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CATHOLIC + SAN FRANCISCO

Newspaper of the Archdiocese of San Francisco www.catholic-sf.org

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JUNE 7, 2013

\$1.00 | VOL. 15 NO. 18

Wave of deportees strains border shelter

1 million sent back from US in 5 years

DAVID AGREN
CATHOLIC NEWS SERVICE

SALTILLO, Mexico – Gerardo Bueso, 26, has been deported from the United States twice. He is trying a third time to reach the United States, where he previously worked as a gardener.

“The (Honduran) economy is very poor so we (migrate) to get ahead,” said Bueso, who was born in San Pedro Sula, Honduras, an industrial city now considered the murder capital of the world.

Bueso is among the more than a million immigrants deported from the United States over the past five years, even as the administration of President Barack Obama presses for comprehensive immigration reform.

The wave of deportees has strained Mexican border cities, many of which already suffer from organized crime violence, and has put pressure on migrant shelters used to serving people headed north, not south.

Alberto Xicotencatl directs a Catholic-run migrant shelter in Saltillo and works closely with colleagues in the border states of Coahuila and Tamaulipas. He said they are concerned about the haphazard nature of deportations, with hundreds of deportees arriving in one border town a certain day and the same thing happening in another locale the next.

They also said the deportees are easy targets for organized crime gangs, whose members steal what little the deportees arrive with. Many deportees stick around border towns in desperate attempts to return to the U.S., said Xicotencatl. Some deportees have been in the U.S. so long that they are desperate

SEE BORDER, PAGE 21



(CNS PHOTO/DAVID MAUNG)

Two men eat bread and porridge after attending Mass at the Padre Chava breakfast center in Tijuana, Mexico, May 5. Each day the Salesian-run kitchen and shelter serves 1,200 meals, mostly to workers who have been deported from the U.S.

Abuse damages bill threatens church, other nonprofits

VALERIE SCHMALZ
CATHOLIC SAN FRANCISCO

The California state Senate narrowly approved a waiver of the statute of limitations for child sex abuse damage lawsuits – a bill that could have a devastating effect on nonprofits including Catholic Charities and Catholic schools while exempting public employers.

The legislation, SB 131, would force private schools to defend claims that may be 40 years old but forbid victims from suing any public school for abuse that may have occurred before 2009, the California Council of Nonprofit Organizations said.

“To add insult to injury, SB 131 even protects the actual abuser from being sued – the only claims that are revived are against private employers and nonprofit organizations,” said Ned Dolejsi, executive director of the California Catholic Conference.

Private employers including nonprofits would be eligible to be sued for sex abuse claims going as far back as 40 years, while all public entities as well as convicted perpetrators for whom the statute of limitations has expired would be exempt from civil lawsuits, he said.

“It could have a serious impact on the funding or the operations of many dioceses,” Dolejsi said.

Bill co-sponsor Sen. Jim Beall, D-San Jose, said at an April press conference that current law “does not allow ample time for these victims to realize the mental and physical damage the abuse has caused, which prevents them from getting an opportunity at obtaining justice.”

SEE DAMAGES, PAGE 21

Archdiocese, California bright spots as Catholic baptisms drop nationally

VALERIE SCHMALZ
CATHOLIC SAN FRANCISCO

Catholic infant baptisms are down nationally to the lowest level since World War II – but baptisms in the Archdiocese of San Francisco are holding steady at a rate 50 percent higher than the national mean.

“We’re at a point where baptisms as a percentage of births are only 20 percent, which we haven’t had since World War II,” said Mark Gray, pollster for the Center for Applied Research in the Apostolate at Georgetown University. The percentage was 24.7 percent in 1943, he said. It spiked later, and then from 1995 to 2004, it was about one quarter of all births, he noted.

In contrast, in the Archdiocese of San Francisco, about 30 percent of infants were baptized Catholic

during most of the past quarter-century, according to an analysis by Catholic San Francisco.

Gray first noted the national trend on the CARA blog, Nineteen Sixty Four, Feb. 7, in a post titled “The Growing Mystery of the ‘Missing’ Catholic Infants.” In a follow up interview, Gray said CARA will need to do further polling to find what is behind the change.

California is among a handful of states where this drop is not occurring. In 2010, the rate of baptism was 35.9 percent in California, according to Nineteen Sixty Four.

The archdiocese has experienced a slight decline in the number of baptisms, in the past five years, of about 9 percent, but that is consistent with a general decline in the birth rate in Marin, San Mateo and San Francisco counties. In 2007, 6,548 infants were

baptized which dropped to 6,062 in 2011, according to archdiocesan records.

Catholic San Francisco calculated the percentage of babies baptized by comparing baptisms recorded by parishes and aggregate births reported by calendar year by the California Department of Finance. The baptism numbers are collected from parishes annually by the archdiocese, compiled internally and published in The Official Catholic Directory by P.J. Kenedy & Sons.

Nationally, in 2010, 819,688 infants were baptized of 4 million infants born. However, in California, a large and diverse state with a large immigrant Latino population, 35.9 percent of infants (182,931 of 510,198) were baptized Catholic in 2010, according to CARA. In

SEE BAPTISMS, PAGE 21

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NEED TO KNOW

THE POPE'S GENERAL PRAYER INTENTION FOR JUNE:

"That a culture of dialogue, listening, and mutual respect may prevail among peoples." His mission intention: "That where secularization is strongest, Christian communities may effectively promote a new evangelization."

50 YEARS FROM DEATH OF JOHN XXIII:

On June 3, 1963, Angelo Giuseppe Roncalli, popularly referred to as "the Good Pope," died after a five-year long pontificate that left its mark on the church with historic reforms. His might have seemed destined to be a transitional pontificate, but John XXIII, elected after three days in conclave, "knew how to rejuvenate the church and resume dialogue with the modern world in loving trust," according to the words of John Paul II, who declared him a blessed in September of 2000. Although John XXIII was not able to see much of the fruit of the changes he had proposed, they profoundly transformed the church of the time. He fought for peace in the world, as his 1963 encyclical "Pacem in Terris" (Peace on Earth) demonstrated, and revolutionized the church by convening the Second Vatican Council. Even a half-century later, his pontificate continues to "throw open the doors and windows of the church to let in the fresh air." It was a phrase that was recalled frequently during the recent election of Cardinal Bergoglio, whom the international press described as "the new Roncalli." Pope Francis marked John XXIII's death date by receiving 2,000 pilgrims in St. Peter's Basilica from Angelo Roncalli's native province of Bergamo, Italy.

THE POPE AND ARCHBISHOP QUINN'S BOOK:

An April 20 article in the British Catholic weekly The Tablet asks if Pope Francis' decision to name a committee of cardinals to advise on church governance in part reflects his interest in ideas put forth by then-San Francisco Archbishop John R. Quinn in the 1999 book "The Reform of the Papacy: The Costly Call to Christian Unity" (Crossroads). Then-Cardinal Jorge Mario Bergoglio read the Spanish translation that appeared in 2005, according to the article, which can be viewed at www.thetablet.co.uk/article/164078.

'In the image and likeness of God'

Love, marriage and Blessed John Paul II's theology of the body

VALERIE SCHMALZ
CATHOLIC SAN FRANCISCO

The theology of the body is Blessed John Paul II's contribution to the Catholic Church's understanding of the nature of the human person, sexuality and married love. More and more it is being incorporated into marriage preparation classes around the world and in the U.S. In this teaching, Blessed John Paul "elevated" married love in the cultural thinking of the Catholic Church by explaining in a new and different way its importance to the life of the church and society. In an interview, Ed Hopfner, coordinator for Marriage & Family Life in the Diocese of Oakland, explains what the theology of the body is and where it came from.

Catholic San Francisco: What is the theology of the body?

Hopfner: The theology of the body is the popular name given to a catechesis on the nature of the human person, the meaning of being a man and a woman, life, love and happiness. It was developed by Pope John Paul II, and originally delivered during his Wednesday audiences from September 1979 to November 1984.

Catholic San Francisco: What's it about?

Hopfner: Drawing on Scripture, it teaches that we are "made in the image and likeness of God" – that is to say, made to love and be loved. This is the fundamental truth about every human being.

Furthermore – we "image" God (who is pure spirit) as male and female persons, who have male and female bodies. Just as God exists as a life-giving "union and communion of persons" (three persons united in one God), men and women are called to union as a life-giving union and communion of husband and wife (two persons united in one flesh).

The union of husband and wife foreshadows the union we will have with God, and with each other in the communion of saints, in heaven.

We are created to image God by being a "gift of self" to others (all others) – but most completely to our spouse, if married.

Blessed John Paul calls this the "nuptial meaning of the body" – the design of our bodies to be gifts to each



(CNS FILE PHOTO/JON L. HENDRICKS)

A couple hold hands on their wedding day.

other, most completely fulfilled in the spousal union. Every act of love for another is a gift of self – the spousal union is the complete "gift of self" in a sense.

Catholic San Francisco: Where did it come from?

Hopfner: The text was written by Pope John Paul II as Bishop Karol Wojtyla (before his election as pope). In the late 1950s, he wrote a philosophical text called "Love and Responsibility," about married love, based on his pastoral experiences as a priest with young adults. Theology of the body was a development of "Love and Responsibility," but from a more theological point of view. It was also developed from his reflections on the work of Vatican II and the encyclical "Humanae Vitae," among others.

He argued that the church's teachings needed to be presented in such a way that they would be "accessible to all men of good will" – in other words, not just reiterate what the church taught, but explain the rationale for the teaching, in terms or from a point of view more accessible to a modern generation.

Catholic San Francisco: How are the concepts articulated in theology of the body important for married couples?

Hopfner: It is not necessary to know the theology of the body for a happy marriage, but it is necessary to live it. Every married couple has the duty to show the world how much Jesus loves

THEOLOGY OF THE BODY RESOURCES

"MEN AND WOMEN ARE FROM EDEN" by Mary Healy (Servant Books, 2005)

"THE BODY REVEALS GOD" by Katrina Zeno (Women of the Third Millennium, 2008)

"MEN, WOMEN AND THE MYSTERY OF LOVE: PRACTICAL INSIGHTS FROM JOHN PAUL II'S LOVE AND RESPONSIBILITY," by Edward Siri (Servant Books, 2008)

AN ONLINE INTRODUCTION: www.nfpoutreach.org/hogan_theology_%20body1.htm

his church by the love they demonstrate for each other.

They receive the grace through the sacrament to do this. As with every sacrament, matrimony gives one grace (a share of God's life – which is love) to do that which an individual could not accomplish on his or her own, without that grace. In this case, it aids the couple in their union with each other – their desire to be a gift for each other – and also provides the grace necessary for parenthood.

Catholic San Francisco: What's different about it?

Hopfner: The theology of the body presents the teachings of the Catholic Church from a "non-traditional" perspective. Traditional church teaching has been presented from the point of view of magisterial authority, a top-down approach. Since the 1960s, this has not been as well-received as in the past.

Bishop Wojtyla reasoned that, since the teachings of the Catholic Church are true, they must necessarily match the "truth" of peoples' individual lived experiences, if they examine those experiences carefully. His insight was to use a philosophical method called "phenomenology" to look deeply at human experiences, and use those experiences to generate principles from the bottom up. He felt that modern men and women would be much more open to this kind of approach, which would, in the end, bring them to the same results as traditional presentations of church teaching.

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Honoring jubiliarian sisters of the archdiocese



(PHOTOS BY DENNIS CALLAHAN/CATHOLIC SAN FRANCISCO)

Presentation Sister Denise Bourdet receives a corsage at St. Mary's Cathedral May 26 during a celebration of men and women in consecrated life in the archdiocese. Sister Denise is marking her diamond jubilee of 60 years in consecrated life. Archbishop Salvatore J. Cordileone celebrated a Mass that specially honored men and women religious who are marking their jubilee years. Not pictured are Sister Bernice Garcia, OP-San Rafael; Sister Mary Margaret Hoffman, RSCJ; Sister Delia Obenza, OP-Phillipines; Sister Nancy Morris, RSCJ. We would be glad to publish these sisters' portraits in a later issue if their communities provide us with their images. Send the images to Tom Burke at burket@sarchdiocese.org.



Sister Marguerite Buchanan, RSM
60 years



Sister Anne Davidson, RSCJ
70 years



Sister Patricia Elower, PBVM
60 years



Sister Virginia Espinal, PBVM
60 years



Sister Jean Fernandez, RGS
25 years



Sister Kathleen Healy, PBVM
70 years



Sister Constance Madden, PBVM
60 years



Sister Esther McEgan, RSM
50 years



Sister Marilyn Morgan, RSM
50 years



Sister Carmen Rodriguez, RSM
50 years



Sister Judy Romero, PBVM
50 years



Sister Redempta Scannell, RSM
70 years



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50 years



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60 years

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100 years like 10 decades of rosary

TOM BURKE
CATHOLIC SAN FRANCISCO

Happy 100th birthday May 19 to Ursula Becker of Our Lady of Loretto Parish, Novato. "Confined to a wheelchair after several falls, she manages to work on her computer every day and even with failing sight plays cards at lunch each day," said daughter-in-law Marge Hiner. Catholicism is very dear to Ursula, Marge said, and in earlier days Ursula was an organist and sang in the church choir. Ursula and her now late husband Barney were married at Our Lady of Loretto Church. Family and friends celebrated with Ursula at Deer Park in Fairfax to mark the special birthday.



Ursula Becker

HONORED: Congratulations to Mary Boland, a 2013 recipient of the Herbst Award for Teaching Excellence. Mary is a sixth grade teacher at St. Gabriel School. She was presented with a check for \$5,000 and the school received a check in the same amount which will be used for professional development. "Mary Boland is very well deserving of the Herbst Award for Teaching Excellence," Mercy Sister Pauline Borghello, principal, told me in a note to this column.



Mary Boland

"She is a professional in every area of her work. Her students have a teacher who researches, plans, and prepares creative lessons and activities while paying attention both to their special needs and to challenging them to move up to the next step."

EATING RIGHT: Students at St. Anselm School participated in the Eco Chef Program, which aims to transition school lunch programs from conventional to fresh, local, organic, sustainable and seasonal food offerings. During this two-month program, students visited the Farmers Market, Green Gulch Farm, and Whole Foods Market to become informed about food choices, nutrition, sourcing, ingredients, labeling, and caring for soil and the earth. The Program culminated with the Eco Top Chef Challenge May 18 where students teamed with chef Zak Noles to develop a menu for a healthful lunch with a budget of \$2 per person. Sixth graders Anthony Alioto, Olivia Kallmyer and Katrina Churton with chef Zak Noles helped with the cookin'.

SHARING: Alumna Abigail Kawananaoka has



TUITION MISSION: The Irish Cultural Center of California presented Leo T. Walsh Scholarships May 15. It is the contest's 20th year. Pictured are scholarship winners and the schools they will attend: Back row, Ryan Philpott, Biola University; Katherine Caramucci, Long Beach State; Aine McGovern, Boston College; Matthew Kozuch, UC, Berkeley; middle row Meghan Walsh, Julia Maguire, St. Ignatius College Preparatory; Genevieve Finn, Marin Catholic High School; front row, Sarah Quigley, Sacred Heart Cathedral Preparatory; Emily Naughton, Mercy High School, Burlingame; Megan Sicord, SI. Not pictured is Riordan Abrams, Wesleyan University.



TEE FOR MANY: Catholic Charities CYO supporters contributed \$130,000 toward the agency's work and enjoyed a round of golf while doing it May 6 at CCCYO's 54th Annual Golf Day. Proceeds help low-income and at-risk youth participate in CCCYO summer youth programs. CCCYO is able to send nearly 250 additional kids to camp each year with the golf day proceeds. Pictured are SF 49ers CEO Jed York and brother and sister campers Connor and Carlin Cline.

donated \$100,000 to Notre Dame High School, Belmont. The gift will help establish The Gleason Fund, named for retiring principal, Rita Gleason, and will benefit students in need of tuition assistance. Gleason called Kawananaoka, a 1943 graduate of the school and who attended Notre

Dame as a boarding student, "a devoted alumna of the school, and we are enormously grateful for her magnanimous benefaction." Gleason said the impact of the gift helps toward the fund's \$500,000 goal and will inspire others to contribute. Kawananaoka, who lives in Hawaii, said Gleason was "tenacious and purposeful in reaching out to alumnae to reconnect with the school" and "always with such good purpose and utter commitment."

