked us to do: prayer, fasting and almsgiving" and that concentrating on those things will bring people closer to God and one another.

"I think it's important to make some distinctions that might rescue Lent for people this year," he said, noting that it's not "supposed to be about sorrow, sadness or anger, which people are justifiably feeling," in the current church climate. "That is not what Lent is about," he said, stressing that it should be a personal preparation for Easter.

The 40 days, especially this year, also shouldn't be an effort of "muscular Christianity" or "pulling ourselves up by our bootstraps" to do Lenten practices, he said. Instead, it offers a time for Catholics to say: "Wow, we have completely hit bottom and we have to depend on God's grace to build us up again."

Father Rice said a lot of bishops have called for a year of reparation for the abuses committed by people representing the church, an action that has caused some misunderstanding among Catholics who say: "Why do I have to do it? I didn't do anything wrong?"

And they are right, he said, noting that penance is what people do to show sorrow for what they've done, while "reparation is what you do to show sorrow for what someone else has done which opens the community to God's healing grace."

This Lent, "we don't put reparation on hold, we just get to do both" – personal penance and reparation, he said.

Sister Teresa Maya, a Sister of Charity of the Incarnate Word based in San Antonio, said she has been moved by the expressions of reparation by priests in her archdiocese taking "collective responsibility" for abuse and any cover-up in the church.

The sister, former president of the Leadership Conference of Women Religious, an umbrella group of 1,500 leaders of U.S. women's religious communities, said it is important for the church to begin with reparation, but it can't end with that.



(CNS PHOTO/BOB ROLLER)

**A woman prays during Ash Wednesday Mass in the chapel at the Franciscan Monastery of the Holy Land in Washington Feb. 14, 2018. After all the U.S. Catholic Church has been through with the abuse crisis, Lent this year could be an important time for healing, some church leaders say.**

"To live in the spirit of Lent there has to be path away from personal and systemic sin" that led to this crisis, something she said she hasn't seen yet.

Sister Maya said the sacrament of reconciliation, which is talked about a lot in Lent, centers on listening and the church still needs to make it a priority to listen to abuse survivors, but Catholics also need to listen to one another.

For the past eight months or more, this abuse crisis has been "piling up on all of us," she told CNS, noting that many Catholics are still shellshocked by it and the question that remains is: "How do we move forward?"

That's where Lent once again comes into play,

**Sister Teresa Maya, a Sister of Charity of the Incarnate Word based in San Antonio, likened the church now to the time when the apostles were in the upper room wondering what to do next. 'We have to trust our faith in the resurrection, in the grace that God will provide. Hold the loss and the grief and hold one another in it.'**

because she said it provides a time for people to examine where they are personally but also can raise the question "Where are we?" as the Catholic Church in the United States.

And no matter where you fit in the church, as a leader, family member or parishioner, she said the question of what's next feels different; it's not the same as it was when the church went through the sexual abuse crisis nearly 20 years ago.

She likened the church now to the time when the apostles were in the upper room wondering what to do next.

"We have to trust our faith in the resurrection, in the grace that God will provide," she said. "Hold the loss and the grief and hold one another in it."

This is a "critical moment" to return to the core of what Catholics believe, she said.

Father DeAngelo similarly stressed the need for Catholics to keep going and to support one another.

"We need people to return to the church. We need their criticism; we need to hear their frustrations, their stories" not just survivors of abuse but all who "are unfortunately part of the collateral damage of this scandal, people who are just overwhelmed by these revelations."

"This moment – Ash Wednesday I think specifically this year – can be even more of a reminder that in spite of everything, the church, called by Christ, is the greatest hope for our humanity."

Although the church has human failings, he said, it also has a divine call for everyone in it to "go forth" – after facing criticism the church deserves – and never lose sight of its main mission: "to bring life to the world through Jesus Christ."

## Renew introduces small-group series to deal with clergy abuse crisis

MARK PATTISON  
CATHOLIC NEWS SERVICE

WASHINGTON – Renew International, which has been offering small-group parish renewal series since the 1970s, has put together a six-week series for parishioners on dealing with the current clergy sexual abuse crisis.

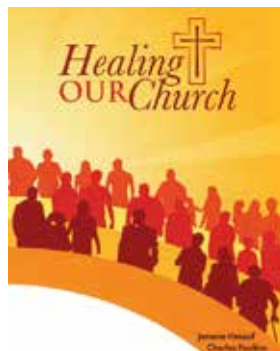
Titled "Healing Our Church," it offers reflections, Scripture passages, questions to participants to ponder and statements from abuse victims.

"We brought in a lot more with the victims' voices," said Jennifer Bober, Renew's manager of marketing and communications, who was in on all of the development meetings for the new series. "That was something we felt was missing from the earlier resource. Just the directness of the approach, the forthrightness of the approach in this, is different. It's a different time, and people's response is very different."

The Diocese of Allentown, Pennsylvania, will employ "Healing Our Church" during Lent in a big way, with nearly 70 parishes – about 83 percent of all parishes in the diocese – offering the Renew series.

Allentown had used Renew twice before, including its 2003 series dealing with clergy sex abuse, "Healing the Body of Christ."

"We're trying to do the best we can to meet the needs of victims of abuse, physical victims of



(CNS)

**Renew International, which has been offering small-group parish renewal series since the 1980s, has put together a six-week series for parishioners on dealing with the current clergy sexual abuse crisis. Titled "Healing Our Church," it offers reflections, Scripture passages, questions to participants to ponder and statements from abuse victims.**

abuse," said Bishop Alfred A. Schlert of Allentown in a Feb. 27 telephone interview with Catholic News Service, but "the people in the pew are hurting, too."

"Healing the Body of Christ" drew 12,000 participants when Allentown offered it 16 years ago, Bishop Schlert noted. "I don't know what we'll get this time. The success is not so much in the concrete number but who came, who felt comfortable to come, and who felt healing in some way," measurements he acknowledged tend to manifest themselves in the long term.

"All of us are active in church ministry in some form or another," Renew's Bober told CNS, and when the latest revelations broke last summer regarding bishops' roles in the crisis, a common

reaction Renew staffers got was, "How can you stay Catholics?"

"We looked around us and we said, 'We need to do something.' We know that people are upset, we know people are hurting," Bober added. "As news broke, we were reading more victims' stories and we were seeing the power in them, and knowing that, it really made us understand the depth of the hurt that is going on. We wanted to empathize with the victims and for them to do that, we had to include their stories."

Bober said, "We had ('Healing Our Church') small groups running in the office, as things were being written" to test the strength of the material being developed. "We had people within the office, some friends of people who work here from their parishes." One of them, G. Madsen, a member of Our Lady of Peace Parish in New Providence, New Jersey, wrote in an endorsement for the back cover of "Healing Our Church," saying that "this six-week program is a positive first step in healing the wounds suffered by faithful Catholics."

Renew had considered introducing it in the fall, Bober said, but were dissuaded by Bishop Schlert, who wanted it sooner – and his words were used in the book's foreword: "My people need healing now."

"I never saw myself as cutting-edge on anything," Bishop Schlert told CNS. "But my pastors embraced it and said, 'We'd like to give this a try.' That's where the rubber hits the road, in the local parishes."



# Sisters at summit hope standard is set for more women at Vatican meetings

JOSHUA J. MCELWEE  
GLOBAL SISTERS REPORT

ROME – The Catholic sisters who took part in Pope Francis' summit on clergy sexual abuse say they hope the presence of a dozen women at the gathering sets a standard for a growing presence of women at Vatican meetings of bishops.

"We would like to think that this is how things will be in the future," Maltese Sister Carmen Sammut, one of the women invited to attend the Feb. 21-24 summit on child protection, said at a Feb. 25 briefing. While three women religious participated in the 2018 Synod of Bishops, 10 attended the summit.

"We hope that this is an example of what will happen in the future, that we will have more say, more places in synods and other big meetings at the Vatican," Sammut said.

Sammut, who heads both the Missionary Sisters of Our Lady of Africa and the Rome-based umbrella group International Union of Superiors General, spoke at the briefing alongside five other sisters who took part at the summit: Irish Blessed Virgin Mary Sister Pat Murray, Nigerian Holy Child Jesus Sister Veronica Openibo, German Holy Spirit Sister Maria Hornamann, Mexican Mary Reparatrix Sister Aurora Torres, and Indian Jesus and Mary Sister Monica Joseph.

Murray, UISG's executive director, said the group represents about 1,900 religious congregations around the world that consist of more than 600,000 women.

"We had an important role to play [at the summit], representing the women religious of the world and also taking on the responsibility that we have for running so many institutions, projects and programs," Murray said.

"We saw also ourselves speaking on behalf of women in general," she said. "We didn't just see ourselves speaking for the women religious of the world, but also for women in general."

Openibo, who in a speech to the summit Feb. 23 addressed what she called a culture of "mediocrity, hypocrisy and complacency" that led to the abuse scandals, said she hopes in the future, more laywomen "might also



(CNS PHOTO/JOSHUA J. MCELWEE, GLOBAL SISTERS REPORT)

**Women religious from around the world are seen at a Rome briefing following their participation in the Vatican summit on protection of minors. Pictured at the Feb. 25 event are Maltese Sister Carmen Sammut, head of the International Union of Superiors General; German Holy Spirit Sister Maria Hornamann; Sister Veronica Openibo, congregational leader of the Society of the Holy Child Jesus; and Indian Sister Monica Joseph, superior general of the Congregation of Religious of Jesus and Mary.**

be added so that the church's voice, including women, would be there."

"I hope our brothers have listened, have seen the difference, and they will make the changes," she said.

The 10 sisters who took part in the Vatican summit are all members of UISG's executive board. Two laywomen also participated: Gabriella Gambino and Linda Ghisoni, both undersecretaries for the Vatican's Dicastery for Laity, Family and Life.

The primary participants of the 190-person meeting were the presidents of the world's Catholic bishops' conferences, the heads of the Eastern-rite Catholic Churches, and the cardinals and bishops leading Vatican offices.

Sammut, who has led UISG since 2013, noted in the briefing that in addition to inviting more women religious to the summit than the 2018 synod, the organizers also allowed the

union to choose who would represent them.

At the synod, she said, the union was given three slots and "conditions of how to fill them up." The three women religious who took part did so as participants and not full members, meaning they could not vote on the gathering's final document.

"We see that there's a development in the right way, so we do hope that one day, we will get there, that we can be equal members with the men religious ... who have voting rights," Sammut said. "We don't know when this will happen, but we really think that it will happen."

Hornamann said one bishop who was part of her small discussion group at the summit told her, "I thought you had voting rights. I didn't know that you have no voting rights in synods."

"We still have a long way to go," she added.

According to "Episcopalis Communio," the new constitution governing the synod that Francis signed in September, the organization that represents men religious around the world has the right to elect members to synods, but UISG does not.

The document states, however, that "according to the theme and circumstances, others who are not honored with episcopal duties can be called to the synod assembly with a role to be determined by the Roman pontiff."

Asked about Francis' unscripted Feb. 22 comments during the summit, in which he referred to the "feminine genius" and the church being a woman, Openibo mentioned the pope's Argentine-Italian background.

"You have to also acknowledge that he's taking steps," she said. "Maybe the words he uses are different from what some of us would like to hear, but let's hope with him, changes are taking place."

"I want to applaud the changes, and I say, 'Bravo,'" she said.

Openibo also shared a joke someone made in her small language group after she gave her own address to the summit.

"I was told I was now the third cardinal in the group," she said.

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## Local sisters react to role of women at Vatican abuse summit

CHRISTINA GRAY  
CATHOLIC SAN FRANCISCO

### Power is 'the whole issue'

Salesian Sister Mary Greenman, a former instructor at the Graduate Theological Union in Berkeley, said that while she felt "positively guarded" about the fact that the voice of women religious was heard, she still feels the pope's summit on child protection missed the point.

"I don't think we are even close to a real compassionate, Christ-like response to this problem," said Sister Mary, who is now an educator in the Watsonville area.

Sister Mary said she feels that what is lost in the talk about "zero-tolerance" and corrective action is "a true sense of justice and compassion for

the victims" of clergy sex abuse. The focus, she said, is still on the priests and bishops instead of on the people they hurt.

"I do believe that the whole issue is an issue of power," she said. "As long as we maintain a sense of power over others instead of for others we will never truly reach a solution in a Christ-like way."

### The Spirit moves

Social Service Sister Celeste Arbuckle, director of faith formation for the Archdiocese of San Francisco, called the summit the "most significant experience of the Holy Spirit working in the church" since the reforms of the Second Vatican Council.

She said the issue of the sexual abuse of sisters, especially novices,

is real and "just as bad as children because it's an innocence that is now completely gone."

"When something breaks our heart God is able to tumble in," a Jewish saying in fact, brings her hope, said Sister Celeste. "This has hurt the church so badly."

### Speaking 'words of truth'

Sister Carla Kovack, a member of the leadership council of the Dominican Sisters of San Rafael, called the summit, "a beginning." She hopes the presence and power of women will grow at future synods, including their ability to vote.

"I think that women religious are in a significant position to speak words of truth that come from deep love for our church shaped by our ongoing, direct connection to its lay members,"

she said. "Now we look forward to seeing what the bishops will be doing in response to what was heard at the summit."

### Both male and female voices are important

"I believe women speak to the 'heart of the matter,' said Good Shepherd Sister Jean Marie Fernandez, referencing Pope Francis' comments at the summit about "feminine genius." Women have different perspectives than men and "both voices" are important.

"We are equals in the eyes of God and we can mutually work together and learn from each other," said Sister Jean, who works as a case manager at a St. Vincent de Paul outreach center in San Francisco. "Through this process we can witness for something new to emerge."



# Church renewal needs shared clergy-lay leadership, say experts

NICHOLAS WOLFRAM SMITH  
CATHOLIC SAN FRANCISCO

Changing canon law to allow lay people “authentic and honest participation” could encourage renewal in a wounded church, an expert in church law said in a talk to a Catholic student group at UC Berkeley’s law school.

Jennifer Haselberger has a Ph.D. in philosophy and a licentiate in canon law and served as a chancellor at the Archdiocese of St. Paul and Minneapolis before resigning in protest in 2013 over concerns about how the archdiocese handled clergy abuse cases. At the Feb. 25 Robbins Collection lecture on canon law at UC Berkeley’s Boalt Hall, Haselberger, one of many commentators across the ideological spectrum to emerge in a growing public debate over the roots of the clergy abuse crisis, discussed institutional factors and how the church can respond.

In her lecture, Haselberger said canon law restricts the power to exercise church governance to those who have received sacred orders. But she argued that the practice of the church makes that a “legal fiction.”

In single-judge annulment decisions, for example, the judge must be a cleric. Haselberger said small dioceses often lack a full-time priest for this work and instead use a lay person to author annulment decisions. By adding a priest’s digital signature, their work becomes valid in the eyes of the law.

Haselberger said a similar process can happen in parish finance, where the pastor has sole control but can often delegate all significant decisions to an administrator.

“There’s a fiction, that there’s a link between the power of orders and the power of governance. It’s time to eliminate that,” she said. “The lay people doing this work have a right to have their contributions acknowledged and to be compensated for them.”

In an interview with Catholic San Francisco, Haselberger said one change that could work at the parish level is removing the priest as the legal



(PHOTO BY NICHOLAS WOLFRAM SMITH/CATHOLIC SAN FRANCISCO)

**Jennifer Haselberger speaks at UC Berkeley’s Boalt Hall Feb. 25. Haselberger, a former chancellor for the Archdiocese of St. Paul and Minneapolis, was invited by the law school’s Catholic student organization to discuss responses to the sex abuse crisis.**

financial representative of the parish, and upgrading finance councils from their consultative status to give them real power over spending.

“This is how parishes and dioceses currently operate — we just pretend that this does not occur,” she said.

Beyond specific legal requirements that are often fulfilled in a merely technical sense, Haselberger said in the interview the laity are too disadvantaged under canon law to have much real impact.

“Right now, lay people can only cooperate in church governance,” she said. “They can’t exercise power on their own, and their decisions — such as they are — are always subject to review and approval. This prevents lay people from effectively having any true impact when matters are contentious. We see this with diocesan review boards. A review board may advise the bishop not to assign a

particular priest, but he can disregard their advice without consequence.”

Until laity no longer serve at the will of the bishop, lay participation is not a solution for church accountability, said Haselberger.

Haselberger’s lecture was co-sponsored by Berkeley’s Robbins Collection, which is dedicated to religious law scholarship, and a student group, Catholics at Berkeley Law. Its co-chair, Matt Junker, told Catholic San Francisco the students were given the opportunity to organize a lecture on canon law, and decided to focus on the sexual abuse crisis and possible responses to it. Haselberger’s “in-depth experience working for several dioceses in the U.S. and internationally and her courage in exposing moral corruption within the church made her the perfect candidate to give the lecture,” he said.

Junker, who helped found Catholics at Berkeley Law to bring “an intelligent Catholic perspective” to campus, said he also appreciated how Haselberger’s work bridged scholarship and activism.

Junker said Haselberger’s discussion of the church’s difficulty in addressing clergy abuse, along with the lack of a detailed plan from the Vatican summit on child protection, left people feeling “overwhelmed.” He praised the directness of Haselberger’s proposed reforms.

“Conversations around the crisis often turn into debates about celibacy, women’s ordination and other major theological questions, which are interesting and important, but as Dr. Haselberger suggested, there are much simpler reforms that would make a tremendous difference while staying within the church’s current theological framework,” Junker said.

Clergy-laity co-responsibility was a much-discussed topic at Pope Francis’ February summit on the protection of minors in the church. Commentators such as Haselberger have become more vocal with their views, and organizations such as the Leadership Roundtable are providing research and counsel for dioceses. Some bishops have taken incremental steps within the existing legal framework,

SEE RENEWAL, PAGE 23

## Summit results in recommendations for diocesan best practices

MARK PATTISON  
CATHOLIC NEWS SERVICE

WASHINGTON – Leadership Roundtable CEO Kim Smolik sees two crises “plaguing our church”: abuse by clergy and failures by leadership.

In an interview with Catholic News Service, Smolik frequently referred to these “twin crises.”

The Leadership Roundtable was founded in the wake of the 2002 abuse scandal in the Archdiocese of Boston, which was making near-daily front-page headlines.

It was officially formed in 2005 by lay, religious and ordained leaders to help the church address the abuse crisis and promote best practices and accountability in all areas. It has been working since then to help dioceses address leadership and governance issues. But not every diocese leapt at the chance at that time.

However, with the issuance of a grand jury report last summer by the Pennsylvania attorney general’s office on six dioceses in the state on alleged abuse by clergy and other church workers over a 70-year period beginning in 1947, and how bishops responded to the allegations there, more dioceses have expressed an interest in what the Leadership Roundtable has to offer.

“In the past six months, we have received requests from over 50 dioceses,” Smolik said. Prior to that, she added, “we have been working closely in the last year with approximately 50 dioceses — this is a different 50 than what I was referring to before, although there is some overlap.”

Depending on how much overlap there is, of course, this would represent roughly half of all U.S. dioceses now looking to make internal improvements in their governance.

**‘The conversation has been elevated to the public space. There is an abuse crisis and there is a leadership crisis. We are seeing that conversation engaged. We are seeing it with laypeople and we are seeing it among bishops.’**

KIM SMOLIK  
Leadership Roundtable CEO

In early February, the Leadership Roundtable convened a two-day closed-door summit in Washington on the issues that have swirled around clergy sex abuse. A month later, it issued a report detailing dozens of recommendations for adoption by dioceses, bishops, clergy and laity.

In her preface to the report, Smolik said, “United, we must address the root causes, as well as promote a new culture of leadership and a new response to abuse. The underlying conditions creating these crises were decades in the making; solving these problems will require a long-term, culture change that must begin with immediate steps, putting survivors first.”

One recommendation calls for committing to “a preferential option for abuse victims and families; make it a priority to meet with survivors; keep survivors, families and affected parishioners at all levels of decision-making.”

Asked by CNS what would constitute a culture change within the church, Smolik replied it would

be one that “addresses a new culture of a new collaboration between clergy and laity. It creates a plan for co-responsibility — lay and ordained, nationally and in the diocese — to address these twin crises.”

Clericalism and the lack of bishop accountability, transparency and co-responsible governance structures are “root causes” behind the crisis that need to be addressed in order to bring about culture change, the report said.

Bishop W. Shawn McKnight of Jefferson City, Missouri, a summit participant, has said clericalism occurs when a member of the clergy — be it bishop, priest, or deacon — uses his position in the church for personal gain.

Cardinal Joseph W. Tobin of Newark, New Jersey, another summit participant, expressed his hope in a February message that the Vatican’s abuse summit held later that month — bringing together the heads of bishops’ conferences worldwide — would result in a “a revolutionary flourishing of a church of synodality” much like that which happened at the Second Vatican Council.

“We were aware of Cardinal Tobin’s statement and at the (Leadership Roundtable) summit, we addressed the topic of synodality,” Smolik said. “We support the cardinal’s statement and the co-responsibility that we have been promoting for 15 years. We believe that co-responsibility is one of the key ways forward to address the twin crises,” she added.