UP AHEAD: Second graders from Holy Name of Jesus School will be singing The Star Spangled Banner at AT&T Park July 8 when the Giants face the New York Mets. The still funny and reminiscent "Late Nite Catechism" opens at St. Peter Parish, Pacifica Nov. 16. Still think maybe they shoulda' called it "Late Nite Baltimore Catechism." In any case, the evening is available with dinner and show or show only. The number at St. Peter's is (650) 359-6313. Email stpeterpacifica@comcast.net.

I WONDER: Tell me if I'm wrong but wasn't there a Twilight Zone episode titled "Bed, Bath, and Beyond?"

STREET ST Email items and electronic pictures - jpegs at no less than 300 dpi to burket@sfarchdiocese.org or mail to Street, One Peter Yorke Way, San Francisco 94109. Include a follow-up phone number. Street is toll-free. My phone number is (415) 614-5634.

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Catholic San Francisco (ISSN 15255298) is published weekly (four times per month), September through May, except in the week following Easter, Thanksgiving, Christmas, and New Year's Day, and twice a month in June, July and August by the Roman Catholic Archdiocese of San Francisco, 1500 Mission Rd., P.O. Box 1577, Colma, CA 94014. Periodical postage paid at South San Francisco, CA. Postmaster: Send address changes to Catholic San Francisco, 1500 Mission Rd., P.O. Box 1577, Colma, CA 94014

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Service, faith motivate Yale-bound Marin Catholic scholar

TOM BURKE
CATHOLIC SAN FRANCISCO



'I want to be a part of my community of faith, where I will be encouraged to further strengthen my virtues and strive for social justice.'

KATHRYN KHALVATI

Kathy Khalvati is on her way. The 2013 Marin Catholic High School graduate will be a freshman at Yale University in the fall. The Ivy League school is one of 14 colleges that wanted Kathy on campus.

"Every day, I thank God for bringing me to Marin Catholic," Kathy, a lifelong San Rafael resident, told Catholic San Francisco via email. "These past four years have been a blessing as I have been part of a community that is so close-knit and vibrant in its mission of faith, knowledge, and service." Kathy is a graduate of St. Patrick Elementary School in Larkspur.

Her proud parents are mom Vida Khalvati and dad Mehdi Khalvati.

Kathy said the support and education she has known at Marin Catholic have "helped me thrive into a unique individual with a strong level of intellectual motivation and faith in God" and "culminated into a personal discovery of my own leadership potential."

Kathy's interests include politics, leadership, journalism, history and education. She was Marin Catholic's student body president as a senior and a member of the student council all four years she was there. She was editor of the Marin Catholic school newspaper and continues as a freelance reporter for local publications. Kathy has interned with the office of U.S. Sen. Dianne Feinstein and attended the

2012 Republican National Convention as a youth delegate. She is active in campus ministry at Marin Catholic. In her spare time she likes to "to bargain shop, hike and cook Persian food with my mom."

Kathy's exposure to politics and her "leadership and communicative pursuits" have directed her toward a career "in the U.S. government" and as "a voice for Americans who can't express their own."

At Yale she will study ethics, politics, and economics, an integrative major offered at the school. "I hope to supplement this core educational experience by studying abroad in Europe, where I would intern with the government sector to learn about the political structures of our nation's Western allies," Kathy said.

She plans to write for the Yale Daily News and join the Yale Political Union. Faith will also play a part in her college life. "I plan to get involved with the Roman Catholic Church through Yale's religious ministries not only to maintain my personal faith, but to serve the Catholic community on campus," Kathy said. "Having at-

tended Catholic schools my whole life I know that reflection and prayer are just as important as action. I want to be a part of my community of faith, where I will be encouraged to further strengthen my virtues and strive for social justice. I hope to give back to the New Haven community through PALS tutoring and mentoring, an organization that allows Yale students to develop one-on-one relationships with underprivileged children in the community."

Kathy said that through attending

Mass, doing community service and studying theology at Marin Catholic she has "come to truly understand the virtue of faith. To me, it is trust in the unknown, an utter and complete conviction that God is good, God is all-loving, and that God will always provide. Having faith in God's plan for me has propelled me go out into the world and instigate the positive change I want to see in the society around me."

"As I close the book of my high school journey and open the next chapter in my life, I stare down at the page and see a young woman with her arms spread wide out embracing the boundless opportunity in front of her," Kathy said. "I feel empowered that my turn has finally come to take all that I have learned and create my own revolution of change. The time is auspicious; I am motivated to reach my fullest potential."



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SCRIPTURE SEARCH

Gospel for June 9, 2013

Luke 7:11-17

Following is a word search based on the Gospel reading for the Tenth Sunday in Ordinary Time, Cycle C, the raising of the widow's son in Nain. The words can be found in all directions in the puzzle.

DISCIPLES	CROWD	CARRIED OUT
ONLY SON	WIDOW	LORD
SAW HER	DO NOT WEEP	TOUCHED
YOUNG MAN	ARISE	BEGAN
SPEAK	GAVE HIM	HIS MOTHER
FEAR	SEIZED	GLORIFIED
PROPHET	ARISEN	SURROUNDING

HER ONLY SON

Y O U N G M A N A G E B
F S E I Z E D L O R D P
T Y U S A W H E R O I F
U D O R U I N A N A S D
O E J O R D W O F A C E
D H I S M O T H E R I I
E C L W K W U O A I P F
I U S P E A K N R S L I
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Belmont church tower razed in emergency safety measure

VALERIE SCHMALZ
CATHOLIC SAN FRANCISCO

The tower at Immaculate Heart of Mary Church in Belmont was condemned and razed in an unexpected series of events sparked when the pastor noted what appeared to be dry rot near the base.

It turned out the 60-foot tower, built in 1958, was corroded by a combination of dry rot and termites, necessitating emergency demolition June 1, the day after the tower was condemned.

Father Steve Howell, pastor, said he "saw some dark marks around the

bottom part of the tower" and decided to go through the tower and check it. He called in archdiocesan director of construction Steve Kalpakoff, who recommended city inspection. The city said the tower could fall over at any time, Father Howell said.

"If we had a major gust of wind – it was that bad," said Father Howell. "God provides. That's the bottom line. God provides."

"What was amazing, when you looked at the tower you couldn't notice anything," Kalpakoff said. "Usually you have cracks all over the stucco where water has penetrated the building but there were no obvious signs."

'What was amazing, when you looked at the tower you couldn't notice anything. Usually you have cracks all over the stucco where water has penetrated the building but there were no obvious signs.'

STEVE KALPAKOFF
Archdiocesan director of construction



(PHOTO COURTESY BACH CONSTRUCTION/IHM PARISH)

A crane removes the top piece of the tower at Immaculate Heart of Mary Church, Belmont, June 1.

The finding came on the Friday morning of eighth grade graduation, planned for the church. Cooperation by all successfully set up the Mass and graduation at the school gym the night of May 31. On June 1, Bach Construction demolished the tower, cutting it into four big pieces and removing them one at a time by crane, Kalpakoff said.

"At 11 a.m. we knew it was red tagged," because of danger it would fall onto Alameda de las Pulgas or onto the actual church, Father Howell said. "The kids had to relearn what to do for graduation. They are a fabulous class and they rose to the occasion and everything went like clockwork. They are very unique and they had a unique graduation."

The project was completed enough to reopen the church, for Sunday Mass of thanksgiving for the ordination of former pastoral associate Father Tom Martin, Father Howell said.

Father Howell praised Kalpakoff, the Belmont police and planning department and contractors Bach Construction, run by IHM parishioner Peter Bach. Rebuilding the tower could cost as much as \$500,000 and the archdiocese is waiting to see what the city of Belmont will require, said Kalpakoff.

Visit catholic-sf.org to view a video of the tower being removed.

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Archdiocese announces clergy appointments

The archdiocese announced these clergy appointments May 30, effective July 1.

PASTORS: Fr. Christopher Fadok, OP, St. Raymond Church, Menlo Park; Fr. Joseph Farias, SDB, Corpus Christi Church, San Francisco; Fr. Michael Hurley, OP, St. Dominic Church, San Francisco; Fr. Kevin Kennedy, Our Lady of Fatima Church, San Francisco; Fr. Alex Legaspi, Holy Angels Church, Colma; Fr. Michael F. Quinn, Star of the Sea Church, Sausalito; Fr. Harold Snider, OFM. Cap., National Shrine of St. Francis, San Francisco; Fr. Eugene D. Tungol, returning from medical leave to Church of the Epiphany, San Francisco, Aug. 1, 2013.

ADMINISTRATORS: Fr. Manuel D. Igrobay, SDB, Sacred Heart Church, Olema and its mission and Church of the Assumption, Tomales and its mission; Msgr. Romulo A. Vergara, St. Raphael Church, San Rafael.

PASTORS REAPPOINTED TO SECOND 6-YEAR TERM: Fr. Moises Agudo, St. Charles Borromeo Church, San Francisco; Fr. Arturo Albano, Mission Dolores Basilica, San Francisco; Fr. Daniel E. Carter, Our Lady of Lourdes Church, San Francisco; Fr. Francis Garbo, St. Timothy Church, San Mateo; Fr. Patrick T. Michaels, Our Lady of Mount Carmel Church, Mill Valley; Fr. Cyril J. O'Sullivan, St. Cecilia Church, Lagunitas; Fr. Jonathan Paala, St. Luke Church, Foster City;

Fr. Raymund M. Reyes, St. Anne Church, San Francisco; Fr. Charito Suan, St. Elizabeth Church, San Francisco; Fr. Alwyn F. Furtado, CSSP, St. Mark Church, Belmont; Fr. Cornelius J. Healy, St. Anselm Church, San Anselmo.



Father Lavagetto



Father Schunk

PAROCHIAL VICARS: Fr. Erick E. Arauz, Holy Angels Church, Colma; Fr. Arsenio G. Cirera, St. Gregory Church, San Mateo; Fr. Manuel Curso, Mission Dolores Basilica, San Francisco; Fr. Rafael A. De Avila, St. Veronica Church, South San Francisco; Fr. Francis A. Htun, St. Finn Barr Church, San Francisco, full time, continuing his ministry to the Burmese community; Fr. T. Theodophilus Hwande, St. Brendan Church, San Francisco; Fr. Kevin Kennedy, St. Thomas the Apostle Church, part time, and St. Monica Church, part time; Fr. Thomas V. Martin, St. Pius Church, Redwood City; Fr. Isaiah Mary Molano, OP, St. Dominic Church, San Francisco; Fr. Linh T. Nguyen, St. Vincent de Paul Church, San Francisco; Fr. Alex Pablo, St. Bartholomew Church, San Mateo; Fr. Joseph F. Privitali, Our Lady of the Pillar Church, Half Moon Bay; Fr. Shouraiyah Pudota, St. Anthony Church, Menlo Park; Fr. Ambrose Sigman, OP, St. Raymond Church, Menlo Park, ordained to priesthood May 31, 2013.

RETIRING: Fr. Thomas M. Parenti, living independently; Fr. Michael Strange, SS, St. Stephen Church, San Francisco.

SPECIAL MINISTRIES: Fr. Anthony E.

Giampietro, CSB, academic dean and executive vice president, St. Patrick's Seminary & University, Menlo Park; Fr. Martin R. Muruli, chaplain, Kaiser and Sequoia hospitals, Redwood City, with residence at St. Pius Church, Redwood City; Fr. David A. Schunk, director of vocations for the Archdiocese of San Francisco, residence to be announced; Fr. Norman Vitug, chaplain, St. Anne's Home, San Francisco; Fr. Samuel Weber, OSB, teaching, St. Patrick's Seminary and University, Menlo Park; Fr. Peter L. Zhai, SVD, Chinese ministry with residence at St. Anne Church, San Francisco.

RESIDENCE: Fr. John Balleza, St. Mary's Cathedral, San Francisco; Fr. Jesus E. Briones, SVD, St. Kevin Church, San Francisco, May and June 2013; Msgr. J. Warren Holleran, Serra Clergy House, San Mateo; Msgr. Edward McTaggart, Serra Clergy House, San Mateo; Mr. Alphonse Thu Rein Min, St. Finn Barr Church, San Francisco, June and July 2013, on summer break from seminary studies for the Archdiocese of Yangon; Msgr. John R. Pernia, Mater Dolorosa Church, South San Francisco.

DEPARTURE FROM THE ARCHDIOCESE OF SAN FRANCISCO: Fr. Leo A. Baysinger, SDB, returning to ministry in the Archdiocese of Los Angeles; Fr. Charles S. Fermaglia, returning to ministry in the Diocese of Brooklyn; Fr. John Fitzpatrick, CSSP, retiring to Ireland; Fr. Edward S. Inyanwachi, returning to ministry in the Diocese of Abakaliki in Nigeria; Fr. Xavier M. Lavagetto, OP, chaplain, Catholic Community at Stanford University in the Diocese of San Jose with residence in the Archdiocese of San Francisco at St. Raymond Church, Menlo Park; Fr. William C. Nicholas, undertaking ministry in the Archdiocese of Los Angeles.

PRIEST PERSONNEL BOARD: Msgr. C. Michael Padazinski, election to first three-year term, age group 3-4.

BEGINNING SABBATICAL: Msgr. C. Michael Padazinski, effective September 2013; Fr. Paul Warren, effective January 2014.

RETURNING FROM SABBATICAL: Fr. Paul B. Arnout, returning to St. Gregory Church, San Mateo, June 1, 2013; Fr. Michael B. Brillantes, returning to St. Bruno Church, San Bruno; Fr. Francis Garbo, returning to St. Timothy Church, San Mateo.



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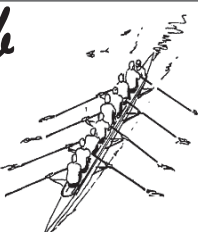


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FOLLOW 'SPIRITUAL GPS,' CARDINAL ADVISES GRADUATES

WASHINGTON – In a world where many have lost their way, a noted Latin American cardinal urged the 2013 graduates of Don Bosco Cristo Rey High School to rely on their “spiritual GPS” to guide them in life.

Speaking at Cristo Rey’s May 29 Baccalaureate Mass in Washington, Cardinal Oscar Rodriguez Maradiaga of Tegucigalpa, Honduras, encouraged the students to rely on a spiritual GPS synchronized on the word of God, the Eucharist and Mary. “With this, you will never be lost!” said



Cardinal Oscar Rodriguez Martadiaga

the cardinal, who celebrated the Mass for Cristo Rey’s 55 graduating students in the Crypt Church of the Basilica of the National Shrine of the Immaculate Conception.

He encouraged the youth to read the Bible frequently, “to keep the word of God not only in your hearts, but in your mind.” The Eucharist – the bread of life – will nourish and strengthen

their faith as they proceed on life’s journey, he said. Mary leads people to Jesus, he said, noting her advice at the wedding feast of Cana, to do what Jesus says. Cardinal Rodriguez said her example teaches today’s followers of Jesus to “listen to what Christ is asking you.”

The cardinal noted that many people have forgotten God and follow false idols, pursuing golden calves like drugs and materialism. “You have your goals, your ideals. You have purpose in your lives. ... You know how to work, how to achieve goals, with sacrifice and love,” he said.

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Jeannie M^CCullough Stiles, RN, PHN, is a 4th generation San Franciscan and a graduate of USF Nursing School. Jeannie and her family live in Tiburon. She owns and operates Special Needs. As a registered nurse, Jeannie’s career spans 30 years working in intensive care, hospice/home care and other specialty units. She opened Special Needs to support seniors and others in need of skilled nursing and assisted living in their homes and schools. Her services range from simple companionship and care giving to skilled nursing/advocacy.

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Nuns' US tour for immigration reform to end in SF

PATRICIA L. GUILFOYLE
CATHOLIC NEWS SERVICE

CHARLOTTE, N.C. – Three days into its 6,500-mile journey from Ellis Island in New York to Angel Island in San Francisco, the “Nuns on the Bus” tour for immigration reform cruised into Charlotte May 31 – fueled by a cheering crowd outside St. Peter Church.

The bus campaign, dubbed the “Network Nuns on the Bus: A Drive for Faith, Family and Citizenship,” is rallying support for immigration reform legislation currently being debated by the U.S. Senate. A total of 29 women religious planned to go along for at least part of the trek through 40 cities in 15 states.

Organized by Network – a Catholic social justice lobby led by Sister Simone Campbell, a Sister of Social Service who made headlines as a speaker at the 2012 Democratic National Convention in Charlotte – the “Nuns on the Bus” tour is modeled on a similar campaign through the Midwest last summer that denounced U.S. House Republican budget cuts.

This second bus tour kicked off May 29 in New Jersey and was scheduled to end June 18 in San Francisco, stopping along the way at churches and U.S. senators' offices in the South and Southwest to advocate for comprehensive immigration reform.

Sister Campbell was not at the rally May 31 because of a speaking engagement, organizers said, but she re-joined the bus tour June 1 as it rolled out of Charlotte and on to Greenville and Charleston, S.C.

Leading the Charlotte rally in her place was Sister Mary Ellen Lacy, a Daughter of Charity from Brooklyn, N.Y., who works with Network.

“We are all God’s children,” Sister Lacy told the crowd of about 150 supporters gathered at St. Peter’s. “Our laws should reflect our values, not our fears.”

She urged people to call their senators and talk with their friends and co-workers about the need to pass the Senate immigration reform bill S. 744, which is expected to come to the Senate floor for amendments, debate and vote perhaps as soon as this month. A House bill is being written by a bipar-



Meracy Sister Rose Marie Tresp of Charlotte, N.C., left, talks with supporters as the “Nuns on the Bus” campaign stops at St. Peter’s Church in Charlotte May 31. This second bus tour, making its way through Southern states and the Southwest, was being sponsored by the Catholic social justice lobby Network to highlight the need for comprehensive immigration reform.

tisan panel of eight members, but its details have not been released.

Immigration reform has bipartisan support and polls show a majority of Americans favor it, but Senate work on the legislation has recently slowed.

The U.S. bishops have long advocated for immigration reform, stressing the need for a path to legal status for the estimated 11 million undocumented people in the U.S. and in particular reforms that preserve family unity; ensure just wages and working conditions for immigrant workers; provide for humane law enforcement; and address the root causes of migration.

Sister Lacy drew a connection between the scars on Jesus’ resurrected body and the “battle scars” immigrants have endured from their perilous journeys to America and from severe law enforcement practices. Just as Jesus wounds were intact when he arose from the dead, “we need to remember their battle scars,” she said. “We need to take with us that pain.”

“Jesus returned. He was God, he didn’t need to keep those scars, but he kept them. And what purpose did they serve? So that when the doubters came to him, they could touch his pain and they could be changed. They

could be transformed, and they could follow him. That’s the same thing we’re called to do,” Sister Lacy said, as descendants of immigrants.

She rattled off various immigration controls throughout U.S. history, then noted: “Every generation has chosen a group that they decided the economy couldn’t handle, the jobs weren’t enough, so they discounted them. And every subsequent generation lived to be properly ashamed of themselves.”

Sister Rose Marie Tresp, justice director for the Sisters of Mercy for the geographic area that includes most Southern states, said she could tell many stories of how the nation’s immigration system is hurting people, but her voice broke when she talked particularly of her brother-in-law Jose Chavez, “who came during the Salva-

doran wars when he saw his father shot in front of him.”

“So I really, really believe that we need immigration reform for the sake of all of those people who suffered in our country, but also for our own sake – because we will be a better country, we will be a more unified country, and all of us whose families have been here for generations will gain by the people who then are able to become fully citizens and not live in the shadows,” Sister Tresp said.

“With this tour of ‘Nuns on the Bus,’” she said, “we hope to raise awareness that the opportunity for immigration reform is now. Our goal is to get the support of as many everyday Americans for this bill as possible.”

Camilla Martocchia, a Mercy associate, said she came to the Charlotte rally because she wanted to show support for the Sisters of Mercy and their hard work helping immigrants in need.

“It’s very important for the average Catholic layperson to get an idea of what people are going through,” Martocchia told the Catholic News Herald, Charlotte’s diocesan newspaper.

Deborah Adams traveled 70 miles from Cheraw, S.C., just to see the “Nuns on the Bus” rally. “I love them,” Adams said, adding that she isn’t Catholic. “I love what they do. They speak truth to power.”

Rally participant Tom Strini said as the son of an Italian immigrant, immigration reform is of particular concern to him.

“I take very seriously the biblical passage where Jesus calls us to welcome the stranger,” Strini said. Building fences, deporting people and breaking up families are not Christian, he said. “We’re not loving our fellow human beings when we do all these things.”

WOMEN IN BUSINESS

Sherry Plambeck Director of Marketing – The Magnolia of Millbrae

Sherry was born in New York City, an only child whose father was a diplomat for the Canadian Government. She lived in the UK, the US and Canada. She graduated from USF, Magna Cum Laude, with a double major of French and Psychology (National Honor Society, Alpha Sigma Nu). She spent many years in the pharmaceutical industry as a regional Sales Manager for Procter and Gamble and worked for Ralph Lauren and Berlex Labs. She was voted “Top Ten” in the USA by the American Business Women’s Assn. in 1984, and hosted a television show, “Women Today” (Emmy). Sherry is presently on the healing team of St. Paul’s Episcopal Church-Burlingame, the honorary Committee for the Peninsula Stroke Assn., and board member emeritus for USF. She loves to sail, cook and entertain and has a passion for working with the senior population. She feels that they have much love to give and much knowledge to share.



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LACK OF VOTE ON SAME-SEX MARRIAGE CALLED VICTORY IN ILLINOIS

WASHINGTON – The failure of members of the Illinois House to vote on a bill legalizing same-sex marriage before the legislative session ended shows that “marriage redefinition – even in the face of intense political pressure – is not inevitable,” Archbishop Salvatore J. Cordileone of San Francisco said in a statement June 3.

It “reflects a failure to have the votes to pass the bill,” said the archbishop, chairman of the U.S. bishops’ Subcommittee for the Promotion and Defense of Marriage. He called it a “victory in the Land of Lincoln.”

The Illinois legislative session ended the evening of May 31 before House members brought to a vote a measure passed by the state Senate in February. The bill changes the definition of marriage in state law from “between a man and a woman” to “between two persons.”

“All persons have inherent dignity and must be treated equally with the respect and justice that is their due,” Archbishop Cordileone said. “That is part of the purpose of the law; it is not the purpose of the law, though, to give people social status, as the advocates for marriage redefinition contend.”

He said a diverse group of faith leaders opposed to the marriage bill “spoke eloquently on the reality that nature and nature’s God make clear that marriage is the union of one man and one woman.”

Jim Bennett of the gay rights group Lambda Legal criticized the state – which he called “one of the bluest of the blue” in the Midwest – for not following Iowa and Minnesota in legalizing same-sex marriage.



(CNS PHOTO/GREGORY A. SHEMITZ)

Celebrating Father’s Day

Deacon John Solarte smiles as he holds his daughter Mariana, 2, following his ordination to the permanent diaconate at Our Lady of Angels Church in Brooklyn, N.Y., May 25. Father’s Day is celebrated June 16 this year.

SCOUTS’ NEW POLICY ‘NOT IN CONFLICT’ WITH CHURCH

WASHINGTON – The head of the National Catholic Committee on Scouting said the Boy Scouts’ vote in May to admit homosexual youth into their ranks is “not in conflict with Catholic teaching,” something by which “we should be encouraged.” Edward Martin, the committee’s national chairman, said Scouting is “still the best youth-serving program available to all youth” and the policy change is an “opportunity to show our commitment to making Catholic Scouting a safe environment for all youth in which the Catholic faith is taught, practiced and nurtured.”

In a message posted May 30 on the National Catholic Committee on Scouting’s website, www.nccs-bsa.org, Martin said three Scouting principles remain unchanged: Any sexual conduct by youth of Scouting age “is contrary to the virtues

of Scouting”; the Boy Scouts of America “does not have an agenda on the matter of sexual orientation,” has no role on the issue and no member of the organization may promote a social or political position or agenda; and “The Scout Oath begins with duty to God, and the Scout Law ends with a Scout’s obligation to be reverent.”

FATHER GREELEY, BEST-SELLING AUTHOR, DIES AT 85

CHICAGO – Father Andrew Greeley, a Chicago archdiocesan priest and well-known novelist, journalist and sociologist, died late May 29 at his home in Chicago’s John Hancock Center. He was 85 years old.

Father Greeley was perhaps most widely recognized for the more than 60 novels he wrote, some considered scandalous with their portraits of hypocritical and sinful clerics. But he also wrote more than 70 works of nonfiction, often on the sociology of religion, including 2004’s “Priests: A Calling in Crisis.”

The title notwithstanding, the research he presented in that book found that priests are among the happiest men in the U.S. – a conclusion that mirrored his own experience. “Andy loved being a priest, and he spoke very positively about the priesthood,” said Father Greg Sakowicz, former pastor of St. Mary of the Woods Parish in Chicago.

“His Masses were very personal. He would name the altar servers and have the people applaud for them,” he said. “Families with young children loved his Masses, because they almost had a backyard picnic flavor to them, it was so personal and warm.”

Father Sakowicz acknowledged Father Greeley’s style was not for everyone: “You either loved him, or you just shook your head.”

PHILADELPHIA TO MERGE 24 PARISHES INTO 10


PHILADELPHIA – Twenty-four parishes will merge into 10 in the latest wave of parish consolidations in the Philadelphia archdiocese. The mergers are occurring in lower Northeast Philadelphia, Northwest Philadelphia, West Philadelphia and suburban Delaware County. The changes are in line with a restructuring process begun in 2011 to create “revitalized parishes ... that are better equipped to meet the spiritual and pastoral needs of future generations.”

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Where 2 or more are gathered: Masses in unusual places

SIMONE ORENDAIN
CATHOLIC NEWS SERVICE

MANILA, Philippines – Every Sunday at the upscale Power Plant Mall in metro Manila, the establishment tucked between a Japanese chocolate confectioner and a modern Italian furniture store has an overflowing crowd. It's not a shop, and it's not a restaurant. It's a Catholic chapel that seats 700 and remains overcrowded on weekends.

On a recent Sunday, the spillover crowd stood in the corridor next to the escalators, some with their heads turned to an overhead video monitor. On the screen, the large wooden crucifix inside the chapel was a prominent backdrop for the priest praying at the altar; sound was piped to the spillover crowd through a loudspeaker. Some attendees were reading and sending text messages, while shoppers strolled past.

Liam McGeonn stared intently at the screen. The 32-year-old from Ireland recently moved to Manila for his job, and this was the second mall he had been to for Mass.

In the Philippines is "the first time I've ever seen it ... so it's unusual. But if you go to Mass, it doesn't really matter where it is, for me it's just Mass," McGeonn told Catholic News Service afterward.

Father Estelito Villegas, mall chaplain, said in the predominantly Catholic Philippines, having Mass literally anywhere is not uncommon because "in the Filipino consciousness, spiritual life is very important."

Combine that feeling with a desire for convenience and that finds Mass being celebrated in places such as shopping malls, he said.

"They attend Mass as a family," the priest explained. "So it would mean fulfilling their Sunday obligation. Then they have their family day. So they eat together, maybe they shop, they recreate. ... That's it. A one-stop shop, maybe."

But it's not just malls that draw the crowds. Makati Medical Center has regular Sunday Mass-goers. Franciscan Father Jesus Galindo, chaplain, said some prefer the hospital to a nearby parish, which gets overcrowded. The Mass is celebrated in the hospital's multipurpose room across the hall from a pharmacy, next to the chapel. Father Galindo said the chapel can only handle about 60 people, while the big room can accommodate 300 or more.

And not everyone who goes is a hospital staffer or patient. Pong Salud



A woman prays in front of a statue of Christ May 17 at a shrine in the Commission on Elections in the lobby for its employees in Manila, Philippines. Some Catholics in the Philippines prefer Masses in places other than regular parish churches.

lives in the neighborhood and is a parishioner at the nearby parish, but he has been attending Mass at Makati Medical for more than a year.

"It's more (about) the proximity and the facilities, not too crowded. It's air-conditioned and the priest handles the Mass well. His homilies are good," he said.

Jenny Ty, who attends Mass each Sunday at the Asian Institute of Management's student dormitory lounge, said she does not even notice the "ding" of the elevators during the liturgy.

Once in a while during Mass, a student walks in and heads for the elevators, arms laden with laundry or grocery bags. Still, Ty and several other longtime congregants told CNS they like what they call the "solemn" atmosphere that they attribute to the Jesuits who have been invited to celebrate Mass at the chapel for the past 40 years.

"The chapel is small enough for everybody," said Ty, 57. "Well, it's a more personal type of service."

The personal type of church experience is also what Maria Theresa Torralba seeks – at work. She is an office secretary at the country's Commission on Elections, where she oversees a shrine and coordinates first Friday Masses in the commission's eighth-floor corridor. Torralba keeps a shrine of sorts near the elevators where statues of Mary and Jesus stand, clean and orderly with fresh flowers and

"(Here) it's something you feel almost immediately when you get to work," Torralba explained. "It really brings out your devotion when you see (that shrine) ... Offer it up to God, the work for the day."

Father Rufino Sescon Jr., chancellor of the Manila Archdiocese, is with the Ministry for Offices and Business Establishments, which oversees the various non-church Masses. He told CNS the phenomenon of Mass at work and in shopping malls has taken off in the last decade.

"With the relativism, materialism, all these forces and influences, we cannot just sit on our laurels and wait for the people to come to us," Father Sescon said. He recalled the words of Cardinal Gaudencio Rosales, retired archbishop of Manila, who said, "We have to go there because the people are there. If we will wait, we might just wake up (one day) and nobody's in the church anymore."

But Father Sescon said now the archdiocese is trying to rein in the practice for fear that some establishments are not following proper doctrine.

"It can be very exclusive to the point that it also is betraying the very nature of the Eucharist," he said. "That's now the phase we are in. We are trying to let the people understand the essence of the sacraments. It's not just for the sake of having Masses."

neat piles of prayer cards that devotees can stop and read when they pass.

The Commission on Elections is across the street from Manila's archdiocesan cathedral. Torralba said going into the cathedral is not the same as going to the office shrine.

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Truth must be spoken with love, pope says

CINDY WOODEN
CATHOLIC NEWS SERVICE

VATICAN CITY – Christians need to “speak the truth with love,” overcoming the temptations of wanting always to be liked or of always thinking their own status or desires are what counts, Pope Francis said.

In his homilies at his early morning Masses June 3 and 4, Pope Francis spoke about people who are corrupt: their attitudes, actions and ways of speaking.

“Hypocrisy is the language of corruption,” he said during the June 4 Mass in the chapel of the Domus Sanctae Marthae.

Even if dressed in “soft words, beautiful words,” if a statement is motivated by self-love or self-gain it is not true, the pope said.

“There is no truth without love. Love



Pope Francis greets Bishop Francesco Beschi of the Diocese of Bergamo, Italy, following a Mass in St. Peter's Basilica at the Vatican June 3. Pilgrims from the diocese were marking the 50th anniversary of the death of Blessed John XXIII with a special Mass and prayers at his tomb.

(CNS PHOTO/PAUL HARING)

is the first truth,” he said. “If there is no love, there is no truth.”

Commenting on the Pharisees who try to trick Jesus, asking him whether it's right to pay taxes to Caesar, Pope Francis said, “they did not love the truth,” but only themselves. “Their narcissistic idolatry led them to betray others, to abuse others' trust.”

The meekness of Jesus and the words he expects of his followers, the pope said, are simple, “like that of a child.”

“Today let us ask the Lord that our speech would be the speech of the simple, to speak like a child, like children of God, speaking the truth in love,” he said.

At Mass the day before – a liturgy attended by the staff of the Congregation for Saints' Causes – Pope Francis spoke of three categories of Christians: saints, sinners and the corrupt.

‘We are all sinners. If someone feels he isn't, he needs to make an appointment with a spiritual doctor because something's wrong.’

“We are all sinners,” he said. “If someone feels he isn't, he needs to make an appointment with a spiritual doctor because something's wrong.”

The corrupt, he said, “are sinners like all of us, but have taken it a step further;” they are hardened in their sin and see no need for God.

The truth, Pope Francis said, is that “in our genetic code” there is a need for a relationship with God, so the corrupt, denying their need for God in heaven, make themselves into gods.

“This is a danger for us as well: to become corrupt. There are some who are in the Christian community and they do great harm,” the pope said. The corrupt have forgotten all that God has done and that he is the Lord and creator of all.

“They have cut off their relationship with that love and have become adorers of themselves,” he said. “The Apostle John says the corrupt are the Antichrist, who are among us, but not part of us.”

The saints, he said, “are those who obey the Lord, those who adore the Lord, those who have not forgotten” that God loved them and created them and the world.