In the wake of the Vatican summit, Smolik said, “we believe it’s now up to the bishops’ conferences to hold up both of these crises as equally important.”

SEE LEADERSHIP, PAGE 23



SUNDAY READINGS

Second Sunday of Lent

GENESIS 15:5-12, 17-18

The Lord God took Abram outside and said, “Look up at the sky and count the stars, if you can. Just so,” he added, “shall your descendants be.” Abram put his faith in the Lord, who credited it to him as an act of righteousness. He then said to him, “I am the Lord who brought you from Ur of the Chaldeans to give you this land as a possession.” “O Lord God,” he asked, “how am I to know that I shall possess it?” He answered him, “Bring me a 3-year-old heifer, a 3-year-old she-goat, a 3-year-old ram, a turtledove, and a young pigeon.” Abram brought him all these, split them in two, and placed each half opposite the other; but the birds he did not cut up. Birds of prey swooped down on the carcasses, but Abram stayed with them. As the sun was about to set, a trance fell upon Abram, and a deep, terrifying darkness enveloped him. When the sun had set and it was dark, there appeared a smoking fire pot and a flaming torch, which passed between those pieces. It was on that occasion that the Lord made a covenant with Abram, saying: “To your descendants I give this land, from the Wadi of Egypt to the Great River, the Euphrates.”

PSALM 27:1, 7-8, 8-9, 13-14.

The Lord is my light and my salvation.  
The Lord is my light and my salvation; whom

should I fear? The Lord is my life’s refuge; of whom should I be afraid?

The Lord is my light and my salvation.

Hear, O Lord, the sound of my call; have pity on me, and answer me. Of you my heart speaks; you my glance seeks.

The Lord is my light and my salvation.

Your presence, O Lord, I seek. Hide not your face from me; do not in anger repel your servant. You are my helper: cast me not off.

The Lord is my light and my salvation.

I believe that I shall see the bounty of the Lord in the land of the living. Wait for the Lord with courage; be stouthearted, and wait for the Lord.

The Lord is my light and my salvation.

PHILIPPIANS 3:17 – 4:1

Join with others in being imitators of me, brothers and sisters, and observe those who thus conduct themselves according to the model you have in us. For many, as I have often told you and now tell you even in tears, conduct themselves as enemies of the cross of Christ. Their end is destruction. Their God is their stomach; their glory is in their “shame.” Their minds are occupied with earthly things. But our citizenship is in heaven, and from it we also await a savior, the Lord Jesus Christ. He will change our lowly body to conform with his

glorified body by the power that enables him also to bring all things into subjection to himself. Therefore, my brothers and sisters, whom I love and long for, my joy and crown, in this way stand firm in the Lord.

LUKE 9:28B-36

Jesus took Peter, John, and James and went up the mountain to pray. While he was praying his face changed in appearance and his clothing became dazzling white. And behold, two men were conversing with him, Moses and Elijah, who appeared in glory and spoke of his exodus that he was going to accomplish in Jerusalem. Peter and his companions had been overcome by sleep, but becoming fully awake, they saw his glory and the two men standing with him. As they were about to part from him, Peter said to Jesus, “Master, it is good that we are here; let us make three tents, one for you, one for Moses, and one for Elijah.” But he did not know what he was saying. While he was still speaking, a cloud came and cast a shadow over them, and they became frightened when they entered the cloud. Then from the cloud came a voice that said, “This is my chosen Son; listen to him.” After the voice had spoken, Jesus was found alone. They fell silent and did not at that time tell anyone what they had seen.

LITURGICAL CALENDAR, DAILY MASS READINGS

**MONDAY, MARCH 18:** Monday of the Second Week in Lent. Optional Memorial of St. Cyril of Jerusalem, bishop, confessor and doctor. DN 9:4b-10. PS 79:8, 9, 11 and 13. JN 6:63c, 68c. LK 6:36-38.

**TUESDAY, MARCH 19:** Solemnity of St. Joseph, husband of the Blessed Virgin Mary. 2 SM 7:4-5a, 12-14a, 16. PS 89:2-3, 4-5, 27 and 29. ROM 4:13, 16-18, 22. Ps 84:5. MT 1:16, 18-21, 24a or LK 2:41-51a.

**WEDNESDAY, MARCH 20:** Wednesday of the Second Week of Lent. JER 18:18-20. PS 31:5-6, 14, 15-16. JN 8:12. MT 20:17-28.

**THURSDAY, MARCH 21:** Thursday of the Second Week of Lent. JER 17:5-10. PS 1:1-2, 3, 4 and 6. SEE LK 8:15. LK 16:19-31.

**FRIDAY, MARCH 22:** Friday of the Second Week of Lent. GN 37:3-4, 12-13a, 17b-28a. PS 105:16-17, 18-19, 20-21. JN 3:16. MT 21:33-43, 45-46.

**SATURDAY, MARCH 23:** Saturday of the Second Week of Lent. Optional Memorial of St. Turibio de Mogrovejo, bishop. MI 7:14-15, 18-20. PS 103:1-2, 3-4, 9-10, 11-12. LK 15:18. LK 15:1-3, 11-32.

**SUNDAY, MARCH 24:** Third Sunday of Lent – Year A Readings. EX 17:3-7. PS 95:1-2, 6-7, 8-9. ROM 5:1-2, 5-8. CF. JN 4:42, 15. JN 4:5-42 or JN 4:5-15, 19b-26, 39a, 40-42.

**MONDAY, MARCH 25:** Solemnity of the Annunciation of the Lord. IS 7:10-14; 8:10. PS 40:7-8a, 8b-9, 10, 11. HEB 10:4-10. JN 1:14ab. LK 1:26-38.

**TUESDAY, MARCH 26:** Tuesday of the Third Week of Lent. DN 3:25, 34-43. PS 25:4-5ab, 6 and 7bc, 8-9. JL 2:12-13. MT 18:21-35.

**WEDNESDAY, MARCH 27:** Wednesday of the Third Week of Lent. DT 4:1, 5-9. PS 147:12-13, 15-16, 19-20. SEE JN 6:63c, 68c. MT 5:17-19.

**THURSDAY, MARCH 28:** Thursday of the Third Week of Lent. JER 7:23-28. PS 95:1-2, 6-7, 8-9. JL 2:12-13. LK 11:14-23.

**FRIDAY, MARCH 29:** Friday of the Third Week of Lent. HOS 14:2-10. PS 81:6c-8a, 8bc-9, 10-11ab, 14 and 17. MT 4:17. MK 12:28-34.

**SATURDAY, MARCH 30:** Saturday of the Third Week of Lent. HOS 6:1-6. PS 51:3-4, 18-19, 20-21ab. PS 95:8. LK 18:9-14.

Purification is separation

In both the first reading from the book of Genesis and the second reading taken from St. Paul’s epistle to the Philippians we hear a narrative about competing citizenships. In the case of Abram an



SCRIPTURE REFLECTION

FATHER MARK DOHERTY

opposition is made between citizenship in the land of Ur of the Chaldeans and citizenship in the land that stretches from the Wadi of Egypt to the Euphrates. In the second reading St. Paul points to the Christian believers’ citizenship in heaven, a citizenship that sets them apart from those who are ruled by the god of their stomachs and thus are citizens of – as can be inferred – the ‘world.’

In both scenes it is clear that an exodus, a pilgrimage, has been made to pass from one kind of citizenship to another. In the case of Abram, very clearly, there was a geographical journey from Ur to the

new land between the Wadi and the Euphrates. But there was also a very clear journey of faith. Abram listened to the voice of the Lord calling him out of the land of Ur. This was the beginning of his faith in the Lord. His faith grew, such that he came to believe in the Lord’s promise of a large descendance, and he was willing to offer his only son to the Lord. As for Paul, he is constantly exhorting his disciples to remain firm in their new life of faith; he pleads with them not to return to their former ways, but rather to

stay firm in their love for the cross of Christ. Paul’s exhortations also imply a journey, an exodus, from one kind of life to a new and different kind.

We often – and rightly – conceive the Christian life as a quest for greater unity and communion. While continuing to hold tightly to this conviction, it must be complemented by an equally important conviction that the Christian life is characterized by a deep act of division, of separation. We cannot be citizens of two cities, the city of God and the city of man or earth. We must choose. To become citizens of the city of God we must renounce, we must divide, sever ourselves from the other, baser, kind of citizenship.

This act of separating, of severing, is exactly what is meant by the word “sacred,” and, by extension, “consecration.” The English word “sacred” is derived from the Latin “sacrare” whose root meaning is to fence off, to separate. Thus, to become holy, to become sacred, is to be set apart, separated and dedicated entirely to the distinct citizenship of the city of God.

Our journey in the desert during Lent is precisely a time of purification, of separation, of severing, where we recommit ourselves to making the journey away from the earthly city dominated as it is by the god of the stomach, and make our way more earnestly and determinedly toward the city of God so as to become entirely his, completely worshippers of the Lord on the cross, totally imitators of him. It is by this progressive separation that we enter more fully into the unity of the love of God.

FATHER MARK DOHERTY, who serves at St. Peter and St. Anthony parishes in San Francisco, is studying moral theology at the University of Fribourg in Switzerland.

POPE FRANCIS

GIVE UP GOSSIPING FOR LENT

ROME – Lent is a good time to concentrate on fighting the urge to gossip about others and instead trying to correct one’s own faults and defects, Pope Francis said.

Reciting the Angelus prayer at noon March 3 with pilgrims in St. Peter’s Square and visiting the parish of St. Crispin in Labaro, a suburb on the northern edge of Rome, later that afternoon, Pope Francis focused on the line from the day’s Gospel: “Why do you notice the splinter in your brother’s eye, but do not perceive the wooden beam in your own?”

“We all know it usually is easier or more comfortable to notice and condemn the defects and

sins of others rather than seeing our own with that kind of clarity,” the pope said at the Angelus.

Speaking the Sunday before Lent was to begin, Pope Francis said it would be great if everyone tried during Lent to reflect on Jesus’ words to see the faults only of others and on the temptation of gossip.

Catholics should ask themselves, “Am I a hypocrite who smiles and then turns around to criticize and destroy with my tongue?” He said. “If, by the end of Lent, we are able to correct this a bit and not go around always criticizing others behind their backs, I assure you (the celebration of) Jesus’ resurrection will be more beautiful.”



# Pope Francis' summit: A cardinal's comment

Ash Wednesday, March 6, 2019

**T**hank you, Pope Francis! Amid the calls for action by victims and the media, lamenting that the recent Vatican meeting of the presidents of the bishops' conferences from around the world did not adopt concrete steps, we should not forget the importance of this initiative taken by Pope Francis. When these conference presidents report back to their brother bishops in their respective countries, they will be sure that the pope expects them to adopt the concrete measures required to deal with the issue of clerical abuse of minors in their own cultural context.

**CARDINAL  
WILLIAM J.  
LEVADA**

The media generally have given little attention to the fact that Pope Francis' initiative in calling the conference presidents together on this question has not occurred in a vacuum. In 2011, when I was prefect of the Congregation for the Doctrine of the Faith (CDF), with the approval and encouragement of Pope Benedict, we sent a circular letter to all 112 bishops' conferences asking them to send us a copy of the protocol adopted by the conference on clerical sex abuse of minors (if such existed), or to develop such a protocol according to the guidelines we provided. My term as prefect of the CDF ended in 2012. But I am reliably told that all but six of the 112 bishops' conferences have complied – and those six are conferences in war-torn countries with minimal resources.

This work is obviously still ongoing. One concrete step that I recommend to the Holy Father, following up on the recent Vatican meeting, would be to require a review of these protocols (or "Charter" as adopted by the U.S. Bishops in Dallas in 2002) as part of the future ad limina visits of the world's bishops to the Holy See. These visits are scheduled to occur every five years. In preparation for the visit, every diocesan bishop

presents a "Quinquennial Report" describing the state of the diocese (or eparchy, vicariate, prefecture). These reports could require information about the implementation of the bishops' conference's protocol/charter, which would be the basis for a meeting of the bishop(s) with the CDF during the ad limina visit, to review the adequacy of the conference's charter/protocol and the steps the bishops have taken to ensure compliance with it in their dioceses. Such meetings during the ad limina visits would ensure an accountability on the part of both the bishops' conferences and the local churches, in a forum that would also guarantee that the best practices of the conferences that have been dealing with this issue could be broadly shared. The issue of requiring a similar accountability for religious orders would also have to be determined.

Much comment in the media about the pope's summit has bought into a kind of amnesia about the concrete steps already taken in countries like ours. This is quite unfortunate. These charters and protocols are an essential tool for the church to adopt in every part of the world, since they contain precisely the concrete plan of action to address the problem of sexual abuse in their own cultural situation.

Regrettably, in my view, much of the public media (not to mention some victims' advocates) have ignored the concrete steps already in place in many countries – especially in North America and Western Europe – that have proven effective in dealing with the crisis of the sexual abuse of minors by clergy and others in the church and her institutions. Does the ignoring of these concrete steps already in place result from a kind of "amnesia," or is it rather a willful bias on the part of media and other commentators?

For me a good example of media bias was The New York Times editorial two days after Pope Francis and the bishop conference presidents concluded their extraordinary meeting on Sunday, Feb. 24. "Activists in the West are fed up with pledges of change in the 17 years since The Boston Globe revealed systematic abuse in the Boston diocese," said the Times. "The revelations have accelerated in recent years" citing "the grand jury report from Pennsylvania of abuse by hundreds of priests over many years."

The "17 years" the Times refers to are coterminous with the 17 years since the Dallas Charter was adopted. This charter put into place "concrete actions" in every diocese, parish and institution in the U.S. For example, accused priests are suspended while allegations are investigated; if the allegations are found credible, the offending priests are permanently removed from ministry (the charter's "zero tolerance" policy); allegations are promptly reported to law enforcement; lay review boards with professional expertise have been established in every diocese; seminarian screening and human formation for chaste celibate living has been intensified; background checks and mandatory training for all church workers and volunteers have been put into place; there are programs of education for priests and for parents; and finally, an annual audit of diocesan compliance with the policies and programs required by the charter is conducted by the lay national review board. But the Times gives these important "concrete steps" not so much as a nod.

The Times cites the "acceleration of revelations," and gives as its principal example the Pennsylvania grand jury report detailing "abuse by hundreds of priests over many years." But this is misleading. This grand jury report details the offenses of some priests that can only be described as diabolical. It was compiled from the diocesan records, court documents, victims' testimonies, many of which were already in the public domain. So the word "revelations" is not a good choice, as if these crimes are somehow "breaking news." When it comes to sexual abuse, whether by priests or by CEOs as the #MeToo movement illustrates, it takes many years for some victims to come forward. In the case of abuse by priests, the Pennsylvania Report covers the whole of the 20th century in six dioceses. The abuse peaked in the 1970s and 1980s, as the professionally done report of the John Jay College of Criminal Justice demonstrated. All the indicators I have seen report a dramatic decrease in the allegations of clergy sexual abuse in the last two decades. This concurs with the judgment of Peter Steinfelds

SEE CARDINAL LEVADA, PAGE 20

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# Unfinished relationships

A colleague of mine, a clinical therapist, shares this story: A woman came to him in considerable distress. Her husband had recently died of a heart attack. His death had been sudden and at a most inapt time. They'd been happily married for 30 years and, during all those years, had never had a major crisis in their relationship. On the day her husband died, they had gotten into an argument about something very insignificant and it had escalated to where they began to hurl some mean and cutting words at each other. At a point, agitated and angry, her husband stomped out of the room, told her he was going shopping, then died of a heart attack before he got to the car. Understandably, the woman was devastated, by the sudden death of her spouse but also by that last exchange. "All these years," she lamented, "we had this loving relationship and then we have this useless argument over nothing and it ends up being our last conversation!"

The therapist led off with something meant partially in humor. He said: "How horrible of him to do that to you! To die just then!" Obviously the man hadn't intended his death, but its timing was in fact awfully unfair to his wife, as it left her holding a guilt that was seemingly permanent with no apparent avenue for resolution.

However, after that opening, the therapist followed by asking her: "If you had your husband back for five minutes what would you say to him?" Without hesitation, she answered: "I'd tell him how much I loved him, how good he was to



FATHER RON ROLHEISER

SEE ROLHEISER, PAGE 20

## LETTERS

### New York law a step too far

Recalling the 9/11 incident, which is worse: terrorists or abortionists? Both are killing innocent victims, and for what? Passing a bill to legalize abortion in my opinion – New York's Reproductive Health Act – is the worst ("The moral depravity of Andrew Cuomo and friends," George Weigel, Feb. 14). They are helpless babies who are not given the gifts of life and love.

My grandfather once told me that politics is dirty and politicians are crooked, but not all. Where are those who can change the world with their conversion of heart, whatever religion they belong to?

Hope and mercy in the risen Jesus Christ.

Rose M. Jordin  
San Bruno

### Where is the outcry?

We were very grateful that George Weigel has had the courage to speak out against what should outrage all Catholics: New York's Reproductive Health Act that will allow for late and after birth abortions. We have been waiting for our church leaders to "pound their fists on the pulpit" with outrage over what this bill allows. Yet, there has been silence in many parishes of the Bay Area. Where is the outcry of our religious leaders to speak against this bill? Why is no one educating churchgoers about the horror that this new law inflicts upon innocent babies. The silence of our church leaders has been most disturbing. It should be on the front page of every Catholic newspaper across our nation. We are waiting for our priests and bishops to rise up in outrage and speak against the horror that this bill would bring to children.

Darlene Esola  
San Bruno

### Eucharist a need for those in nursing care

Extraordinary ministers of holy Communion can help to save souls by bringing Holy Communion to nursing homes. Most Catholics think that evangelization means "bringing people to Jesus," but in a real sense, it includes "bringing the body of Jesus to people." This form of evangelization is becoming more important because we have an aging population, with nursing

homes becoming a growing part of many communities. These facilities are home to some people who have been practicing Catholics, and now they are denied the solace that had been the promise of their faith.

Nursing homes are fertile grounds for evangelization in three categories: First, there are Catholics who want to continue sharing in the faith; second, there are "fallen away" Catholics who might be looking for an opportunity to reach out for their eternal salvation; third, there are people of other faiths who may be touched by the attraction of seeing how these Catholics love each other.

Adolf Schimpf  
Hanover Township, New Jersey

### Omissions and misrepresentations

Re: "Blaming homosexuality for abuse of minors is distraction, victims say," Feb. 28:

The article appears to direct the reader to regard the subject matter of the recent Abuse Summit as pedophilia and not so much as homosexuality. First, the authors' consistent references to the Vatican summit as concerning "child protection" mischaracterizes the meeting, which was devoted to the "protection of minors," a much larger category of victims.

Second, directing virtually all their attention to the minority of abuse cases (20 percent is the figure most often cited in my hearing) in which the victim is prepubescent diverts attention from the vast majority of abuse perpetrated on non-children and its separate root causes.

Emphasizing concern for the minority of abuse cases that concern female and male children is necessary and laudable. However, might the authors' omissions and misrepresentations create an alternative "smokescreen" that obscures the urgency of U.S. Cardinal Raymond Burke's and German Cardinal Walter Brandmüller's efforts as stated in their open letter of Feb. 19 to investigate as reported "homosexuality in the priesthood and other evidence of a more general questioning of traditional Catholic morality" as a theme of the abuse crisis in the church?

Michael Bergez  
Salinas

### Lenten gratitude

A special thank you to our Archbishop Cordileone for this Lent's "The Light is on for You." Wonderful idea and so greatly needed.

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# CARDINAL LEVADA: Comment on Pope Francis' summit

FROM PAGE 18

about the implementation of the Dallas Charter: He calls the charter "an institutional success."

The Times and others who continue to cite the Pennsylvania grand jury report as if it were the gold standard should read the meticulously researched critique of it by Peter Steinfels, in an article published in the Jan. 14 issue of Commonweal magazine. "In fact," says Steinfels, who served as The New York Times' senior religion reporter from 1988 to 1997, "the report makes not one but two distinct charges. The first one concerns predator priests, their many victims, and their unspeakable acts." He calls this first charge or finding "dreadfully true." The second charge made

in the grand jury report is that "All of these victims were brushed aside, in every part of the state, by church leaders who preferred to protect the abusers and their institutions above all."

Steinfels' detailed analysis of the grand jury's second charge is an important corrective to the media bias in favor of this grand jury report. He says, "My conclusion is that this second charge is in fact grossly misleading, irresponsible, inaccurate, and unjust. It is contradicted by material found in the report itself – by testimony submitted to the grand jury but ignored – and, I believe, by evidence that the grand jury never pursued."

The Steinfels article is must reading for a fair analysis of the Pennsylvania grand jury report. But the Times

editorial also displays a more explicit anti-Catholic bias when it comments that "the church has always been harsh on matters of sex, whether demanding celibacy of its priests, condemning birth control or prohibiting homosexual sex." When we think of the impact of the sexual revolution of the 1960s on society as a whole, I think it is fair to say that it is not only the church that was caught unprepared for these developments and challenges to living out our human sexuality in accord with God's plan. Relying on his grace and help, we can be confident that we are on track to meet these challenges in our own country, and to work with our brothers and sisters in the many cultures in which the church has taken root over these two millennia of Christianity,

to support their work to eradicate the destructive behavior of sexual abuse.