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\$3 billion due Czech faith groups for losses under communist rule

CATHOLIC NEWS SERVICE

WARSAW, Poland – A Czech cardinal welcomed final court approval of government plans to pay billions of dollars to churches in compensation for their losses under communist rule.

On June 3, the Constitutional Court cleared the way for the implementation of a 2012 law that says 56 percent of assets, valued at \$3.8 billion, will be returned to Catholic, Protestant, Orthodox and Jewish communities, with \$3 billion paid out over a 30-year period as compensation for the rest of the properties. During that same period, annual government grants to churches will also be phased out.

“This ruling on the law for property settlements closes one of the infamous chapters in our history,” said Cardinal Dominik Duka of Prague. “Our

society can congratulate itself (that) it has finally resolved this problem and remedied the damage done to churches under communism.”

In a statement, he said the “compromise solution” would benefit society, despite rival claims “that churches have given up too many assets which rightfully belong to them, and voices saying just the opposite.”

“The Constitutional Court has reached its decision with substantial factual arguments, not theatrical performances,” said the cardinal, who is president of the Czech bishops’ conference. “Churches and religious communities will now be able to devote themselves to more substantial issues and to their true role of strengthening society’s spiritual dimension, defending human dignity and serving the needy.”

The fate of thousands of church lands and prop-

erties seized after the 1948 imposition of communist rule has been a point of dispute in the Czech Republic since the 1989 Velvet Revolution.

The law was narrowly adopted in November but was challenged by some members of Parliament, who appealed to the Constitutional Court.

Cardinal Duka, who was stripped of his priest’s license and jailed after secretly joining the banned Dominican order in 1965, urged Czechs to “consign this problem to the past.”

“Let’s now get together to build hospices for the old and dying, develop our charitable work and set up schools,” he said.



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POPE RECOGNIZES SPANISH CIVIL WAR MARTYRS

VATICAN CITY – Pope Francis recognized the martyrdom of 95 men and women religious and lay men who were killed during the Spanish Civil War. The pope’s approval of a series of martyrdom decrees June 3 opened the way for their beatification to be scheduled. A miracle is required before any blessed may be canonized.

Among the new martyrs were 66 Marist Brothers, four Discalced Carmelites, four Sister Servants of Mary, two lay men and a diocesan priest. They were killed between 1936 and 1939 during the Spanish Civil War.

The pope also approved four other decrees recognizing four founders of religious orders or associa-

tions for having lived the Christian virtues in a heroic way and declaring them “venerable.” Recognition of a miracle attributed to each candidate’s intercession is needed for that person’s beatification.

The four whom the pope recognized as venerable were Portuguese Bishop Joao de Oliveira Matos Ferreira, 20th-century founder of a Catholic association; Italian Father Nicola Mazza, 19th-century founder of educational institutes for poor children; Italian Sister Maria Celeste Crostarosa, 18th-century founder of the monastic Order of the Most Holy Redeemer also known as the Redemptoristine Nuns; and Spanish Sister Teresa Toda Juncosa, 19th-century founder of the Teresian Carmelite Sisters of Saint Joseph.

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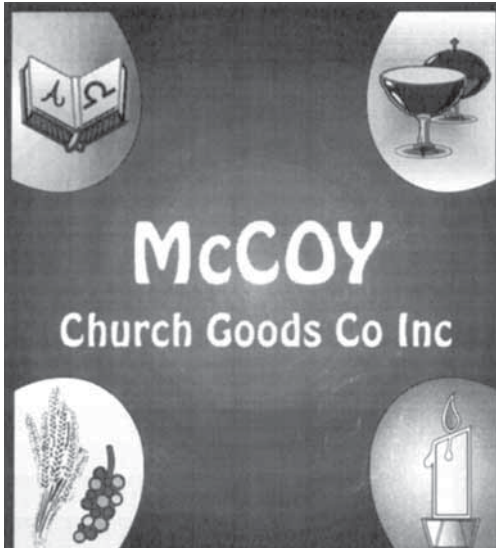
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FEEDING BODY AND SOUL

PHOTOS BY DENNIS CALLAHAN
CATHOLIC SAN FRANCISCO

With one parishioner's challenge to welcome the stranger, the annual Lenten soup and bread suppers at Most Holy Redeemer Parish in San Francisco became a ministry that would grow to serve a weekly, homemade multicourse meal and warm Catholic hospitality to 100 men and women from all over the city.

The spark for the parish's Wednesday Suppers was struck in 2001 when a parishioner at that year's Lenten light meal commented, as program director Ron Pacheco recalled in a recent interview, that "we walk over homeless people on the way to this dinner." The parishioner went out into the street and invited four or five people to join the meal.

Rising to the challenge, the parish then developed a dinner for homeless youth who had migrated to San Francisco and often found it a tough place to survive. Eventually the needs of youth were served by other providers and the weekly supper at the Castro District



Ron Pacheco

parish attracted people of all ages, most of them from outside the neighborhood.

"All regulars," Pacheco said. "We keep a list. As they fall off, new people are added. We keep the number at 100. They're checked off and given a name tag. The intent was to develop a little community. The same people come. They sit with their Wednesday night friends. It's a good meal; it's a time they're waited on unlike any other place."

In the first days the church had just been remodeled and there was some resistance to offering such hospitality to the homeless, Pacheco said. But in time the community began to regard the guests not as unpredictable strangers but as "our homeless people." The parishioners have for the most part adopted the program, with 30 volunteers and three collections a year.

The program provides a barber and podiatrist and distributes clothing and screens a movie monthly, and medical personnel are in-house weekly. More than 200 bag lunches are issued weekly for men and women to take away for another meal. "Nobody goes away hungry," Pacheco said.

For more information, visit www.mhr.org/wed-suppers.html.



Volunteer Bill Terheyden greets guests at a table. Each table is assigned a volunteer, who serves as a waiter and cleans the table between courses.



Stacey



Guests register for Wednesday Supper at Most Holy Redeemer Parish in San Francisco. The guest list is maintained at 100 and guests are given name tags before sitting down to a multicourse meal with a vegetarian option.



Leftover food is served to those who wish to take some with them. Each guest also can pick up a bagged sandwich for a later meal.



Left, guests Joy Odrobina and 13-month-old daughter Daley Morales arrive for dinner. "We love coming here, it feels like home to us," Joy said. Right, guests Mickey and Anne Marie. Below, socializing with friends around the table is an important part of the weekly suppers.



Left, parishioner and volunteer Frank Woodeshick prepares soup for the meal's first course.



Center, Michael Schaffer removes homemade meatballs from the oven. Right, parishioner Ikuko Hotta and parish business manager Michael Poma set out dessert.



Syria's humanitarian crisis grows ever worse

This editorial from the June 2 issue of Our Sunday Visitor, a national Catholic newsweekly based in Huntington, Ind., was written by the editorial board. It was redistributed by Catholic News Service as a sample of commentary from the Catholic press.

The Syrian conflict already responsible for a reported 80,000 deaths since March 2011 is now even more dire. Shiite fighters from the Lebanese militant group Hezbollah are becoming more active on the side of President Bashar Assad. Refugees continue to flee their homes for the overcrowded havens of Lebanon, Jordan, Turkey, Iraq and Egypt. And Syrian Christians worry what the collapse of the state government means for their freedom and place in Syrian society.

The U.N. Refugee Agency reported in May that more than 1.5 million Syrians have fled the conflict emanating from the Arab Spring. That number is expected to increase by 30 percent by the end of June. And it's a drop in the bucket compared with the more than 4 million Syrians displaced within the country and the nearly 7 million in need of humanitarian assistance.

The Associated Press reported May 20 that the international aid organization Oxfam is appealing for more funds to help refugees combat increased health risks due to warmer weather. Measles and diarrhea are spreading, turning refugee camps into public health hazards – not to mention hotbeds of crime.

And while many refugees – mostly women and children – have escaped violence from their country's civil war, they have hardly found a safe haven. The BBC reported in May that reports have surfaced in Jordan of



(CNS PHOTO/ KHALIL ASHAWI, REUTERS)

A girl sells bread on a war-torn street in Deir al-Zor, Syria, May 9.

families selling their daughters into marriage in order to obtain money for food and shelter. Other women are turning to “survival sex.”

Syrian Christians, too, have reason to be worried. In a statement last July, Patriarch Gregory III Laham, spiritual leader of the Melkite Greek Catholic Church, identified that group as “the weakest link” of society and the “most vulnerable to exploitation, extortion, kidnapping, abuse.” Indeed, a month after their kidnapping, the whereabouts of two Syrian Orthodox Christian bishops remain unknown.

If events in Egypt serve as a marker, the road won't

get any easier. Tensions between Coptic Christians and Sunni Muslims only have escalated since President Hosni Mubarak was overthrown and replaced by Mohamed Morsi, a member of the Muslim Brotherhood. A video released in late April shows Egyptian police idly standing by while a Coptic cathedral was attacked during a funeral.

While there is no magical solution to these age-old conflicts, there is common sense. Syria does not need more weapons – whether from Russia to Assad or from the West to the opposition forces. More weapons lead to more death, and more death is not the answer. There is also financial aid. Multiple humanitarian groups like Catholic Relief Services Middle East are in ever-escalating need of donations so they can provide emergency medical care, food and basic comforts to the displaced Syrians. And there are also our daily, committed prayers for dialogue and for peace.

On Easter Sunday, Pope Francis prayed for Jesus to change “hatred into love, vengeance into forgiveness, war into peace” – especially in “dear Syria, for its people torn by conflict and for the many refugees who await help and comfort.”

The appeal for peace echoed those of his predecessors – both Pope Benedict XVI's many poignant pleas for peace in Syria and Blessed John Paul II's words during his visit to that country in May 2001. His pilgrimage, he said, was “an ardent prayer of hope ... that among the peoples of the region fear will turn to trust and contempt to mutual esteem, that force will give way to dialogue and that a genuine desire to serve the common good will prevail.” Amen.

LETTERS

More of Bishop Sheen, less of Freud

Re “The wages of celibacy,” Father Ron Rolheiser, May 24:

The biggest beneficiary of the war on celibacy in the priesthood will be the father of all lies, Satan, the fallen angel of light. Nothing would make Satan happier than to see this discipline dropped.

It is also an insult to young men to assume that they cannot keep the vow, and an insult to Christ that he will call young men to the priesthood and not give them the strength to live out their vow of celibacy. I think Father Rolheiser is buying into too much of Freud. I would counsel him to read more Fulton Sheen and less Freud.

Millions of people in the single state are living out their lives in accord with the teachings of the church. Is it easy? No, but that is why we have the sacraments.

The attack on priestly celibacy is an attack on the priesthood, which is also an attack on the Eucharist and on Jesus Christ.

Stephen Firenze
San Mateo

Remembering Denny Murphy, catcher

I read with great interest the article “The field of ‘dreams’ at Holy Cross Catholic Cemetery” by Jean Bartlett (May 24). Unfortunately, after reading the names of ballplayers buried at Holy Cross, I was disappointed to see that the name of my grandfather, Dennis J. Murphy, was left off of this list. I would like to add the name of my grandfather to this comprehensive list. Denny Murphy (1892-1946), was a catcher who played most of his career in the Pacific Coast League with the Vernon Tigers (1920-1925), San Francisco Mission (1926) and the Hollywood Stars (1927). He also spent one year, 1928, with the Chicago Cubs, before finishing his career with the Reading Keystones and the Buffalo Bisons.

Martin Murphy
Petaluma

Editor's note: Archdiocesan cemeteries director Monica Williams replies, “We do have a listing for a Dennis J. Murphy, date of burial 01/18/1946. This may be the individual. If so, we will be happy to include him in our master listing. We received our initial list from a professor in the Midwest who was researching baseball players and found a surprising number of them interred at Holy Cross. However, there very well may be many, many more baseball players here! We would love to hear from anyone who has a family member here at Holy Cross who played professional or semi-pro baseball. Additionally, if anyone has any stories about our baseball players, please forward them to us. We would love to plan a baseball tour here at the cemetery and share the stories in this “field of dreams.”

To secure peace, be ready for war

In his May 31 opinion piece on the 1983 “Challenge of Peace: God's Promise and Our Response” by the U.S. Catholic bishops, Tony Magliano criticizes President Reagan's Cold War defense buildup or “Peace Through Strength” in the early 1980s. He mentions that the U.S. was building the B-1 bomber, the Strategic Defense Initiative (which was belittled by the New York Times as “Star Wars”), the MX missile and that it sent Pershing missiles to Western Europe, but he does not put those facts into proper historical context. He never even mentions the Soviet Union, which is rather like criticizing Britain's rearmament in the late 1930s without mentioning Nazi Germany. In fact, the Soviets had a new range of missiles that threatened Western Europe. The Reagan military buildup helped to bring down the Soviet Union and the evil system of Soviet communism, thereby winning the Cold War. Moreover, President Reagan was against using nuclear weapons and he wanted to abolish them, which is what the anti-nuclear left did not understand, either then or now. The collapse of Soviet communism also allowed millions of Christians, Jews and Muslims in the former Soviet bloc countries to practice their faith after being denied that right for almost 50 years, a fact that Mr. Magliano also overlooks.

In the 21st century, a genuine theology of peace must be based upon strength, not weakness, on the part of democratic nations. Otherwise, it would amount to unilateral disarmament in a hostile world. The sad history of the first half of the 20th century shows where that led. As George Washington said in his Fifth Annual Message to Congress in 1793, “If we desire to secure peace, one of the most powerful instruments of our rising prosperity, it must be known that we are at all times ready for war.”

Jonathan Ritter
San Francisco

Immigrants have the right to be heard

Re “Immigration policy isn't broken,” Noelle Martinez, letter, May 31:

Thousands of illegal immigrants were recruited by the military to fight in Iraq and Afghanistan and many parents with sons and daughters died for us in these wars. They believed in this country and fought

for it. Should not the U.S. government take some responsibility for the families of these people – even if they are illegal?

I agree we did not drag them here, and we do not have to reward illegal behavior. But we did and were relatively at ease as long as the economy was doing well. We closed our eyes, welcomed them and did not implement the law. They would not have been here if we did not need them. They have worked hard and do pay property taxes, sales taxes, gasoline taxes, Social Security taxes.

These people have made their contribution and have the right to be heard.

Lenny Barretto
Daly City

Response to Father Coleman's column

Re “Coming out as gay,” Father Gerald Coleman, May 31:

Father Coleman takes on a most elusive topic when he writes about “coming out” and the experiences of a professional basketball player. Father Coleman praises the basketball player and implies that “coming out” is a rather straightforward, laudable act. But is it? Father Coleman has recourse to a relatively light church document (of a committee of the U.S. Conference of Catholic Bishops, titled “Always Our Children”) in fortifying his perspective. I think it more helpful if Catholics have recourse to the Catechism of the Catholic Church. There, a reader could find more substantial insights into the “coming out” matter that Father Coleman rather uncritically accepts. For one thing, a reader could see that “coming out” results in an individual being disconnected from the God-given orientation of his sexuality. This is to say that “coming out” – understood to mean “acceptance of one's homosexuality” – is not in keeping with the God-given dignity of the human being. As the catechism makes plain, the dignity of the human being is bound up with no less than insights about one's person and requisite personal actions that are connected to “the person whom God has created.” Quite plainly – and with respect for the dignity of all persons – does the catechism reveal that God does not create persons as “gay.”

John Collins
San Rafael

LETTERS POLICY

EMAIL letters.csf@sarchdiocese.org

WRITE Letters to the Editor, Catholic San Francisco, One Peter Yorke Way, San Francisco, CA 94109

NAME, address and daytime phone number for verification required

SHORT letters preferred: 250 words or fewer

Confronting cruelty in children

Character development and the cultivation of empathy are key components in any strategy to confront cruelty in children.

The topic of bullying has been in the headlines on and off for many years. A fine book by Emily Bazelon, "Sticks and Stones: Defeating the Culture of Bullying and Rediscovering the Power of Character and Empathy," caught the attention of prominent reviewers and provides a balanced picture for the consideration of parents and educators who are understandably concerned.

Social media has made this issue a larger one in recent years. Elders who

are inept on the Internet and unaware of what the young are up to out there in cyberspace are at a loss in the presence of the bullying problem. They see it in relatively rare (and often misinterpreted) instances of suicide associated with bullying.

But as Bazelon makes clear, if it is not persistent – repeated incidents over time – and malicious, it is not really bullying.