All of this does not mean that we American bishops can rest on our laurels. Helping victims of sexual abuse is an ongoing responsibility. Making sure that bishops are held accountable for their own personal behavior and for overseeing the processes set in place by the charter is on the current agenda of the conference. And helping to heal the wounds in the body of Christ, caused by these sins and crimes of sexual abuse, must continue to be part of our spiritual course of action for the future.

**CARDINAL WILLIAM J. LEVADA** is Prefect Emeritus of the Congregation for the Doctrine of the Faith and Archbishop Emeritus of San Francisco.

## ROLHEISER: Unfinished relationships

FROM PAGE 19

me for all these years, and how our little moment of anger at the end was a meaningless epi-second that means nothing in terms of our love."

The therapist then said: "You're a woman of faith, you believe in the communion of saints; well, your husband is alive still and present to you now, so why don't you just say all those things to him right now. It's not too late to express that all to him!"

He's right. It's never too late! It's never too late to tell our deceased loved ones how we really feel about them. It's never too late to apologize for the ways we might have hurt them. It's never too late to ask their forgiveness for our negligence in the relationship, and it's never

too late to speak the words of appreciation, affirmation, and gratitude that we should have spoken to them while they were alive. As Christians, we have the great consolation of knowing that death isn't final, that it's never too late.

And we desperately need that particular consolation ... and that second chance. No matter who we are, we're always inadequate in our relationships. We can't always be present to our loved ones as we should, we sometimes say things in anger and bitterness that leave deep scars, we betray trust in all kinds of ways, and we mostly lack the maturity and self-confidence to express the affirmation we should be conveying to our loved ones. When Karl Rahner says that none of us ever experience the "full symphony" in this life, he isn't

just referring to the fact that none of us ever fully realizes her dream, he's also referring to the fact that of us ever fully measures up.

At the end of the day, all of us lose loved ones in ways similar to how that woman lost her husband, with unfinished business, with bad timing. There are always things that should have been said and weren't things that shouldn't have been said and were.

But that's where our Christian faith comes in. We aren't the only ones who come up short. At the moment of Jesus' death, virtually all of his disciples had deserted. The timing here was also very bad. Good Friday was bad long before it was good. But, and this is the point, as Christians, we don't believe there will always be happy endings in this life, nor that we will always be adequate in life. Rather we believe that the fullness of life and happiness will come to us

through the redemption of what has gone wrong, not least with what has gone wrong because of our own inadequacies and weakness.

G.K. Chesterton said that Christianity is special because in its belief in the communion of saints, "even the dead get a vote." They get more than a vote. They still get to hear what we're saying to them.

So, if you've lost a loved one in a situation where there was still something unresolved, where there was still a tension that needed easing, where you should have been more attentive, or where you feel badly because you never adequately expressed the affirmation and affection that you might have, know it's not too late. It can all still be done!

**OBLATE FATHER RON ROLHEISER** is president of the Oblate School of Theology, San Antonio, Texas.

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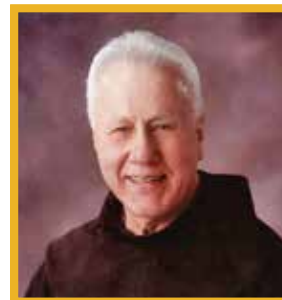
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# Pope opens access to secret wartime files

CAROL GLATZ  
CATHOLIC NEWS SERVICE

VATICAN CITY – Declaring that the Catholic Church is unafraid of history, Pope Francis announced that documents in the Vatican Secret Archives relating to the wartime pontificate of Pope Pius XII will be open to scholars in 2020.

Researchers, particularly those interested in Catholic-Jewish relations, have pressed the Vatican to open the archives and allow a full study of Pope Pius' actions during the war, including what he did or failed to do for Jews during the Holocaust.

"The church is not afraid of history, on the contrary, she loves it and would like to love it more and better, just as she loves God. Therefore, with the same confidence as my predecessors, I open and entrust to researchers" this wealth of documents, Pope Francis said.

The pope met March 4 with supervisors, staff members and assistants working at the Vatican Secret Archives during an audience to mark the 80th anniversary of Pope Pius XII's election March 2, 1939.

Staff at the Vatican Secret Archives, which holds the bulk of the documents related to the wartime pope, have been working for the past 13 years to get the material organized, cataloged and accessible to researchers.

Bishop Sergio Pagano, prefect of the archives, said the years of work were necessary to pull together and catalog material previously held in a variety of Vatican offices; this includes documents from the Vatican Secretariat of State, the Congregation for the Doctrine of the Faith, records from Vatican nunciatures around the world and thousands of notes regarding Pope Pius' charitable activity in Italy and abroad.

Pope Pius, who guided the universal church during World War II, already has been a subject of intense study and discussion, "even criticized – one could say with some bias or exaggeration," Pope Francis said.

While a small portion of some material produced during the pontificate of Pope Pius has been made available, all documents in the archives from his election in 1939 to his death in 1958 will be made available to researchers starting March 2, 2020.

Pope Francis said he made the decision in consultation with trusted advisers and was confident that "serious and objective historical research will know how to evaluate in the right light, with suitable criticism, moments of praise of that pope and, without doubt, also moments of serious difficulties, tormented decisions, of human and Christian prudence, which to some could look like reticence."

Instead those moments of prudence were attempts – at times tormented attempts – to keep, "during periods of the greatest darkness and cruelty, the small flame lit of humanitarian initiatives, of hidden but active diplomacy, of the hopes of the possible positive opening of hearts," he said.

The normal Vatican practice is to catalog and open all the archival material from an entire pontificate at the same time. In 2006 Pope Benedict XVI authorized the archives to make available to researchers all the documentation from the pre-World War II pontificate of Pope Pius XI up until 1939.

In 1965 St. Paul VI ordered the scholars to search the archives for evidence to rebut claims about his predecessor's allegedly negligent conduct during the war. The claims were made by Rolf Hochhuth, a German and author of a 1963 play called "The Deputy," in which Pope Pius was depicted as a coward who did not stand up to Adolf Hitler.

The scholars, working from 1965 to 1981, gathered documents that were published in 12 volumes under the title "Acts and Documents of the Holy See Relating to the Second World War."

The volumes were digitized with the help of the Pave the Way Foundation, whose president, Gary Krupp, seeks to redress what he says are serious misunderstandings about Pope Pius' role during the war. Krupp says the documents show that the pope did much to help Jews, acting often quietly behind the scenes to avoid reprisals by the Nazis against Jews.


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AT NATIONAL PEOPLE'S CONGRESS, CHINA RECOMMITTS TO MOLDING RELIGIONS

SYDNEY – Chinese Premier Li Keqiang has reiterated the Communist Party’s commitment to make religion more culturally Chinese, underscoring what many see are problems with the secret agreement on the appointment of bishops, signed in September between the Vatican and Beijing.

“We must fully implement the (Communist) Party’s fundamental policy on religious affairs and uphold the Sinicization of religion in China,” Li, the ruling Communist Party’s No. 2 leader, said while delivering his annual “work report” March 5.

His message was delivered at China’s National People’s Congress in Beijing, part of the annual “two sessions” that started March 3 and were expected to run for up to 10 days. The congress is widely seen as the effective rubber stamp parliament in the one-party state. Ucanews.com reported that Chinese bishops who attended the concurrent Chinese People’s Political Consultative Conference, the self-described government advisory body, gave their backing to the Vatican-China agreement.

CHRISTIANS AND JEWS MUST JOIN TO FIGHT HATRED, PROMOTE WOMEN, POPE SAYS

VATICAN CITY – Engaging in any form of anti-Semitism is a direct contradiction with the Christian faith, Pope Francis said.

Meeting members of the American Jewish Committee March 8, the pope shared his “great concern” over “the spread, in many places, of a climate of wickedness and fury, in which an excessive and depraved hatred is taking root,” including “the outbreak of anti-Semitic attacks in various countries.

It is necessary to be vigilant about such a phenomenon,” he said, because, as the Vatican Commission for Religious Relations with the Jews



(CNS PHOTO/SERGIO PEREZ, REUTERS)

Spain’s ‘devils’ festival

People dress as “devils” during the “Endiablada” festival in Almonacid del Marquesado, Spain, Feb. 2, 2018. When facing temptation, Christians should follow Jesus’ example by not engaging in fruitless talk with the father of lies, Pope Francis told pilgrims gathered in St. Peter’s Square for his Sunday Angelus address March 10.

said, “History teaches us where even the slightest perceptible forms of anti-Semitism can lead: the human tragedy of the Shoah, in which two-thirds of European Jewry were annihilated.”

Cultivating good relations, showing respect for others and being vigilant against any sign of hatred and prejudice is “a call from God,” the pope said. Christians and Jews, he said, must transmit to their children “the foundations of love and respect. And we must look at the world with the eyes of a mother, with the gaze of peace.”

FOUR BRITISH DOCTORS ASK COURT TO REVIEW SURVEY ON ASSISTED SUICIDE

MANCHESTER, England – Four British doctors are attempting to take their professional body to the High Court over an assisted suicide survey they believe is illegal. The doctors, two of whom are Catholic, say they believe the Royal College of Physicians has acted “unfairly and unlawfully” by setting a supermajority of 60 percent of votes to retain the college’s existing opposition to assisted suicide.

The college has said it will adopt a policy of neutrality if the 60 percent threshold is not met. But the four doctors said in a statement – sent by email to Catholic News Service March 6 – that the threshold would be impossible to meet because there were three questions in the survey instead of two.

The last survey on assisted suicide that was conducted by the college – carried out in 2014 using two questions – found that 58 percent of members opposed the practice. The four doctors applied for a judicial review March 4 on the grounds of “irrationality” and a “breach of legitimate expectation” in the way the poll had been conducted. One of the four, Dr. David Randall, a London-based renal medicine specialist, said, “The public has a right to know what doctors think about this important issue.”

DIOCESE CONCLUDES INQUIRY OF FRENCH PRIEST’S MARTYRDOM

VATICAN CITY – The Archdiocese of Rouen concluded its sainthood inquiry into the life and death of a French priest who was killed while celebrating Mass.

Archbishop Dominique Lebrun of Rouen presided over the final session of the diocesan inquiry into the life and martyrdom of Father Jacques Hamel, Vatican News reported March 9.

Father Hamel was killed July 26, 2016, when two men stormed a church in Saint-Etienne-du-Rouvray near Rouen while he celebrated Mass. After taking several hostages, the attackers slit Father Hamel’s throat and seriously injured another parishioner. Following a standoff, police killed the attackers, ending the hostage situation.

The inquiry gathered the testimony of 66 witnesses, including five people who witnessed Father Hamel’s murder. The documentation from the diocesan inquiry will be sent to the Vatican Congregation for Saints’ Causes, which reviews the gathered information.

Pope Francis has on several occasions recognized Father Hamel’s holiness and cited him as an example of courage who gave his life for others throughout his life as priest until his brutal murder.

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# RENEWAL: Co-responsibility crucial for future church, say experts

FROM PAGE 16

notably Pittsburgh's David Zubik with his decision to form a 12-person lay Church Healing Commission to monitor a five-point administrative renewal plan, announced Ash Wednesday in a pastoral letter.

But the debate is far from new.

The Second Vatican Council fathers and subsequent popes proclaimed the laity to be co-responsible in the work of the church to proclaim the Gospel. In 2012, Pope Benedict XVI said "co-responsibility demands a change in mindset especially concerning the role of lay people in the church. They should not be regarded as 'collaborators' of the clergy, but, rather, as people who are really 'co-responsible' for the church's being and acting."

Dominican Father Michael Sweeney, in a lengthy article in the current issue of *Commonweal* magazine, traced the current paradigm of laity to the time of Charlemagne and the monastic movement of the early medieval church. He said the lay imagination that developed focused on personal piety and was disenfranchised in church affairs.

Father Sweeney, co-founder and executive director of the Lay Mission Project and a former president of the Dominican School of Philosophy and Theology in Berkeley, concludes that "the current

crisis of the church can only be resolved through a new paradigm centered upon the redemptive mission of Christ" and shared by all regardless of status.

A.A.J. DeVille, an associate professor of theology and the director of humanities at the University of St. Francis, in Fort Wayne, Indiana, and author of the forthcoming book "Everything Hidden Shall Be Revealed: Ridding the Church of Abuses of Sex and Power," said current church structures are a drastic departure from tradition.

DeVille, in an interview with Catholic San Francisco, said two factors combined to create the current system of governance. The first was an 1801 agreement between the French emperor Napoleon and Pope Pius VII, which granted the pope absolute authority to select and remove bishops in the church. DeVille said this was "a totally novel idea completely foreign" to Christian tradition before it.

Another development unique to the United States, he said, was the immigrant history of the church. Urban parishes were often built for, and controlled by, distinct ethnic communities. These churches exerted some independence from the local ordinary.

DeVille said bishops "came to take a very dim view of this and sought to assert total control over

the property of a parish and the appointment of its clergy."

"By the 20th century you had popes with a monopoly of power over the universal church and bishops, and bishops with a monopoly of power over dioceses, priests and people," he said. "Neither is 'traditional' nor theologically justified."

DeVille, who is the editor of *Logos: A Journal of Eastern Christian Studies*, said the Roman Catholic Church can look to the Eastern Catholic and Orthodox churches for examples of how the hierarchy is accountable to its people.

"There are perfectly solid, venerable, and much more traditional structures of local and regional accountability than what we have today, which is very modern and manifestly defective – to put it mildly," he said. Failure to respect the role of the laity in the church will continue to have dire effects on a church that annually hemorrhages members, DeVille said.

"If you are not being taken seriously by bishops and clergy when you are raising the most serious issue of our time – sex abuse – then why would you expect bishops and priests to care about your views on lesser matters?" DeVille asked. "People vote with their feet when they cannot vote with their voices and desires."

# LEADERSHIP: Summit results in pointers for diocesan best practices

FROM PAGE 16

For the U.S. Conference of Catholic Bishops, the document included a 10-point plan for USCCB leaders, which included considering using lay experts to revise the "Charter for the Protection of Children and Young People," and implementing stronger formation programs for bishops and clergy.

Other recommendations include: Explore different models of training for new bishops; develop a mentoring system for bishops; rethink models of seminary formation to address disparities between institutions; revise the theology of priesthood and priestly identity to reflect servant leadership; revise the Plan for Priestly Formation and seminary curriculum to address the root causes of clericalism by equipping priests with skills in shared leadership, transparency and accountability; and commit to and convene truth and reconciliation commissions concerning sexual abuse and cover-up, locally or nationally.

Smolik suggested some examples of structural change, both locally and nationally.

At the diocesan level, she said, one recommendation is to "revise seminary curriculum. Equip seminary leadership with transparency and accountability. That would create a structural change in the church at the seminary level. ... Over time, that would change the leadership structure."

On a national level, Smolik said, something that was discussed at the Vatican's summit was to "establish a ... national structure of laity assessing bishop complicity. That is a structural change we would support."

Some of the key concepts undergirding the recommendations listed in the report were: "There are twin crises that need twin solutions; silence

is no longer an option; there is an urgent need for bishops to act now; at the heart of all abuse is an abuse of power; we should not conflate authority and power; there has been a failure to call clergy to accountability; everyone needs to be at the table – a diverse range of clergy and laity, including bishops and religious, mothers and fathers"; and "any reforms need to address both the heart and mind.

There is a need for moral integrity and spiritual conversion, as well as procedural and structural change."

"The conversation has been elevated to the public space," Smolik said. "There is an abuse crisis and there is a leadership crisis. We are seeing that conversation engaged. We are seeing it with laypeople and we are seeing it among bishops."

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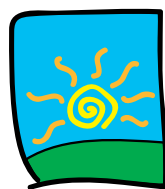
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# Christ's image inspires at Italian shrine

TOM BURKE  
CATHOLIC SAN FRANCISCO

Archbishop Salvatore J. Cordileone, while in Rome to visit with local priests studying and serving there, celebrated Mass on Jan. 20, feast of Omnis Terra (for the whole world), at the Shrine of the Holy Face of Manoppello. The archbishop was invited to the shrine by rector, Capuchin Father Carmine Cucinelli. The Holy Face of Manoppello is said to be a cloth laid on Jesus' face after his death. "The Holy Face of Manoppello has been cared for by the Capuchin Franciscan Friars in Manoppello at least since the 1600s," Ray Frost, retired sacristan of St. Ignatius Church who has visited the shrine on multiple occasions with his wife Liany, told Catholic San Francisco. Pope Benedict XVI made a pilgrimage to the shrine and named it a basilica in 2006. "I wasn't able to go to Manoppello to be there when the archbishop was there," Frost said. "I have been intrigued by this special image of the face of Jesus since 2002 when I read a book review in an Italian journal which spoke about it. For me it is a great privilege to have seen the Holy Face."

Frost said "the veil almost seems like a screen on which a multitude of faces of Jesus are projected. There is a special presence of Jesus in the veil. It is a living image in some sense. There's nothing like it in the world."

It can be said that Manoppello is on the way from Rome to San Giovanni Rotondo where Capuchin St. Padre Pio spent most of his life and is buried. St. Padre Pio called the Holy Face of Manoppello "the greatest treasure we have."

In September 2014 Father Cucinelli came to the U.S. and the Bay Area to promote knowledge and devotion to the Holy Face. On Nov. 11, 2017, a replica of the Holy Face of Manoppello, blessed by Father Carmine, was enthroned in a special ceremony above the tabernacle at St. Francis of Assisi Church in East Palo Alto.



(PHOTO BY ANTONIO BINI)



(CNS PHOTO/PAUL HARING)

Archbishop Salvatore J. Cordileone, Cardinal Gerhard Muller, left, and Archbishop Bruno Forte, with the monstrance of the Holy Face at the Shrine of the Holy Face of Manoppello following Mass and procession commemorating the feast of Omnis Terra ("for the whole world") Jan. 20. Left, The Holy Face is pictured on display at the shrine in Manoppello, Italy, Jan. 11.

"The Holy Face continues to be there for the people," Father Larry Goode, St. Francis pastor, said. "It is really a part of the prayer life of the parish."

## OBITUARY

### SISTER HERMINE MARY REGAN, DC

Sister Hermine Mary Regan, a Daughter of Charity for 85 years, died Feb. 16 at the sisters' Laboure Residence in Los Altos Hills. She was 108 years old.

Sister Hermine attended Marquette University and Alverno College in Milwaukee, Wisconsin, and received her RN from St. Vincent's School of Nursing in Los Angeles, in 1933. Later that year, she began her postulancy with the Daughters of Charity of St. Vincent de Paul Community at Guardian Angel Settlement in St. Louis, Missouri. She made vows on Jan. 25, 1939.

In 1965, Sister Hermine took on the task to relocate Mary's Help Hospital from San Francisco to Daly City and "relied on Divine Providence to get the job done," the sisters said. She gathered a group of significant men from San Francisco and asked each to commit to raising \$100,000, which they did. Sister Hermine soon served as board president. Mary's Help Hospital was renamed Seton Medical Center in 1983. Sister Hermine also helped plan and supervise the building of Laboure Residence where she lived her later years and died.

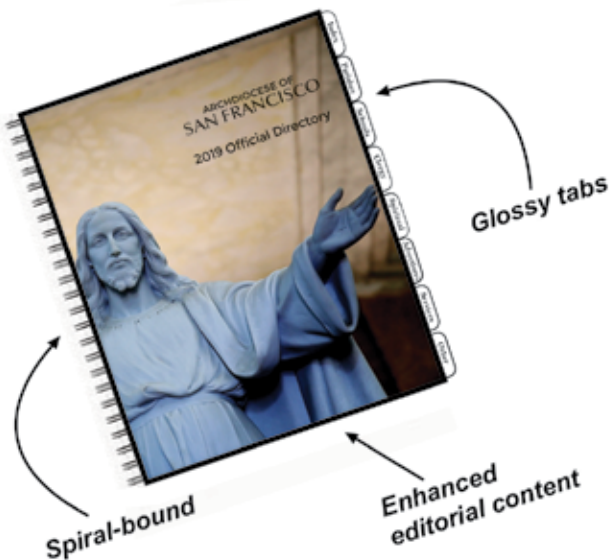
"She is remembered as a kind and compassionate nurse, as well as a loyal and loving friend," the sisters said. At the time of her death, Sister Hermine held the distinction of being the oldest Daughter of Charity in the United States, and the third oldest worldwide.

A funeral Mass will be celebrated March 19 at Laboure Chapel with interment at Gate of Heaven Cemetery in Los Altos.

Remembrances may be made to Daughters of Charity of St. Vincent de Paul, 26000 Altamont Road, Los Altos Hills 94022.

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- Tracking social media/website analytics
- Reputation management
- General support for the department

#### Qualifications

Excellent skills in written and spoken English; demonstrated capability in the areas listed above; bachelor's degree; familiarity with the teachings and practices of Roman Catholicism. Preference is given to candidates who meet all necessary requirements and also speak and write Spanish well. Must be well-organized, deadline-focused, and able to contribute cooperatively and confidently in a team environment.