What is bullying? It is verbal or physical aggression, repeated over time that involves a power differential. The repetition and power imbalance are key elements. Meanness and malicious intent figure into the equation leading puzzled observers to ask: How do presumably nice children get that way?

This opens the door to an examination of parental neglect, value-free education, celebration

of exploitation and violence in the entertainment media, and whatever it is that contributes to a healthy sense of self in a developing child.

Bazelon, who is a journalist and a lawyer, interviewed for this book many young people, who are part of the problem, and both parents and educators who are trying to confront it. By their own admission, some of the young are "Facebook thugs," who say things online that they would never utter in ordinary interaction with others.

Why do they do this? They are usually girls – shy and meek in person, but harsh and threatening online. They are surely insecure. They affirm themselves by belittling others. The challenge, of course, is to gently guide them to the path of legitimate achievement – academic, artistic, athletic – as a way of developing positive self-esteem as well as stronger character.

The practice of empathy can help this development. Creative ways of engaging the young include responsibility for elder care, animal care, child care, cultivation of gardens, preservation of the natural environment, encouragement of good sportsmanship. None of this just happens. It has to be guided at home and in school; it has to be fostered by after-school and vacation-time activity.

Those who pick up Bazelon's book will need a generous supply of staying power to make it through all of the first three parts into "Part IV: What's Next?" And they will be rewarded at the end by a splendid list of "Resources for Readers" who want to become better informed and then do something about the problem.

JESUIT FATHER BYRON is university professor of business and society at St. Joseph's University, Philadelphia. Email wbyron@sju.edu.



FATHER WILLIAM J. BYRON, SJ

Go with your initial gut instinct when it comes to good deeds

We were backing out of the garage, the car lights briefly illuminating the darkened walls and floor.

"Mom," cried my 3-year-old daughter,



EFFIE CALDAROLA

strapped into her car seat behind me. "I just saw a mouse."

We lived in Alaska, in a house with plenty of cracks and nooks. Almost every year, we'd catch one mouse. Elizabeth was an astute little observer of life, and I trusted her eyesight. She was probably right, but then she added something funny.

"Or maybe it was fish," she said hesitantly of the silvery creature she'd seen darting beyond the headlights.

OK, Elizabeth, someday you'll play Trivial Pursuit and the advice will be: Go with your first gut instinct as it's probably the right one. But your "cover all my bases" moment would provide fodder for family stories later, the kind that begin, "Remember the time ..."

I think we all have our "or maybe it was a fish" moments. We don't want to be wrong so we raise every possibility, we mull over every excuse, before we trust our gut and go with it.

Every day, we all have moments when an impulse tells us something is the right thing to do. Sometimes you only have a second to decide whether to intervene or say a word or help out, like the people who rushed to help others at the Boston bombing. When we have to act on our first instinct, ultimately we're either proud of what we did, or wish we had the moment to do over.

But sometimes we have more time to react to an impulse toward good, and those are the times we sometimes cloud with a "maybe it was a fish" moment. Obviously, I'm talking about good impulses. If someone in the grocery line cuts in front of you and your first impulse is to shove them, learn to count to 10.

But I'm talking about those impulses that the better angels of our human nature whisper in our ear, the ones that seem clear right before I start making excuses or naming other possibilities. I'm talking about those impulses that I get enthusiastic about, before "I don't have time" or "I don't want to get involved" show up, slippery and elusive as a goldfish on a garage floor.

Often, good impulses need reflection and prayer before action. But they should never be ignored or brushed aside. Procrastination is the enemy of good impulses.

Has your good angel nudged you to get involved with a political issue? Have you been intending to take your children to visit a soup kitchen? Is the sacrament of reconciliation on indefinite hold for you despite your gut feeling that you need it? Is there an elderly relative you've been neglecting, or someone with whom you need to reconcile?

Have you ignored the impulse to get involved with a parish committee? Did you intend to take the new neighbors cookies, and now they've been next door two years?

Sometimes, the right thing comes to us in a flash, like a mouse darting before our headlights and then disappearing into the blackness, and we must quickly choose whether to act. At other times, we have the luxury of praying that our inspiration is a good one. Don't let that moment of inspiration drift away. Write it down. Pray about it. Then just do it. Sometimes, you've got to call a mouse a mouse.

We did capture a little mouse in the days after Elizabeth's eye caught a figure darting through the headlight's glare. Stick with your gut, Elizabeth. You were right the first time.

The last laugh of Alfredo Ottaviani

Despite his humble origins as a baker's son from Trastevere, Cardinal Alfredo Ottaviani, long-time curial head of the Holy Office ("successor to the Inquisition," in journalese) and scourge of the Nouvelle Theologie of the 1950s, was a formidable figure in preconciliar Catholicism. Ottaviani's approach to theology was neatly summarized in the Latin motto of his cardinalatial coat of arms, "Semper Idem" (Always the Same), and his fierce defense of what he understood to be orthodoxy made him a not-implausible model for the character of Cardinal Leone in Morris



GEORGE WEIGEL

West's novel "The Shoes of the Fisherman."

Despite the caricatures of the world press, Ottaviani was no monster; indeed, he was reputed to be a man of considerable personal charm. Nor was he a dyed-in-the-wool conservative politically; he wanted the council to condemn all forms of modern war, another cause in which Ottaviani (whose Vatican II batting average did not rise above the Mendoza line) failed. But perhaps his greatest defeat at the council came on the question of church and state. For before and during the Vatican II years, Cardinal Ottaviani stoutly, and, ultimately, futilely, resisted the development of doctrine that led the world's bishops to approve the council's Declaration on Religious Freedom.

As a legal scholar considering the future of society, Ottaviani's fear was that religious freedom would result in religious indifference and then to a collapse of religious conviction, which would in turn lead to state hostility toward religious believers and religious institutions. His theological argument against religious freedom, widely held in the Roman universities of the day, rested on the proposition that "error has no rights." The Council's response to that claim was that persons have rights, whether their religious opinions be erroneous or not, and that, in any event, states lack theological competence.

Alfredo Ottaviani lost virtually every one of the battles he fought at Vatican II, but from his present, post-mortem position he may be enjoying a last laugh (if of a subdued, even sorrowful, sort).

For the notion that "error has no rights" is very much alive – and precisely in those quarters where religious indifference has indeed led to intolerance of religious conviction.

When a Canadian evangelical pastor is levied a significant fine for preaching biblical truth about men, women, and the nature of marriage in his church, or when a Polish priest and magazine editor is punished with even stiffer fines by a European human rights court and a Polish court for accurately describing in print what an abortion does, the forces of coercive political correctness (embodied in the gay insurgency and the global campaign for "reproductive health") are using state power to nail down the notion that "error has no rights."

When the present U.S. administration attempts to overturn decades of equal employment opportunity law by attacking the legal exemption that allows religious bodies to choose their religious leadership according to their own criteria, the same dynamic is at work. And that mantra – "Error has no rights!" – will, inevitably, be used to punish religious bodies that do not recognize any such thing as same-sex "marriage" by taking away their tax-exempt status, denying their ministers the legal capacity to act as witnesses of marriage under civil law, or both.

An idea long associated with the farther reaches of Catholic traditionalism has thus migrated to the opposite end of the political spectrum, where it's become a rallying point for the lifestyle left. There are many reasons why Kathleen Sebelius, the Department of Health and Human Services secretary responsible for the coercive contraceptive/abortifacient sterilization mandate currently being fought by the seriously Catholic elements of American Catholicism, is ill-cast in the role of Ottaviani redivivus. But in the oddities of history, that's what's happened. The Catholic Church in the United States, which did more than any other local church at Vatican II to disentangle the universal church from the notion that, in the civil order, "error has no rights," is now being hard-pressed by aggressive secularist forces arrayed under that banner.

There are many ironies in the fire.

WEIGEL is Distinguished Senior Fellow of the Ethics and Public Policy Center, Washington, D.C.

SUNDAY READINGS

Tenth Sunday in Ordinary Time



He stepped forward and touched the coffin; at this the bearers halted, and he said, 'Young man, I tell you, arise!'

LUKE 7:11-17

1 KINGS 17:17-24

Elijah went to Zarephath of Sidon to the house of a widow. The son of the mistress of the house fell sick, and his sickness grew more severe until he stopped breathing. So she said to Elijah, "Why have you done this to me, O man of God? Have you come to me to call attention to my guilt and to kill my son?" Elijah said to her, "Give me your son." Taking him from her lap, he carried the son to the upper room where he was staying, and put him on his bed. Elijah called out to the Lord: "O Lord, my God, will you afflict even the widow with whom I am staying by killing her son?" Then he stretched himself out upon the child three times and called out to the Lord: "O Lord, my God, let the life breath return to the body of this child." The Lord heard the prayer of Elijah; the life breath returned to the child's body and he revived. Taking the child, Elijah brought him down into the house from the upper room and gave him to his mother. Elijah said to her, "See! Your son is alive." The woman replied to Elijah, "Now indeed I know that you are a man of God. The word of the Lord comes truly from your mouth."

PSALM 30:2, 4, 5-6, 11, 12, 13

I will praise you, Lord, for you have rescued me.
I will extol you, O Lord, for you drew me clear

and did not let my enemies rejoice over me. O Lord, you brought me up from the nether world; you preserved me from among those going down into the pit.

I will praise you, Lord, for you have rescued me.

Sing praise to the Lord, you his faithful ones, and give thanks to his holy name.

For his anger lasts but a moment; a lifetime, his good will. At nightfall, weeping enters in, but with the dawn, rejoicing.

I will praise you, Lord, for you have rescued me.

Hear, O Lord, and have pity on me; O Lord, be my helper. You changed my mourning into dancing; O Lord, my God, forever will I give you thanks.

I will praise you, Lord, for you have rescued me.

GALATIANS 1:11-19

I want you to know, brothers and sisters, that the gospel preached by me is not of human origin. For I did not receive it from a human being, nor was I taught it, but it came through a revelation of Jesus Christ. For you heard of my former way of life in Judaism, how I persecuted the church of God beyond measure and tried to destroy it, and progressed in Judaism beyond many of my contemporaries among my race, since I was even more a zealot for my ancestral traditions. But when God, who from my mother's womb had set me apart and

called me through his grace, was pleased to reveal his Son to me, so that I might proclaim him to the Gentiles, I did not immediately consult flesh and blood, nor did I go up to Jerusalem to those who were apostles before me; rather, I went into Arabia and then returned to Damascus. Then after three years I went up to Jerusalem to confer with Cephas and remained with him for 15 days. But I did not see any other of the apostles, only James the brother of the Lord.

LUKE 7:11-17

Jesus journeyed to a city called Nain, and his disciples and a large crowd accompanied him. As he drew near to the gate of the city, a man who had died was being carried out, the only son of his mother, and she was a widow. A large crowd from the city was with her. When the Lord saw her, he was moved with pity for her and said to her, "Do not weep." He stepped forward and touched the coffin; at this the bearers halted, and he said, "Young man, I tell you, arise!" The dead man sat up and began to speak, and Jesus gave him to his mother. Fear seized them all, and they glorified God, exclaiming, "A great prophet has arisen in our midst," and "God has visited his people." This report about him spread through the whole of Judea and in all the surrounding region.

Life does not work out that way

Several weeks ago, I went to the funeral wake of a good friend and a great priest, Father Mark Catalana. He passed away at the age of 49. While sitting in the pew with several women, I



SCRIPTURE REFLECTION

DEACON FAIVA PO'O'I

noticed one woman kneeling, praying for such a long time. Then, as the church started to fill up, she moved closer to me, and when she sat up she looked at me with a smile. I told her that we are devastated with the loss of a very young priest. She said that she did not know Father Catalana personally, but that she came this night with a friend who knew Father Catalana. She said that she understood the situation because just two months ago, she had lost her 18-year-old son to illness. I felt like I had just put my foot in my mouth. I told her how sorry I was. "Prayers

keep me going these days," she said.

You and I take it for granted that, in the natural

order of things, children will outlive their parents. At least, that is how it ought to be. It seems only fair that those who were born first should die first. Death is sad enough when grown children stand beside the open grave of their elderly father or mother. But when that sequence is reversed, when parents stand beside the open grave of their child, death is more than sad. It is tragic.

Even though God has made all things for life, we, nonetheless, again and again experience death coming toward us, bringing pain, grief and even guilt.

Two Scripture readings for Sunday tell that kind of story. In both cases, the surviving parent was a widow with one son. Each woman had already buried her husband and then faced the necessity of burying her only child, all of which compounds the tragedy. And in the Old Testament reading, the deceased child was apparently quite young. He died sitting on his mother's lap.

But both of these stories – amazingly – have a happy ending. These two grieving widows show us a God who acts to change our weeping into rejoicing, our mourning into dancing. In the first story, it was the prophet Elijah who came to the rescue. The life breath returned to the child's body, reviving the little boy.

In the second story, it was Jesus who stopped the funeral procession and spoke directly to the corpse. He said, "Young man, I bid you. Get up." The Gospel tells us that "the dead man sat up and began to speak. Then Jesus gave him back to his mother."

What is the meaning of these two stories? Obviously, they are not guaranteeing that anyone will be spared the suffering which is the common lot of humanity. Life does not work that way, and we all know it. No miraculous intervention will save our souls from sorrow, nor will our grief be replaced by immediate gladness. But suppose we see these two events as a dramatic way of showing us that, with the help of God, tragedy can be transformed. It cannot always be averted, but it can be redeemed with faith and prayer.

Jesus wants us to see the miracle at Nain not just as a sign of his compassion – which it is – nor just as a sign that he is the Messiah – which he is. He wants us to also see this miracle as a sign of what he can and will do for us, if we believe in him. He will raise us up – not just to a new physical life, but also to an eternal life with him forever.

DEACON PO'O'I serves at St. Timothy Parish, San Mateo.

LITURGICAL CALENDAR, DAILY MASS READINGS

MONDAY, JUNE 10: Monday of the Tenth Week in Ordinary Time. 2 Cor 1:1-7. PS 34:2-3, 4-5, 6-7, 8-9. Mt 5:1-12.

TUESDAY, JUNE 11: Memorial of St. Barnabas, apostle. Acts 11:21b-26; 12:1-3. PS 98:1, 2-3ab, 3cd-4, 5-6. Mt 5:13-16.

WEDNESDAY, JUNE 12: Wednesday of the Tenth Week in Ordinary Time. 2 Cor 3:4-11. PS 99:5, 6, 7, 8, 9. Mt 5:17-19.

THURSDAY, JUNE 13: Memorial of St. Anthony of Padua, priest and doctor. 2 Cor 3:15-4:1, 3-6. PS 85:9ab and 10, 11-12, 13-14. Mt 5:20-26.

FRIDAY, JUNE 14: Friday of the Tenth Week in Ordinary Time. 2 Cor 4:7-15. PS 116:10-11, 15-16, 17-18. Mt 5:27-32.

SATURDAY, JUNE 15: Saturday of the Tenth Week in Ordinary Time. 2 Cor 5:14-21. PS 103:1-2, 3-4, 9-10, 11-12. Mt 5:33-37.

SUNDAY, JUNE 16: Eleventh Sunday in Ordinary Time. 2 Sm 12:7-10, 13. PS 32:1-2, 5, 7, 11. Gal 2:16, 19-21. Lk 7:36-8:3.

MONDAY, JUNE 17: Monday of the Eleventh Week in Ordinary Time. 2 Cor 6:1-10. PS 98:1, 2b, 3ab, 3cd-4. Mt 5:38-42.

TUESDAY, JUNE 18: Tuesday of the Eleventh Week in Ordinary Time. 2 Cor 8:1-9. PS 146:2, 5-6ab, 6c-7, 8-9a. Mt 5:43-48.

WEDNESDAY, JUNE 19: Wednesday of the Eleventh Week in Ordinary Time. 2 Cor 9:6-11. PS 112:1bc-2, 3-4, 9. Mt 6:1-6, 16-18.

THURSDAY, JUNE 20: Thursday of the Eleventh Week in Ordinary Time. 2 Cor 1:1-11. PS 111:1b-2, 3-4, 7-8. Mt 6:7-15.

FRIDAY, JUNE 21: Memorial of St. Aloysius Gonzaga, religious. 2 Cor 11:18, 21-30. PS 34:2-3, 4-5, 6-7. Mt 6:19-23.

Always in a hurry, and spiritually blind

Haste is our enemy. It puts us under stress, raises our blood pressure, makes us impatient, renders us more vulnerable to accidents and, most seriously of all, blinds us to the needs of others. Haste is normally not a virtue, irrespective of the goodness of the thing towards which we are hurrying.