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To apply, please send cover letter, resume, and completed Employment Application to

**Ms. Christine Escobar, Human Resources Manager,  
Archdiocese of San Francisco, One Peter Yorke Way,  
San Francisco, CA 94109 or [careers@sfarch.org](mailto:careers@sfarch.org).**

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## PART-TIME ADMINISTRATIVE ASSISTANT AT CATHOLIC NONPROFIT



**The US-CHINA CATHOLIC ASSOCIATION (USCCA)** is a small nonprofit that maintains ties between the Catholic communities in China and the U.S. Programs include conferences, study tours in China, speaking events, a newsletter, member services, and mission appeals in parishes across the country.

The USCCA seeks a **PART-TIME ADMINISTRATIVE ASSISTANT** to help with program oversight and coordination. The position can be adapted to the background and experience of the right candidate. It could grow to be full-time position in the 2020 budget.

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If interested get in touch by **MARCH 20**.

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### IMMACULATE HEART OF MARY SCHOOL

Date: January 3, 2019

School Name: Immaculate Heart of Mary School

School Address: 1000 Alameda de las Pulgas, Belmont, CA 94002

Website: [www.ihmschoolbelmont.org](http://www.ihmschoolbelmont.org)

#### School Background

IHM is a PK-8 coeducational school that serves approximately 230 students. The IHM school community believes in the four-fold purpose of Catholic education: to teach Catholic doctrine and to proclaim Gospel values, to build a community, to worship, and to foster service. The school partners with families in its effort to develop the total person spiritually, intellectually, physically and morally.

#### Job Description

General Duties and Responsibilities – The highest priority for a Catholic school principal is building a learning community that fully integrates the Catholic faith and academic excellence. The principal provides leadership in the development and direction of an instructional program designed to achieve Archdiocesan and parish objectives. The principal is responsible for the complete operation of the school, including all its approved functions and services. Clearly, the principal will work with and under authority of the current pastor, Fr. Mark G. Mazza. The principal must commit to working the school into the parish life and community.

#### Requirements/Qualifications

A qualified candidate must:

1. Be a practicing Roman Catholic in good standing with the Church, fully embracing the Catechism of the Catholic Church. A strong Catholic leader is required.
2. Hold a valid California Standard Teaching Credential or its equivalent from another State.
3. Have a minimum of five years of experience in teaching and/or in administration with Catholic school experience.
4. Have attained one or both of the following: Masters degree in an educational field and/or a California administrative credential.\*
5. Be certified as a catechist at the basic level.\*\*
6. Have a deep commitment to the Catholic life of the school, making sure that all is done to assist parents in handing on the integral Catholic faith to their children.
7. Have demonstrated expertise in the area of curriculum and technology in the classroom.
8. Be adept at inspiring teachers and galvanizing them around the pursuit of educational excellence.
9. Have strong interpersonal skills and be adept at building and maintaining relationships. The principal is to model the qualities of a Catholic lady or gentleman.

\*Principals who are not in possession of both educational qualifications, must complete the requirement within a three year period of time from the date of hire

\*\* Principals who are not in possession of basic certification in religion, must have completed the process before they start their position.

#### Application Process

To be considered for the principal position, candidates must:

1. Complete the official application from the Department of Catholic Schools (DCS)
2. Establish a personnel file with the DCS (applicants with existing DCS personnel files are required to create a new file)
3. Attend an introductory/prescreening interview with the Department of Catholic School's Human Resources Manager

Application materials may be downloaded from the official DCS website by clicking on the following link: [www.sfarchdiocese.org/employment](http://www.sfarchdiocese.org/employment)

The requested material plus a letter of interest should be submitted to:

**Christine Escobar, Human Resources Manager  
Department of Catholic Schools, One Peter Yorke Way, San Francisco, CA 94109-6602**

Completing the application process does not guarantee an interview for a principal position, nor does it assure hiring as a principal in the Archdiocese of San Francisco.



# POPE: Answering God's call demands courage to take a risk

FROM PAGE 1

That kind of risk-taking can be seen when Jesus was at Sea of Galilee and called his first disciples, who were fishermen going about their daily lives, dedicated to their demanding work, the pope said in his message.

"As with every call, the Gospel speaks of an encounter. Jesus walks by, sees those fishermen, and walks up to them," the pope said. "The same thing happened when we met the person we wanted to marry or when we first felt the attraction of a life of consecration: we were surprised by an encounter, and at that moment we glimpsed the promise of a joy capable of bringing fulfillment to our lives."

Jesus drew near the four fishermen and broke through the "paralysis of routine," making them the promise, "I will make you fishers of men," he said.

Pope Francis acknowledged in his message that totally consecrating one's life to service in the church could be difficult in the current climate. But, he said, "the church is our mother because she brings us to new life and leads us to Christ. So we must love her, even when we see her face marred by human frailty and sin, and we must help to make her ever more



Pope Francis

**'Every vocation is a summons not to stand on the shore, nets in hand, but to follow Jesus on the path he has marked out for us.'**

beautiful and radiant, so that she can bear witness to God's love in the world."

"The Lord's call is not an intrusion of God in our freedom; it is not a 'cage' or a burden to be borne," the pope said.

On the contrary, it is God extending a loving invitation to be part of a great undertaking, opening "before our eyes the horizon of a greater sea and an abundant catch."

"God in fact desires that our lives not become banal and predictable, imprisoned by daily routine, or unresponsive before decisions that could give it meaning," he said. "The Lord does not want us to live

from day to day, thinking that nothing is worth fighting for, slowly losing our desire to set out on new and exciting paths."

But embracing God's invitation to be part of something greater demands the courage to risk making a decision, just as the first disciples did when they "immediately left their nets and followed him," he said.

"Responding to the Lord's call involves putting ourselves on the line and facing a great challenge. It means being ready to leave behind whatever would keep us tied to our little boat and prevent us from making a definitive choice."

People are called to be bold and decisive in seeking God's plan for their lives, looking out onto the vast "ocean" of vocations, he said.

In order to help people better discern their vocation, the pope asked the church to provide young people with special opportunities for listening and discernment, a renewed commitment to youth ministry and the promotion of vocations through prayer, reflecting on God's word, eucharistic adoration and spiritual accompaniment.

Pope Francis urged everyone, especially young people, to not be "deaf to the Lord's call."

## Art can inspire people to build sustainable future, says Vatican official

LIAM MCINTYRE  
CATHOLIC NEWS SERVICE

VATICAN CITY – In a world of different religions, cultures and languages, art has the capacity to bring people together and inspire them to take action in addressing critical challenges, said a Vatican official.

That is why the official, Father Augusto Zampini, made sure art and culture played a pivotal role in the international conference he helped organize at the Vatican on what religions could do to help the world reach the U.N. Sustainable Development Goals.

Sponsored by the Dicastery for Promoting Integral Human Development and the Pontifical Council for Interreligious Dialogue, the conference March 7-9 brought together representatives from the world's major religions.

They discussed how spirituality, religious values and sacred texts all point the way toward safe-

guarding creation and addressing the challenges of poverty, hunger, inequality, injustice, environmental degradation and other global problems.

That religion, art and culture can and must play a role in building a sustainable future is an idea that had been missing from most international forums, but their input was needed to inspire people to take action, Father Zampini, director of development and faith at the dicastery, told Catholic News Service.

"How many conferences have you heard (about) that are happening on development? Thousands. What is the effect, the consequences, the change that they have produced?" he asked.

"We don't want to organize a conference just to talk about development. We want to organize a conference that can make a difference" and one way to make a difference is to utilize art and culture – not as a sideline diversion for entertainment – but as a valuable part of the conversation, he said March 5.

Different cultures and the arts are needed "to

talk to our hearts so as to allow us to change," said Father Zampini.

Guided by the theme of "Listening to the cry of the earth and of the poor," the conference opened by listening to a group of children from a Rome kindergarten and to young people in foster care. One of the messages of the conference was "Leave no one behind," and organizers sought to make sure the voice of marginalized future generations was included by inviting the Simon Bolivar Orchestra of Venezuela to an evening concert of multicultural music and dance March 7. The orchestra members were part of the youth music-education program, El Sistema, that provides free classical music education to impoverished children with the hopes of lifting them out of poverty.

Organizers said they hoped that the mix of artists throughout the conference would remind people the world does not belong to any one religion or culture, but is a symphony of voices and viewpoints and the only way forward is to move together.

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## FRIDAY, MARCH 15

**GRIEF SUPPORT:** Monthly Grief Support Program, 10:30am-noon, St. Mary's Cathedral, Gough Street at Geary Boulevard, San Francisco, Msgr. Bowe room. Sessions provide information on the grief process, and tips on coping with the loss of a loved one. No charge. Deacon Christoph Sandoval leads the talks. Sister Elaine (415) 567-2020, ext. 218.

## SATURDAY, MARCH 16

**HANDICAPABLES MASS:** Mass at noon then lunch, both in lower halls, St. Mary's Cathedral, Gough Street at Geary Boulevard, San Francisco, Gough Street entrance. All disabled people, caregivers invited. Please RSVP by contacting Diane Prell, activities coordinator, (415) 452-3500; www.Handicapables.com. Dates are subject to change.

## SUNDAY, MARCH 17

**CONCERT:** St. Mary's Cathedral, Geary Boulevard at Gough Street, San Francisco, 4 p.m., featuring local and international artists, free parking, free will donation requested at door. (415) 567-2020, ext. 213, Visit SMCSF.org.

## MONDAY, MARCH 18

**GREGORIAN CHANT:** Mary Ann Carr-Wilson, Gregorian chant fosters a sense of peace and joy connecting the person to God, St. Patrick Healy Hall, 114 King St. at Magnolia, Larkspur. 7:30-9 p.m., \$8/1 friend free.

## TUESDAY, MARCH 19

**DON BOSCO STUDY:** Don Bosco Study group, Sts. Peter and Paul Church, 666 Filbert Street on Washington Square, San Francisco, 7 p.m. with discussion on "Brideshed Revisited," by Evelyn Waugh. Frank Lavin franklavin@comcast.net, (415) 310-8551.

## SATURDAY, MARCH 16

## CHRISTIAN BROTHERS



Archbishop  
Cordileone

**MASS:** The De La Salle Christian Brothers celebrate the 150th anniversary of their educational mission in the Western U.S. with Mass at St. Mary's Cathedral, Gough Street at Geary Boulevard, San Francisco, 11 a.m. Archbishop Salvatore J. Cordileone will be principal celebrant. Spokane Bishop Thomas Daly, a graduate of Sacred Heart High School, San Francisco, one of the Christian Brothers first secondary schools in the West, and now Sacred Heart Cathedral Preparatory will be homilist. A reception follows in the cathedral's downstairs halls. The Mass and reception are open to all. The Mass will be livestreamed at sfarchdiocese.org/events/christian-brothers-150-years.