FATHER RON ROLHEISER

In 1970, Princeton

University did some research with seminary students to determine whether being committed to helping others in fact made a real difference in a practical situation. They set up this scenario: They would interview a seminarian in an office and, as the interview was ending, ask that seminarian to immediately walk over to a designated classroom across the campus to give a talk. But they always put a tight timeline between when the interview ended and when the seminarian was supposed to appear in the classroom, forcing the seminarian to hurry. On the way to the talk, each seminarian encountered an actor playing a distressed person (akin to the Good Samaritan scene in the Gospels). The test was to see whether or not the seminarian would stop and help. What was the result?

One would guess that, being seminarians committed to service, these individuals might be more likely to stop than most other people. But that wasn't the case. Being seminarians seemed to have no effect on their behavior in this situation. Only one thing did: They were

prone to stop and help or to not stop and help mostly on the basis of whether they were in a hurry or not. If they were pressured for time, they didn't stop; if they were not pressured for time, they were more likely to stop.

From this experiment its authors drew several conclusions: First, that morality becomes a luxury as the speed of our daily lives increases; and, second, that because of time pressures we tend not to see a given situation as a moral one. In essence, the more in a hurry we are, the less likely we are to stop and help someone else in need. Haste and hurry, perhaps more than anything else, prevent us from being good Samaritans.

We know this from our own experience. Our struggle to give proper time to family, prayer and helping others has mainly to do with time. We're invariably too busy, too pressured, too hurried, too driven, to stop to help. A writer that I know confesses that when she comes to die what she will regret most about her life is not the times she broke a commandment, but the many times she stepped over her own children on her way to her den to write. Along similar lines, we tend to blame secular ideology for so much of the breakdown of the family in our society today when, in fact, perhaps the biggest strain of all on the family is the pressure that comes from the workplace that has us under constant pressure, forever in a hurry, and daily stepping over our children because of the pressures of work.

I know this all too well, of course, from my own experience. I am forever pressured, forever in a hurry, forever over-extended, and forever stepping over all kinds of things that call for my attention on my way to work. As a priest, I can

rationalize this by pointing to the importance of the ministry. Ministry is meant to conscript us beyond our own agenda, but deeper down, I know that much of this is a rationalization. Sometimes I rationalize my busyness and hurry by taking consolation in the fact that I came to be this way legitimately. It's in my genes. Both my father and my mother exhibited a similar struggle. They were wonderful, moral, and loving parents, but they were often over-extended. Responding to too many demands is a mixed virtue.

It's no accident that virtually all of the classical spiritual writers, writing without the benefit of the Princeton study, warn about the dangers of overwork. Indeed, the dangers of haste and hurry are already written into the very first page of Scripture where God invites us to make sure to keep proper Sabbath. When we are in a hurry we see little beyond our own agenda.

The positive side to haste and hurry is that they are, perhaps, the opposite of *acedia*. The driven person who is always in a hurry at least isn't constantly struggling to get through the morning to the lunch hour. She always has a purpose. As well, haste and hurry can help make for a productive individual who is affirmed and admired for what he does, even as he is stepping over his own children to get to his workplace. I know this too: I get a lot of affirmation for my work, even as I have to admit that pressure and hurry prevent me much of the time from being a Good Samaritan.

Haste makes waste, so goes the saying. It also makes for a spiritual and a human blindness that can severely limit our compassion.

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

Religious liberty in our communities

U.S. CONFERENCE OF CATHOLIC BISHOPS

During the Fortnight for Freedom, June 21-July 4, we will have the opportunity to participate in events and activities organized by local parishes and dioceses in support of religious freedom.

Religious liberty has to do with the right of churches, religious organizations and groups to help the sick and the needy without asking what religion they practice or whether they live legally in the country, and not having to deny them help because of those or other reasons. We must remember that religious liberty is also the ability to contribute to the common good of others without having to compromise one's religious beliefs.

For example, Alabama, Arizona, Georgia, Oklahoma, South Carolina and Utah have passed laws that prohibit "harboring" of undocumented immigrants. What those laws consider "harboring" is what the church considers Christian charity and pastoral care, including inviting or transporting undocumented immigrants to Mass.

Also consider the role of religious liberty in protecting marriage as a sacrament between one man and one woman and the freedom of religious organizations and business owners from the HHS mandate, which coerces them to provide access to contraceptives, sterilizations and abortion-inducing drugs for their employees.

Religious liberty is an essential freedom. It's important to join the bishops' call to defend it and cherish it.

A longer version of this article appeared May 30 on the bishops' media blog at <http://usccbmedia.blogspot.com>.

Interfaith marriage ceremonies and validity

Q. I have two upcoming marriages in my family; I've been wondering how they are each viewed in the eyes of the church, and I'm hoping



QUESTION CORNER

FATHER KENNETH DOYLE

that you can help. First, my nephew (a baptized Catholic, but currently not attending church) is marrying a Methodist. Because his family has had trouble with their parish priest, who has not been welcoming to them, they are going to be married by a minister in a Methodist church.

If my nephew wants to continue practicing the Catholic faith and goes to confession, can he still receive holy Communion at Mass after he's married in the Methodist church? (I told his grandmother that he could.) Also, could a priest be at the wedding to bless it, and if he is, would it then be recognized by the Catholic Church?

Next, my niece is marrying a Baptist. They are getting married in a Catholic church with a priest presid-

ing, but they are not having a Mass. Can I assume that this is still considered a valid sacrament of marriage? (City of origin withheld)

A. You raise a host of issues, and since a fair amount of confusion reigns among Catholics regarding interfaith weddings, let me try to answer your questions one by one and as plainly as possible.

First, what you told your nephew's grandmother is incorrect. If he were to go ahead and get married in a non-Catholic ceremony without Catholic approval, his marriage would not be recognized by the church.

Though still a Catholic, he would have separated himself from full participation in the church and should not receive Communion. His going to confession would not "cure" that situation, because he would still be living outside the church's guidelines on marriage.

The solution, though, is easier than you think. If the wedding has not yet taken place, they can be married in the Methodist church (with or without a Catholic priest present) and have it recognized by the Catholic Church – provided that neither one has been married previously and that they meet in advance with a priest and provide him with the information he will need to seek diocesan permission for the wedding.

The Catholic party (your nephew) will need to promise that he will be faithful to his Catholic faith and that he will do all that he can, within the context of the marriage, to see that any children are baptized and raised as Catholics. It will be recommended that he seek the sacrament of penance before the wedding, particularly since he has been away from the regular practice of the faith.

It would not be unusual for such a wedding to take place in a Methodist church, especially when that is the parish of the bride. If a Catholic priest can also be present at the ceremony to say a prayer of blessing, all the better; this usually makes the Catholic family feel more comfortable, but it is not required for validity.

If, by the time you read this, the wedding has already taken place without Catholic approval, there is still a solution. The couple should meet with a Catholic priest of their choosing to provide the necessary information, and the priest – having obtained diocesan permission – will do what is called technically a "convalidation"; i.e., the couple will repeat their vows in the priest's presence and bless their marriage, which will then be recognized in the Catholic Church's eyes.

Your nephew will then be in full communion with the Catholic Church

and free to share completely in the sacramental life of the church. Your niece's situation is simpler. Clearly, they will be married in the church's eyes. A Mass is not required for the sacrament of marriage.

When two Catholics marry, ordinarily they do so within the context of the Mass, since the Eucharist is the supreme act of worship and the couple is seeking the fullness of God's blessings.

With a mixed marriage (such as a wedding between a Catholic and a Protestant), the couple is free to have a Mass if they so desire. More frequently, though, they opt for a wedding ceremony apart from the Eucharist – i.e., with prayers, Scriptural readings, petitions, the exchange of vows and blessings – and this is what I normally recommend.

I believe that a wedding ceremony ought to highlight what unites the couple rather than what divides them. (It's awkward when half the church is unfamiliar with the ritual and unable to take Communion.) What I often do in this situation is offer to celebrate Mass for the Catholic family (and anyone else who might wish to attend) at a different point in the weekend.

Send questions to Father Kenneth Doyle at askfatherdoyle@gmail.com and 40 Hopewell St., Albany, NY, 12208.

St. Thomas More, God's servant first

BROTHER JOHN M. SAMAHA, SM

St. Thomas More, patron of statesmen and politicians, serves as a model of charity, courage and fidelity for all seasons. Like Americans today, he was challenged in 16th-century England to rise to the defense of his faith and the liberty of the church. We celebrate his feast on June 22.

In the superb play and film "A Man for All Seasons" by Robert Bolt, Thomas More is deftly portrayed as a martyr of conscience. He is unyielding in his stance against King Henry VIII's move to divorce Catherine of Aragon to marry Anne Boleyn. Ours is a season in which Christians face the challenge of remaining true to the faith despite political pressure, the threat of sanctions, and the stigma of social ostracism. The HHS mandate is but one example. Secularism is rampant.

Henry VIII weakens

The reign of King Henry VIII began with much hope for England. In fact More had called Henry "the everlasting glory of our time." But gradually the situation deteriorated, and after 17 years on the throne and 17 years of marriage to Catherine, Henry began an affair with Anne. Nor was it his first affair. Determined to put Catherine aside and marry Anne, he asked the pope to declare his marriage invalid.

The 16th century was a tumultuous time for the Catholic Church in Europe. England had experienced occasional conflicts between the church and the crown, but now the Reformation was in full swing. Martin Luther had already separated much of Germany from Rome. A faction in England with a political and religious agenda saw an opportunity to sabotage the church's authority and encouraged Henry in that direction. But Henry needed little encouragement and was already moving to assert royal control over the church and bypass Rome in his plan to marry Anne. Gradually a strategy unfolded to undermine the authority of the hierarchy by advocating parliamentary "reform" of clerical "abuses."

The king tried to enlist the keen legal mind and impeccable reputation of Thomas More to support his divorce effort. But More declined and carefully presented his reasons. The unsatisfied Henry ordered More to re-examine the king's position with advisers who sided with the king. More did so, and pointed out that the key question was not in the details of the marriage law, but in the king's desire to dictate church teaching and discipline, to define what it meant to be Catholic in England. That authority belonged to the bishops in union with the pope.

Lord Chancellor

The disappointed Henry still believed he could sway More to his side by appointing him lord chancellor. More did not want the position, but saw it as an opportunity to defend the church's liberty and possibly steer Henry away from a break with Rome. Besides, refusal was hardly an option.

Without ever speaking ill of Henry, More worked

diligently to defend the church's liberty, and lobbied members of Parliament to reject unjust bills. He was loyal to the monarch, but God's servant first.



Sir Thomas More

As the situation deteriorated Henry pressured the English bishops and levied enormous fines on them. In the name of correcting clerical "abuses" he asked the bishops to grant him authority to make rules concerning the church. The bishops refused and issued a stern statement of refusal. Henry responded with open threats of imprisonment and veiled threats of death unless he be given full power of church governance. When the bishops met again to formulate their reply, he gave them an ultimatum to capitulate to him that very day or suffer the consequence. In a close vote, the bishops succumbed.

Thomas More resigned the next day. Though he never criticized the king, all of England and other countries understood why he removed himself as chancellor. And the king's ire was obvious.

Thomas More insisted that the spiritual authority and rightful liberty of the church were given by God to be exercised by the bishops in union with the pope. No secular power, no king, no parliament, nor any civil law has jurisdiction over one's soul or the church's beliefs. No ruler has the right to determine church teaching or to direct the bishops in governing church life.

More's resignation stung. It would have been easier for him to give in to the king, as many did, even priests and bishops. But his well formed conscience dictated otherwise. He obeyed every lawful directive of the king, but he was God's servant first. He knew only too well that no human law contrary to God's law was binding.

Parliament passed that Act of Supremacy, which declared Henry VIII the supreme head of the Church in England. To deny that title became a capital crime. Each subject was required to swear an oath affirming it, or face imprisonment.

Silence speaks louder

Henry very much wanted the agreement and support of Thomas More, so stellar was his reputation as a statesman. But More, an astute lawyer, knew he could not be executed for a simple refusal to swear an oath. He sought strength in silence and in prayer.

Soon Sir Thomas More was arrested and imprisoned in the Tower of London. His property was confiscated, and that impoverished his family. Repeatedly he was asked if he denied King Henry VIII's new title. To reply honestly meant death, so More remained silent. After a year of imprisonment the crown charged him with treason for allegedly denying the king's new title in a conversation with one of the king's agents. More unequivocally denied the charge.

Judgment

The trial of Thomas More is one of the most celebrated in English history. His masterful defense practically upset the carefully laid plot to condemn

him. One account reports More arguing that just as the city of London lacked authority to annul an act of Parliament for the whole of England, so Parliament lacked authority to transfer governance of the church to the monarch because the church was entrusted by God to the bishops and the pope. He explained that this was embodied in the Magna Carta two centuries earlier and was recognized by all Christendom. The chief judge was stymied and hesitated, "loath to have the burden of that judgment wholly to depend on him." After consulting with his colleagues he finally condemned More without ruling on his objection.

Hero, model, martyr

St. Thomas More's defense of the faith and his exceptional fidelity and courage were not the only lessons he leaves us. During his last days he radiated the transforming power of God's grace, the divine gifts of faith and charity. He was never bitter. Daily he prayed for Henry and gave thanks for the spiritual gain he obtained from his imprisonment – "the very greatest" of "all the great benefits" the king "has heaped so thickly upon me."

He wrote to his daughter that God would bring good from his death: "No matter how bad it seems, it will be the best."

The king's messenger wept when he brought the news to More that he would die that day, but the martyr-to-be encouraged him with these words: "Be not discomfited, for I trust that we shall, once in heaven, see each other full merrily, where we shall be sure to live and love together in joyful bliss eternally."

Final words

When Thomas More mounted a scaffold on Tower Hill and his masked executioner stood at the ready with axe in hand, a crowd waited to hear his final statement. Contrary to custom, Henry ordered that he "not use many words," because More was a formidable advocate, and Henry's assumption of supremacy over the church was politically unpopular. The king had strongly pressured Parliament with unprecedented bribes and threats. He would take no chances now.

More's case was already widely known. Only three years earlier Sir Thomas was lord chancellor; second only to the king himself in the entire realm. His integrity was impeccable. He had an international reputation as a humanist, scholar, writer, and jurist. He had been among Henry's most loyal advisers. Now he stood alone at the executioner's block.

Actually the king had nothing to fear from More's last words from the scaffold, for an eyewitness account records that, "He spoke little before his execution. He asked only that those looking on would pray to God for him on this side, and he would pray for them on the other side. Then he begged them earnestly to pray to God for the king, that God would give him good counsel, protesting that he died the king's good servant, but God's first."

For all seasons and for all peoples St. Thomas More is a model of patriotism, citizenship and faith in action. God's servant first.

MARIANIST BROTHER SAMAHA lives in Cupertino.

'Love alone can awaken what is divine within you'

Every now and then, each one of us is guilty of it. All those little peccadilloes we tend to commit, such as anger, jealousy, greed, etc. They gradually drive out love and beauty from our souls. Consequently, we need to think about the future. Who do we want to imitate? What should our lives be like?



FATHER JOHN CATOIR

In his book, "Anam Cara: Spiritual Wisdom from the Celtic World," author John O'Donohue explains that each person's heart holds "the inner face of your life."

"The human journey strives to make this inner face beautiful. It is here that love gathers within you. Love is absolutely vital for a human life. For love alone can awaken what is divine within you."

Since sin, committed wittingly or unwittingly, kills love and destroys inner beauty, we need to follow the

teachings of Jesus in order to purify our souls. Lucifer taught his followers to say, "I will not serve." Jesus teaches us to say, "Thy will be done." And Jesus, as well his disciples, teaches us to serve, to love others, not to be envious, not to commit sin.

God's supreme intelligence is a furnace of love. It penetrates, pervades and permeates the entire universe. That's why my favorite quotes from Jesus come to mind when discussing this topic.

– "Come to me, all you who labor and are burdened, and I will give you rest. Take my yoke upon you and learn from me, for I am meek and humble of heart; and you will find rest for yourselves. For my yoke is easy, and my burden light" (Matthew 11:28-30).

– "Do not let your hearts be troubled. You have faith in God; have faith also in me. ... I will come back again and take you to myself" (John 14:1-3).

– "Whoever denies me before others will be denied before the angels of God" (Luke 12:8).

– "And you will know the truth, and the truth will set you free" (John 8:32).

– "For God did not send his son into the world to

condemn the world, but that the world might be saved through him" (John 3:17).

– "No one who lights a lamp hides it away or places it [under a bushel basket], but on a lampstand so that those who enter might see the light" (Luke 11:33).

– "This is how all will know that you are my disciples, if you have love for one another" (John 13:35).

– "As the Father loves me, so I also love you. Remain in my love. If you keep my commandments, you will remain in my love. ... No one has greater love than this, to lay down one's life for one's friends" (John 15:9-13).

– "I leave with you; my peace I give to you. Not as the world gives do I give it to you. Do not let your hearts be troubled or afraid" (John 14:27).

– "I am the good shepherd, and I know mine and mine know me, just as the Father knows me and I know the Father; and I will lay down my life for the sheep" (John 10:14, 15).

The Lord asks us to avoid sin because sin drives love and beauty out of us, and it disfigures our souls. His yoke is easy because it leads us to joy both here and in the hereafter.

BAPTISMS: Trend in archdiocese 50 percent higher than national mean

FROM PAGE 1

the archdiocese, 6,442 infants were baptized which is 32 percent of all babies born in the three counties of Marin, San Mateo and San Francisco.

Forty-one percent of Catholics in the archdiocese are Latino, according to the archdiocese. Within the archdiocese, parishes with large Hispanic populations are recording some of the highest numbers of baptisms but some other parishes that are not predominantly Latino are also showing healthy numbers of infant baptisms, based on archdiocesan records.

St. Anthony of Padua, San Francisco, baptized 154 infants in 2012; St. Peter Church, San Francisco, 207; St. Francis of Assisi, East Palo Alto, 390. All three parishes have substantial Latino membership.

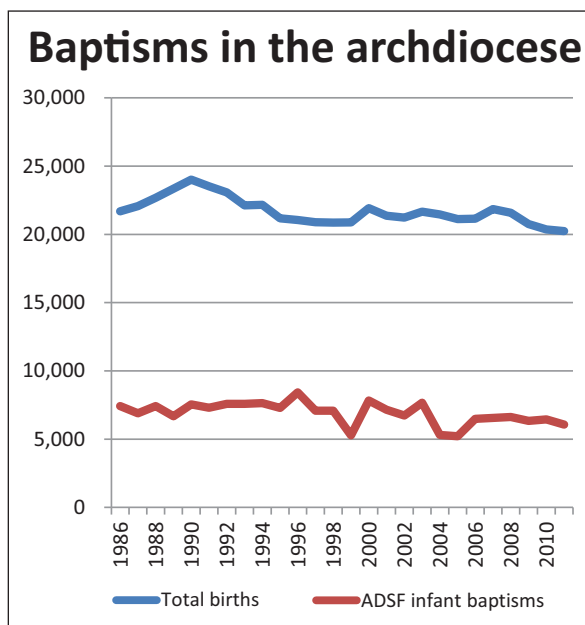
Among parishes that are not predominantly Latino, St. Dominic, San Francisco, recorded 115 infant baptisms; St. Gabriel, San Francisco, 75; Our Lady of Angels, Burlingame, 233.

St. Augustine, South San Francisco, a predominantly Filipino parish, baptized 188 infants last year.

There is not a significant rise in baptisms of older children to counter the national trend, Gray said.

"This is a mystery to us," Gray said.

The Catholic Church urges parents to baptize infants, Gray said. "The church's advice to parents is baptism is essential and it should be done relatively quickly after birth," Gray said. The Catechism of the Catholic Church states, "The Lord himself affirms that baptism is necessary for salvation" in John 3:5,



(RESEARCH BY VALERIE SCHMALZ/CATHOLIC SAN FRANCISCO)

Infant baptisms in parishes in the Archdiocese of San Francisco have held steady as a percentage of total births, defying a national trend toward a falling baptism rate.

telling Nicodemus, "Amen, amen, I say to you, no one can enter the kingdom of God without being born of water and Spirit."

The change in the baptismal percentages was a surprise that Gray came upon while doing a survey to project Catholic school enrollment, he said. Baptisms as a quarter of all births have been such a reliable factor that when CARA did a survey on the sacraments in 2007, it didn't even examine baptism, he said.

"Perhaps the most curious thing about these changes is that we don't see significant shifts in Catholic affiliation among young adults of parenting age," Gray wrote on the blog. He said the change may be hidden because all polling is of those 18 and over. One in four of Americans consistently identify themselves as Catholic, he said.

Gray noted that there is an even steeper drop in the rate of sacramental marriage, a declining sense of the importance of the sacraments in general among Catholics and perhaps, as infant mortality has dropped, people have become less anxious about baptizing babies right after birth.

The country and the archdiocese are both experiencing a steep decline in sacramental marriage and the archdiocese has convened a marriage task force to study the problem. The number of Catholic sacramental marriages in the archdiocese dropped 47 percent from 1990 to 2010, even as overall Catholic population increased here.

Some who are not married might feel they do not have a right to baptize their babies, but "Pope Francis strongly encouraged his priests not to turn anyone away from baptism" when he was archbishop of Buenos Aires, Gray said.

BORDER: Deportees from US strain shelters

FROM PAGE 1

to return, while some have only loose ties with the homes they abandoned long ago.

"There are people that have all of their family in the United States and no longer feel Mexican ... because they're no longer Mexican, so they want to return (north)," Xicotencatl said.

Some of the more recent arrivals from the United States "want to return to their places of origin because they realize that the United States is very difficult," he added.

Sister Leticia Gutierrez, director of the Scalabrini Mission for Refugees as Migrants, said deportations separate families: Often one member is sent south, and children and other relatives will remain in the United States. She also said sometimes family members are separated and repatriated through multiple ports of entry.

Sister Leticia echoed the shelter managers' concern about the unpredictability of deportations.

"The way the U.S. government does deportations is very arbitrary," Sister Leticia said. "One day they will do it at the border in Mexicali, the next at Reynosa or Matamoros" — on the other side of the country — "so there's not a clear policy."

Parts of the Mexican side of the border region also present problems. The nearly 2,000-mile frontier is somewhat placid in places such as Tijuana and rife with violence and organized crime and drug cartel activities further east in Tamaulipas.

Cartels sometimes try to recruit recent deportees, Sister Leticia said. Other times, they simply rob deportees or try to extort money from their relatives still in the United States.

"There's not an investigation into the conditions of the community that is receiving deportees," Sister Leticia said.

The United States "repatriated" more than 369,000 Mexican nationals in 2012, Mexico's Interior Ministry said in a May 14 statement. The number has reached 87,100 returnees so far in 2013.

The statement also said the Mexican and U.S. governments raised the idea of "reactivating" a program for repatriating Mexicans through flights to Mexico City, avoiding problematic border areas and "guaranteeing respect for rights and human dignity."

The impact of deportations is often felt far from the border; especially as waves of Mexicans arrive back in their communities of origin and are often unable to earn more than a fraction what they made in the United States.

Many also arrive with U.S.-citizen children, who are often more accustomed to interacting and learning in English and sometimes lack the proper documents to enroll in Mexican public schools, said



(CN5 PHOTO/DAVID MAUNING)

Volunteers give free haircuts to homeless men at the Padre Chava breakfast center in the border city of Tijuana, Mexico, April 27.

Ellen Calmus, director of the Corner Project in Malinalco, Mexico.

"Their (U.S.-born) children have problems in school," said Calmus, whose organization works with migrant families in a region southwest of Mexico City.

"Some of them have language problems, all of them have problems with a different school culture," she explained.

Many potential migrants are now staying put in Mexico, instead of going north — reflected in data released last year by the Pew Hispanic Center showing the number of Mexicans returning (voluntarily or otherwise) outnumbered those leaving.

Some are staying put because of difficulties crossing the border; others do not go north due to poor economic prospects in the U.S.

The Kino Border Initiative found 12 percent of Central American migrants left their countries to escape violence — nearly three times the rate of their Mexican counterparts who left for that reason.

"The impact of having so many returnees (in Central America) is to generate even more poverty than we already have," said Father German Calix, director of Caritas in Honduras.

"The Honduran economy ... depends on remittances sent by Hondurans in the United States," he added, explaining that those funds have been diminishing.

Like Bueso, some Central Americans try their luck repeatedly, even though the road through Mexico is rife with dangers such as kidnap and extortion and the United States is less welcoming than before.

"We all come to get ahead," Bueso said while spending time at a migrant shelter in Saltillo, 190 miles south of the U.S. border at Laredo, Texas. "We're not trying to take anything from anyone."

DAMAGES: Bill threatens nonprofits

FROM PAGE 1

But in a May 28 letter to senators, nonprofit council lobbyist John Norwood said, "The most telling thing about SB 131 is the fact that although the sponsors claim that this is a bill 'for victims,' the bill callously disregards any victim who may have been abused in a public school, or by some other government employee."

Norwood said the bill "discriminates against more victims than it helps and is narrowly tailored to serve the interest of a few trial lawyers."

The bill is "not fair to the victims," said George Wesołek, director of communications and public policy for the Archdiocese of San Francisco. "What happens to the victims in the public schools?"

If passed by both houses, the bill would go to Gov. Jerry Brown for his signature.

Bay Area Democratic lawmakers split on the legislation in voting May 30, with San Francisco Sen. Leland Yee voting absent while San Mateo Sen. Jerry Hill voted for the bill. Under legislative rules, it passed by one vote — 21-10 with eight abstentions in the 40-member chamber—under pressure from Speaker Pro Tem Darrell Steinberg, Dolejsi said. In addition to Yee, six other Democrats and one Republican abstained. Nine Republicans and one Democrat voted no.

The bill would allow almost any lawsuit no matter when the alleged abuse occurred, according to opponents. It would also lower the standard of evidence for damages and extend the time allowed for filing so that other than having turned 26 before 2003, the only prerequisite for filing a claim would be that the plaintiff "discovered the cause of his or her injuries" after Jan. 1, 2004, the state nonprofit council told senators.

In 2003, the state of California created a one-year window that waived the statute of limitations, leading to massive settlements with victims by Catholic dioceses who encouraged anyone who might have been harmed to come forward for what it believed was a one-time event. Since then, most nonprofits and the Catholic dioceses and their charities self-insure so any awards would require selling additional assets, including property, and might require shutting down agencies, officials said.

Organizations opposed include the California Police Activities League, California State Alliance of YMCAs, California Association of Private School Associations, California Association of Joint Power Authorities, Pacific Union Conference of the Seventh-day Adventist Church.

OBITUARY

William G. Hartmann – church financial adviser

William G. Hartmann of San Mateo died May 27. Born in Vallejo in 1944 to William P. Hartmann of Lake County and Inez Novelli of Santa Rosa, he soon moved with his parents to San Francisco, then to San Mateo in 1956. He was a graduate of San Mateo High School, San Mateo Junior College and the University of California, Berkeley, class of 1966. He continued graduate studies at San Francisco State University and married his college sweetheart, Victoria (Tory) Hartmann, in 1967. He earned his CPA in 1972 and retired as a partner with Deloitte & Touche in 1992.



William G. Hartmann

He served as trustee of Sacred Heart Schools, trustee of the San Francisco archdiocese, and served on the finance committee of St. Bartholomew in San Mateo, his local parish. He was a Knight of the Equestrian Order of the Holy Sepulcher of Jerusalem.

In 2007 he accepted the position as CEO of Capital Assets Support Corp. for the archdiocese. He developed policies and worked with parishes on their building loans, and delighted in helping priests reach their parish goals.

The birth of his grandson Nolan Anthony Hartmann was a highlight of his life and he enjoyed seeing Nolan take his first steps and toss a baseball.

He was most proud of his two sons, Robert W. and William R. Hartmann of San Francisco; nephews Brett and Chase Hartmann of San Mateo; and his

close young friends Alex Gorman and Nick Gorman of San Francisco.

He is survived by his wife Tory; son Robert and daughter-in-law Liesl Hartmann of San Francisco; son William and daughter-in-law Tamra Hartmann of San Francisco; brother Larry Hartmann, and sister-in-law Lori Hartmann; nephews Brett and Chase Hartmann of San Mateo; and nieces Patty Domenickine Pease of Oakland and Diana Domenickine Clifford of San Francisco.

Services were held June 1 at St. Bartholomew.

In lieu of flowers, donations may be made to Vision Shelter Network, 1450 Chapin Ave., 2nd floor; Burlingame, 94010; Youth Venture, 1700 N. Moore St., Arlington, VA, 22209, website www.ashoka.org/youthventure; or the charity of your choice.

MASS TO COMMEMORATE OPUS DEI FOUNDER

The life and death of Opus Dei founder St. Josemaria Escriva will be commemorated June 26 in a memorial Mass at St. Mary's Cathedral, Gough Street at Geary Boulevard, San Francisco, at 7:30 p.m. Father Luke Mata, vicar of Opus Dei for California, is principal celebrant. St. Josemaria died June 26, 1975, and was canonized by Blessed John Paul II Oct. 6, 2002. Opus Dei is a Catholic institution founded in 1928 with a mission to help people turn their work and daily activities into occasions for growing closer to God, for serving others, and for improving society. Opus Dei has approximately 90,000 members, both men and women; 98 percent are lay people, most of whom are married. The remaining 2 percent are priests. Visit www.opusdei.org.

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A TRADITION OF FAITH THROUGHOUT OUR LIVES.



Around the archdiocese

1 ST. RITA SCHOOL, FAIRFAX: The school community, including pastor Father Ken Weare and principal Carol Arritola, held a Mass and celebration May 23 in honor of St. Rita de Cascia, whose feast was celebrated by the worldwide church May 22. Staff, parents and all the students brought roses to St. Rita. The parish and supporters are working on fundraising and enrollment-building to secure the school's long-term future.

2 ST. GREGORY SCHOOL, SAN MATEO: For their service learning project, fourth graders held a pizza sale to raise money for the organization called My New Red Shoes. The students were in charge of making posters for the school and collecting orders and money, teacher Jillian Cirigliano told Catholic San Francisco. Because of their efforts, the class raised more than \$1,000 for My New Red Shoes. On a field trip to the organization's offices, the students learned about homelessness in the area and surrounding counties. Each child sewed a bag for a child to receive new shoes and school supplies. Together, the students also made more than 200 First Day of School cards to include in the bags for homeless children that the organization reaches.

JULY LECTURE SERIES AT USF ON IMMIGRATION

"A Christian Ethic of Immigration" is the topic of a Wednesday evening lecture series in July by Kristin Heyer, 2013 summer scholar in residence at the University of San Francisco. The series is sponsored by the Joan and Ralph Lane Center for Catholic Studies and Social Thought.

July 10, "The Politics of Immigration and the Christian Counternarrative"; July 17, "Family Values: Catholic Moral Perspectives"; July 24, "A Pilgrim Church: From Charity to Kinship." All times are 5-6:30 p.m. at the Maraschi Room in Fromm Hall, Parker Avenue and Golden Gate Avenue on the main campus. For more information, www.usfca.edu/lanecenter or (415) 422-5200.

Heyer holds the Bernard J. Hanley Chair in Religious Studies at Santa Clara University. Her books include "Kinship across Borders: A Christian Ethic of Immigration" (Georgetown University Press, 2012).

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FRIDAY, JUNE 7

FIRST FRIDAY: The Contemplatives of St. Joseph offer Mass at Mater Dolorosa Church, 307 Willow Ave., South San Francisco, 7 p.m. followed by healing service and personal blessing with St. Joseph oil from Oratory of St. Joseph, Montreal. Contemplatives founder Father Vito Perrone presides.



Father Vito Perrone

THURSDAY, JUNE 27

VATICAN II TALKS: "Ecumenism and Interfaith" with Father P. Gerard O'Rourke at St. Pius Parish, Homer Crouse Hall, Woodside Road at Valota, Redwood City, 7 p.m. (650) 361-1411, ext. 121. laura@pius.org.



Father P. Gerard O'Rourke

SATURDAY, JUNE 8

'WHALE OF A SALE': St. Sebastian Church parking lot, Sir Francis Drake Boulevard and Bon Air Road, Greenbrae, set-up 7:30 a.m. and shopping 9 a.m.-2 p.m. Spaces available for vendors at \$50. Spaces are one full parking space. (415) 461-0704. Sebastian94904@yahoo.com.