## FRIDAY, MARCH 22

## CLERICUS BASKETBALL GAME:

The now annual Clericus Classic Basketball Game will be played March 22, 6:30 p.m. Sacred Heart Cathedral Preparatory, 1055 Ellis St., San Francisco. Once again, priests of the archdiocese and St. Patrick's seminarians will lace up their sneakers, take to the hardwood, and dribble their way to glory. The game is in the SHCP gym; parking is available in the Cathedral parking lot, a block from the school. Tickets are \$10 adults, \$5 students. They will be available at the door, and by calling (415) 614-5517.

**TAIZE:** Sung prayer around the cross, 7 p.m., St. Emydius Church, 286 Ashton Ave., San Francisco. Volunteer musicians welcome, contact Debbie McAuliffe, (415) 587-7066, cantordebbie@aol.com.

## MONDAY, MARCH 25

**'GOD AND COUNTRY':** Father Bill Nicholas, administrator, St. Vincent de Paul Parish, biblical prophets, their role, their message. St. Raphael Church, 1104 Fifth Ave., San Rafael, 7:30-9 p.m., \$8/1 friend free, soup supper 6:30 p.m.

## THURSDAY, MARCH 28

**'ASHES TO ASHES':** What makes a funeral Catholic with Monica Williams, director of cemeteries for Archdiocese of San Francisco on where to start, theology behind the tradition, new doctrine regarding scattering of ashes. St. Sylvester Church, 1115 Point San Pedro Road, San Rafael, 12-1:30 p.m., \$8/1 friend free, lite lunch 11 a.m.

## FRIDAY, MARCH 29

**CATHEDRAL FISH FRY:** Lenten Fish Fry at St. Mary's Cathedral Friday, March 29, 5-8 p.m., Event Center Halls A, B and C St. Mary's Cathedral, Gough Street at Geary Boulevard, San Francisco. All are welcome to enjoy fried fish and seafood, traditional side dishes, beverages, and dessert. Tickets \$15 (\$10 age 15 and under). Advance tickets highly recommended, and can be purchased on the new parish website, SMCSF.org on the Donate page, look for the words Lenten Fish Fry. If not sold out in advance, tickets will be available at the door. Jolie Velazquez, (415) 567-2020, ext. 228, JVelazquez@smcsf.org.

## SUNDAY, MARCH 31

**YLI LUNCH:** Young Ladies Institute Dolores #7 fundraiser with delicious lunch, raffle, silent auction, 1-4 p.m., Lower Church Hall St. Cecilia Parish, 17th Avenue at Vicente, San Francisco, \$25. RSVP to Jeannie King, (415) 412-2222, by March 23. Proceeds benefit seminarians, scholarships and local charities.

## SATURDAY, APRIL 6

**FIRST SATURDAY MASS:** Father Vito Perrone, Contemplatives of St. Joseph,

will offer Mass for the souls of all the faithful departed interred in our Catholic cemeteries, Holy Cross Cemetery, 11 a.m., All Saints Mausoleum Chapel, 1500 Mission Road, Colma. Monica Williams, (650) 756-2060 www.holycrosscemeteries.com. Everyone is welcome to attend.

## SUNDAY, APRIL 7

**'LADIES' TEA':** St. Robert Parish, San Bruno, "Ladies Tea" in Hennessy Hall, an afternoon of fun, and friendship. \$20 adults, children under 10, \$8. (650) 589-2800, PPCC5@SaintRoberts.org.

**'SHELTER WALK':** WinterFaith Shelter Walk benefiting Interfaith Winter Shelter, 1:30 p.m., Lake Merced, meet at parking circle at Sunset Boulevard and Lake Merced Boulevard, San Francisco. Cynthia Zamboukos, (415) 474-1321, cynthiaz@sinterfaithcouncil.org. To register and/or donate http://winterfaithshelterwalk.dojiggy.com/.

## WEDNESDAY, APRIL 24

**FASHION SHOW LUNCH:** No. Marin Aux. SVDP Luncheon and Fashion Show, Marin Country Club, 500 Country Drive, Novato, \$45. For reservations, Shirley Genetin, (415) 883-6739.

## THURSDAY, APRIL 25

**'EVENING WITH C.S. LEWIS':** British actor David Payne in what has been called "an enthralling one-man show." The run is co-sponsored by the C. S. Lewis Society of California. April 25, 26, 27, 8 p.m.; April 27, 4 p.m.; April 28, 2 p.m., 6 p.m. Marines' Memorial Theatre, 609 Sutter St., San Francisco. C.S. Lewis Society members' tickets are \$39.50 with Code NARNIA. www.marinesmemorialtheatre.com/tickets.

## SATURDAY, APRIL 27

**'BINGO LUNCH':** Our Lady of Angels gym, Burlingame, noon-3:30 p.m., \$25 ticket includes hot dog lunch with all trimmings, must be over 18 to attend, Lori Clyne loriscooking@gmail.com.

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# In Remembrance of the Faithful Departed Interred In Our Catholic Cemeteries During the Month of February



## HOLY CROSS, COLMA

Carol A. Abbate  
Adoracion A. Agbayani  
Ernesto Enrique Aguilar  
Margaret Angela Aquilina  
Renato V. Aquino  
Mary Barbara Balestreri  
Helen Bateman  
Gael Ann Beresford  
Donald Borg  
George Joseph Bria  
Raymond J. Brooks, Jr.  
Ora D. Broudy  
Allen Brown  
Maria Elena Brusco  
Margaret Ann Byrne  
Evelina "Pacy" Cabonot  
John L. Candau  
Pedro Canjura  
Mark Carlson  
John Joseph Cataldo, Jr.  
Shelby R. Cefalu  
Cynthia A. Chung  
Guillermo Cordova  
Julio Rosales Corona  
Norma I. Costello  
Jovita Sonza Cruz  
Rene De La Roca  
Barbara C. Devoto  
Jose Maria Vega Downing  
Catalina T. Espinosa  
Ismael Estrada  
Mary Fogarty  
Kathleen P. Freschet  
Pacita M. Gonzaga  
Cynthia Diane Guerrero  
Gerald Brian Ingemannson  
Florencio Jimenez  
Nellie Keate  
Mary Dolores Kelly  
Charlotte M. Kurtela  
Mary B. Labrador

Faustino M. Lagade, Jr.  
Aka "John"  
Joseph Charles Lautze  
Corazon J. Leano  
Gail K. Mahoney  
Michael C. Manalo  
Renato D. Manzarate  
Maria S. Martinez  
Gena Marie Martini  
Edith C. Mayer  
Sr. Alice Montgomery, RSM  
Roberto Mota  
Thomas F. Murphy  
Crystal U. Nnodim  
Sr. Michaeline O'Connor PBV  
Modesta Paiz  
Michael Edward "Coach"  
Parodi  
Teodora Awa Patrolla  
Ralph F. Peppars  
Jose A. Alvarado Perez  
Mario A. Pineda  
Eugene L. Ratto  
Jovan Jame Reed, Sr.  
Betty Ann Robinson  
Connie Marie Gutowski  
Rodrigues  
Lucio Romo Rodriguez  
Armando Rosales  
Marylou Canciller Salazar  
Daniel Rivera Sanchez  
Shannon Jean Garcia Sancho  
Carolyn A. Murphy Silver  
Patricia Stevens  
Ronald B. Sutton  
Rosa Maria Tello  
Ninfa C. Tirazona  
Rosario Tirazona  
Concepcion Torres  
Clara Daquilanea Tronco  
Josefina Ordonio Valdez  
Joseph John Vella  
Rita R. Victorio  
Roberto Victorio

R. Sean White  
James Allan Wiggins  
Ronald E. Wong  
Joseph Yun  
Honoré F. Zabala  
Daad Zumot

## HOLY CROSS, MENLO PARK

Rafael Barriga  
Allan Bollhoffer  
Betty M. Bowers  
Barbara Collins Gray  
Nadine Kathleen O'Neill  
Kilty  
Taniela Simione Latu  
Richard C. Smith Jr.  
Charles Tuzar  
Raul A. Velasquez

## MT. OLIVET, SAN RAFAEL

Carlos Hector Castillo  
Daniel C. Dufficy  
Louise Granados  
Maureen Hartmann  
Albert L. Nuccion  
Annie Elizabeth Williams

## OUR LADY OF THE PILLAR

Rose Gough  
Lucille L. Ramacciotti

## ST. MARY MAGDALENE

Clark T. Brown

## HOLY CROSS CATHOLIC CEMETERY, COLMA

### FIRST SATURDAY MASS

Saturday April 6, 2019

All Saints Mausoleum Chapel – 11:00 am

Rev. Vito J. Perrone, Celebrant – Contemplatives of St. Joseph



## HOLY CROSS CATHOLIC CEMETERY

THE CATHOLIC CEMETERIES | ARCHDIOCESE OF SAN FRANCISCO

[www.holycrosscemeteries.com](http://www.holycrosscemeteries.com)

**Holy Cross Catholic Cemetery** 1500 Mission Road, Colma | 650-756-2060  
**Holy Cross Catholic Cemetery** Santa Cruz Ave. @Ave Ave., Menlo Park | 650-323-6375  
**Tomales Catholic Cemetery** 1400 Dillon Beach Road, Tomales | 415-479-9021  
**St. Anthony Cemetery** Stage Road, Pescadero | 650-752-1679  
**Mt. Olivet Catholic Cemetery** 270 Los Ranchitos Road, San Rafael | 415-479-9020  
**Our Lady of the Pillar Cemetery** Miramontes St., Half Moon Bay | 650-712-1679  
**St. Mary Magdalene Cemetery** 16 Horseshoe Hill Road, Bolinas | 415-479-9021

**A Tradition of Faith Throughout Our Lives.**



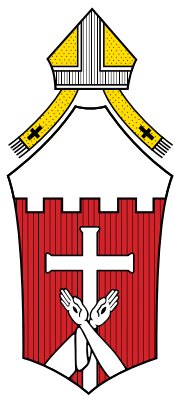
# Celebration of life ...

Quite often we hear people say, *"I don't want a funeral, I want a celebration of life. That's what people are doing right now."*

Are more people having *"celebrations of life"* instead of *"funerals"*? For a Catholic, a funeral is a profound celebration of life. The Order of a Christian Funeral says:

*"Christians celebrate the funeral rites to offer worship, praise and thanksgiving to God for the gift of a life which has now been returned to God, the author of life and the hope of the just. The Mass, the memorial of Christ's death and resurrection, is the principal celebration of the Christian funerals."*

**We celebrate the life given to us.  
We celebrate life together**



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