PEACE MASS: First Saturday Mass for peace in honor of Mary, 9 a.m., St. Francis of Assisi Church, 1425 Bay Road., East Palo Alto,

Father Lawrence Goode, pastor, presides.

AUDITIONS: San Francisco Boys Chorus for boys with unchanged voices in Oakland, San Rafael and San Francisco. The chorus experience includes weekly training during the school year, a summer music camp and touring abroad. Since 1948, the San Francisco Boys Chorus has provided trained boy singers to the San Francisco Opera. www.sfbc.org/auditions. No prior vocal or music training is necessary.

SUNDAY, JUNE 9

CHORAL CONCERT: The Golden Gate Boys Choir & Bellringers, St. Vincent de Paul Church, 2320 Green St. at Steiner, San Francisco, 2 p.m. The choir will be featured at the International Pueri Cantores Festival in Washington, D.C., during the Fourth of July holiday. Visit www.ggbc.org; (510) 887-4311 or (415) 431-1137.

SF BEGINNINGS: St. Mary's College High School of Berkeley will mark its 150th graduation, 5 p.m. at San Francisco's St. Mary's Cathedral. The school was founded by Archbishop Joseph Sadoc Alemany on Mission Road in 1863 as part of St. Mary's College now of Moraga. The graduation is by invitation only. Visit www.saintmaryschs.org.

TUESDAY, JUNE 11

SEPARATED, DIVORCED: Meeting takes place second and fourth Tuesdays, St. Bartholomew Parish Spirituality Center, Alameda de las Pulgas at Crystal Springs Road, San Mateo, 7 p.m. Groups are part of the Separated and Divorced Catholic Ministry in the archdiocese and include prayer, introductions, sharing. It is a drop-in support group. Jesuit Father Al Grosskopf, (415) 422-6698, grosskopf@usfca.edu.

PRO-LIFE: Volunteers to witness to the message of life outside of

Planned Parenthood, 35 Baywood Ave., San Mateo, Monday-Friday, 8:30 a.m.-5 p.m. An opportunity to pray, offer help and provide information verbally or with pamphlets according to the situation. Jessica, (650) 572-1468. www.sanmateopro-life.com.

FRIDAY, JUNE 14

ANCIENT PHILOSOPHY: Conversation group on ancient philosophical texts, St. Mary's Cathedral, Gough Street at Geary Boulevard, San Francisco, Msgr. Bowe Room, 7:30-10 p.m. reynaldo.miranda@gmail.com. (415) 584 8794.

SATURDAY, JUNE 15

HANDICAPABLES MASS: Father Kirk Ullery, chaplain, is principal celebrant of Mass at noon, Room C, St. Mary Cathedral Event Center, Gough Street at Geary Boulevard, San Francisco. Lunch follows. Volunteers are always welcome to assist in this ongoing tradition of more than 40 years. Joanne Borodin, (415) 239-4865.

CHANTICLEER: "La Serenissima" at Mission Dolores, 16th Street at Dolores, San Francisco, 8 p.m. Tickets \$10-\$50. (415) 392-4400. www.chanticleer.org.

SUNDAY, JUNE 16

GUITAR CONCERT: Palm Springs High School Classical Guitar Ensemble, 7 p.m., Sts. Peter and Paul Church on Washington Square, San Francisco. Program includes classical and contemporary works. Free-will donations accepted. (415) 421-0809.

WEEKLY CATHOLIC TV MASS: A TV Mass is broadcast Sundays at 6 a.m. on the Bay Area's KTSF Channel 26 and KOFY Channel 20, and in the Sacramento area at 5:30 a.m. on KXTL Channel 40. It is produced

for viewing by the homebound and others unable to go to Mass by God Squad Productions with Msgr. Harry Schlitt, celebrant. Catholic TV Mass, One Peter Yorke Way, San Francisco 94109, (415) 614-5643, janschachern@aol.com.

DAILY TV MASSES: EWTN airs Mass daily at 5 a.m., 9 a.m., 9 p.m. and at 4 p.m. Monday through Friday. EWTN is carried on Comcast 229, AT&T 562, Astound 80, San Bruno Cable 143, DISH Satellite 261 and Direct TV 370. In Half Moon Bay EWTN airs on Comcast 70 and on Comcast 74 in southern San Mateo County.

MONDAY, JUNE 17

CHECK-UPS: Blood pressure screening, noon-1 p.m., Sister Mary Philippa Health Clinic, 2235 Hayes St., free. (415) 750-5959.

LEARNING OPP: Living well with diabetes: Learn how to care for your diabetes, what to eat and why to check your blood sugar level, 4-5 p.m., St. Mary's Medical Center, 450 Stanyan St., Cardiology Conference Room, Level C, free. (415) 750-5513.

TUESDAY, JUNE 18

GRIEF SUPPORT: Free grief support session, St. Mary's Cathedral, Gough Street at Geary Boulevard, San Francisco, 10:30 a.m.-noon, Msgr. Bowe Room, west side of the parking lot level of the cathedral. Sessions provide information on the grief process, and tips on coping with the loss of a loved one. Sister Esther, (415) 567-2020, ext. 218.

PUBLICIZE YOUR EVENT: Submit event listings by noon Friday. Email calendar.csf@sarchdiocese.org, write Calendar, One Peter Yorke Way, SF 94109, or call Tom Burke at (415) 614-5634.

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WEDNESDAY, JUNE 19

SEPARATED, DIVORCED: Meeting takes place first and third Wednesdays, 7:30 p.m., St. Stephen Parish O'Reilly Center, 23rd Avenue at Eucalyptus, San Francisco. Groups are part of the Separated and Divorced Catholic Ministry in the archdiocese and include prayer, introductions, sharing. It is a drop-in support group. Jesuit Father Al Grosskopf, (415) 422-6698, grosskopf@usfca.edu.

MEDICARE QUESTIONS: Health Insurance Counseling and Advocacy Program (HICAP), assistance with Medicare and health insurance problems, 1-3 p.m. Please schedule an appointment in advance: St. Mary's Medical Center, 450 Stanyan St., (415) 750-5800.

HEART DISEASE QUESTIONS: Explore ways to improve and maintain health and coping skills in order to lead a positive and productive life, noon-1 p.m., St. Mary's Medical Center, 2250 Hayes St., third floor, free. (415) 750-5617.

THURSDAY, JUNE 20

SENIOR DISCOUNTS: Discounted senior meals, 6:30 a.m.-1:30 p.m., Monday-Friday, St. Mary's Medical Center cafeteria, Level B, 450 Stanyan St., San Francisco, lunch \$5, breakfast 20 percent off all items.

SENIOR YOGA: Gentle Yoga Class, 11 a.m.-12:30 p.m., St. Mary's Hall, 2255 Hayes St., Room H2-07, free, (415) 750-5800.

SUNDAY, JUNE 30

JESUIT PERSPECTIVE:



Jesuit Father Tom Reese

Jesuit Father Tom Reese with "Why and How was Francis elected Pope?" at University of San Francisco's Xavier Hall, Fromm Hall, 10:45-11:45 a.m.

Dan Faloon, (415) 422-2195; faloon@usfca.edu. Fromm Hall is located directly north of St. Ignatius Church on Parker Avenue at Golden Gate Avenue. Parking available in all USF lots.

SATURDAY, JULY 6

MASS: First Saturday at Holy



Father Gabriel Flores

Cross Cemetery, Colma, All Saints Mausoleum Chapel, 11 a.m. Father Gabriel Flores, parochial vicar, Church of the Epiphany, San Francisco, celebrant and homilist. (650) 756-2060.

www.holycrosscemeteries.com.

AMBULATING: Mall-walkers group: Indoor mall-walker program, 9-10 a.m., Stonestown Galleria, Center Court, 3521 20th Ave., San Francisco, free. (415) 750-5800.

SATURDAY, JUNE 22

ICF RAVIOLI DINNER: Italian Catholic Federation Branch 173 ravioli dinner at Our Lady of Angels Parish gym, 1721 Hillside Drive, Burlingame. No-host bar at 6 p.m., dinner at 7 p.m. Wine available for purchase with dinner. All are welcome to attend. Tickets are \$20 adults/\$5 age 14 and under. Sandra, (650) 697-4279. Buy tickets by June 19.

TUESDAY, JUNE 25

SEPARATED, DIVORCED: Meeting takes place second and fourth Tuesdays, St. Bartholomew Parish Spirituality Center, Alameda de las Pulgas at Crystal Springs Road, San Mateo, 7 p.m. Groups are part of the Separated and Divorced Catholic Ministry in the archdiocese and include prayer, introductions, sharing. It is a drop-in support group. Jesuit Father Al Grosskopf, (415) 422-6698, grosskopf@usfca.edu.

THURSDAY, JUNE 27

VATICAN II TALKS: "Ecumenism and Interfaith" with Father P. Gerard O'Rourke at St. Pius Parish, Homer

Crouse Hall, Woodside Road at Valota, Redwood City, 7 p.m. (650) 361-1411, ext. 121. laura@pius.org.

FRIDAY, JUNE 28

ANCIENT PHILOSOPHY: Conversation group on ancient philosophical texts, St. Mary's Cathedral, Gough Street at Geary Boulevard, San Francisco, Msgr. Bowe Room, 7:30-10 p.m. reynaldo.miranda@gmail.com. (415) 584 8794.

FRIDAY, JULY 5

6-DAY VOCATIONS: Live-in experience with the Dominican Sisters of Mission San Jose, July 5-11, at the sisters' motherhouse in Fremont: six-day experience of living, ministering and praying for Catholic single women ages college-39. The days include weekend silent retreat, service, and time for fun and relaxation. Email blessings@msjdominican.org by June 15. (510) 933-6333. www.msjdominicans.org. mkrause@msjdominicans.org.

FRIDAY, JULY 12

ANCIENT PHILOSOPHY: Conversation group on ancient philosophical texts, St. Mary's Cathedral, Gough Street at Geary Boulevard, San Francisco, Msgr. Bowe Room, 7:30-10 p.m. reynaldo.miranda@gmail.com. (415) 584 8794.

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To apply, please send cover letter and resume to:

Mr. Scott Rea, Director of Plant and Facilities (srea@riordandhs.org)
Archbishop Riordan High School, 175 Phelan Avenue, San Francisco, CA 94112

PRINCIPAL

Saint Rita Catholic School, located in Fairfax, CA. (Marin County) is now seeking a full time Principal for grades K through 8th. Saint Rita School is an integral part of St. Rita parish. The parish works directly with the school to ensure a quality academic, social, religious, and physical education for all students.

The students in the school participate in monthly family Masses and monthly school Masses, as well as prayer services, outreach to the community, and daily prayer within the classrooms. A strong spiritual leader is vital to the growth of faith in the school and parish.

Saint Rita School serves a wide variety of learning abilities including the gifted and the challenged learners. The school offers an engaging curriculum, and supports a multi-aged program in the lower grades to promote student growth. Art, music, band, P.E., drama, and other electives are available to the students in the school. The school has two separate programs: 1) a multi-aged K, 1-2 and 3-4; and 2) a middle school program of grades 5, 6, 7, and 8.

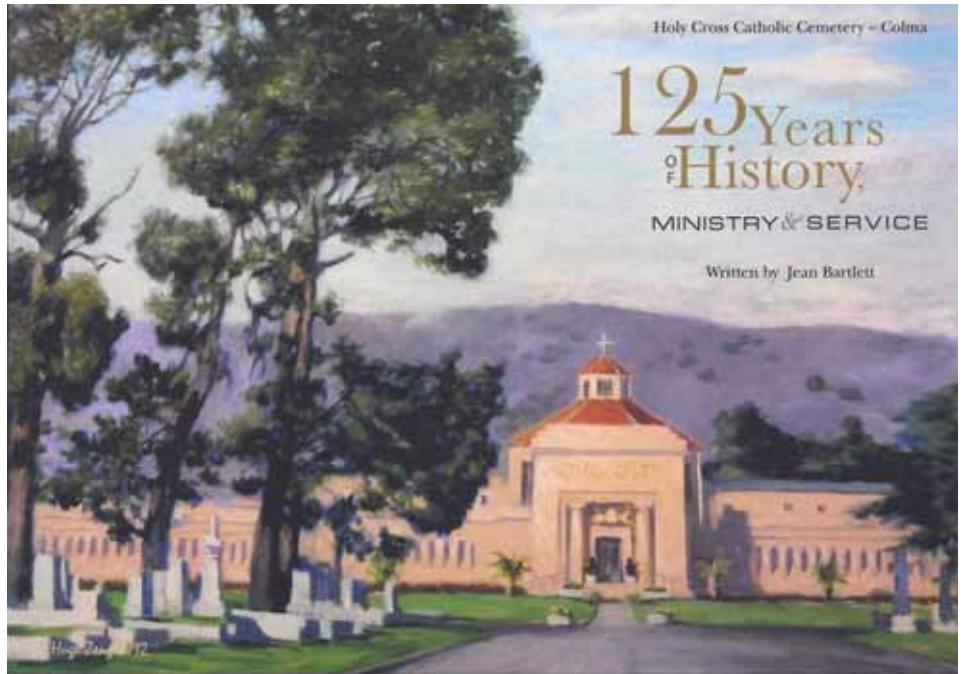
Saint Rita students are a "Community of Learners, Believers and Friends". This is demonstrated through our Student Learning Expectations and conduct and effort in our classrooms, and beyond.

Saint Rita School is seeking a Catholic administrator, knowledgeable in curriculum, the common core and mapping as well as recruiting, marketing, and who will serve as an authentic model of academic excellence and mature religious faith.

Desired Qualifications:

- A Master of Arts degree
- A valid teaching credential
- A practicing Roman Catholic in good standing
- An administrative credential (preferred).
- Five years teaching experience at the K-8 level (at least three years in Catholic Schools).
- Financial experience (preferred).
- Willing to attend night meetings and weekend events.
- Become an active member of the Saint Rita Parish (preferred).

Please send resume and cover letter by June 15, 2013 to:
Search Committee, Principal, Saint Rita School,
102 Marinda Dr., Fairfax, CA 94930



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- Ability to handle multiple or changing priorities while maintaining confidentiality.
- Attention to detail and accuracy, great follow-through, reliability and credibility are required.
- Practicing Catholic in good standing with the church required.

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Patrick Schmidt, Associate Director - HR
The Archdiocese of San Francisco
One Peter Yorke Way
San Francisco, Ca 94109-6602

Email: Schmidtp@sfarchdiocese.org

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 Oh Holy Mary, Mother of God, Queen of Heaven and earth. I humbly beseech you from the bottom of my heart to help me in this need.
 Oh Mary, conceived without sin. Pray for us (3X).
 Holy Mary, I place this cause in your hands (3X).
 Say prayers 3 days. E.R.

HELP WANTED

ST. CECILIA PARISH SEEKS GIRLS ATHLETIC DIRECTOR

St. Cecilia Parish, located in San Francisco's Parkside neighborhood, is seeking qualified candidates to fill the position of Girls' Athletic Director. St. Cecilia participates in the CYO athletic leagues in San Francisco as a member of the Archdiocese of San Francisco. This is a stipend position running the duration of the school year. Girls compete in volleyball, soccer, and basketball. The Athletic Director will be responsible for the overall well-being and administration of the St. Cecilia girls athletic program; including the selection of coaches and placement of athletes on various teams from the 3rd through 8th grades, submitting rosters, and representing St. Cecilia at CYO meetings.

Duties also include gym supervision and reporting scores from contests played at St. Cecilia gym, as well as scheduling practices for all teams. Other responsibilities include attendance at monthly Athletic Board meetings and registration of athletes. Successful candidates must fulfill all SF Archdiocese compliance requirements. Prior athletic and/or coaching experience preferred. Compensation to be determined based on experience.

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43326 Mission Blvd. Fremont, CA 94539
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RSVP: Sister Frances Mary 510-933-6335 or email blessings@msjdominicans.org by Saturday, June 15
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*Price per person/double occupancy. Add \$159 tax, service & gov't fees. Airfare is extra.



For details, itinerary, reservations & letter from YMT's chaplain with his phone number call 7 days a week:

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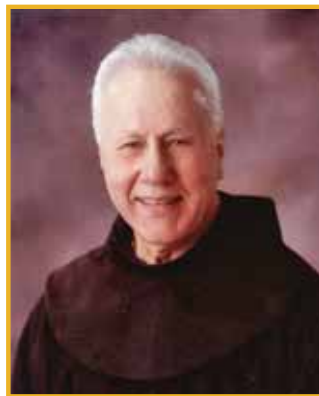
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