Pope Calls Paris Terrorist Attacks Part of ‘Piecemeal WWII’

Vatican City, Nov 14, 2015 (CNA/EWTN News) - The acts of terrorism which took place in Paris November 13th night are the latest part in what Pope Francis has called a “piecemeal World War III,” describing the attacks as “inhuman.”

“There is no justification for these things,” the pontiff said in a phone interview Saturday November 14th with TV 2000, the official broadcasting station for the Italian Bishops Conference.

Speaking in response to the Nov. 13 attacks, which are the deadliest acts of violence the city has seen since the World War II, the Pope said he is “moved and pained” by what happened, and expressed his closeness to those affected by the tragedy.

“I am close to the people of France, to the families of the victims, and I am praying for all of them,” he said. “These things are hard to understand,” he said, adding that he “loves France very much.”

As of November 16th 129 people are confirmed dead and more than 180 wounded in terrorist attacks which targeted bars, restaurants, a concert hall, and a football stadium in the heart of Paris on Nov. 13. Around 80 people are listed in critical condition, according to the BBC.

The deadliest attack came when militants overtook the Bataclan concert hall, in which at least 82 people were killed, after the terrorists had seized dozens of hostages. (see Paris Terrorist Attacks, p. 4)

Merciful Like The Father

Bishop Outlines Diocesan Pastoral Plan for the Jubilee Year of Mercy

Bishop Vasa has promulgated the Pastoral Plan for the Celebration of the Jubilee of Mercy in the Diocese of Santa Rosa. Parishes, Schools, Priests, and Laity are collaborating to create regional opportunities for the faithful, and plans have been made to officially begin the year by the simultaneous opening of the doors at St. Eugene’s Cathedral and at the five designated pilgrimage destination sites in the Diocese. Bishop Vasa offers words of encouragement:

My Dear people of God: I am pleased to present to you the Pastoral Plan for the Celebration of the Jubilee Year of Mercy announced by Pope Francis which begins on December 8, 2015. The Papal Document announcing the Year will be posted on our website. I provide this document in order that our own Diocesan celebration of this year might be grace-filled and fruitful for us and for our people. +Robert F. Vasa Bishop of Santa Rosa November 2015 (see Jubilee Year of Mercy, p. 3)

The Real Feminist Movement Was Subverted

Former Cosmopolitan Writer Explains How

By Chris Lyford

Sue Ellen Browder lives on the North end of the town of Ukiah in a small house, right next to Orrs Creek, and a homeless encampment populated mostly by men who she lovingly refers to as her “boys.” She brings them food when she can, yet always treats them with the transforming love and respect born from her deep faith. The source and summit of her faith lies inside a small Byzantine church on the other side of her little house: St. Peter Eastern Catholic Church on Orr Street. She lives a peaceful life centered on the Sacraments of the Church. But 45 years ago Sue Ellen, lived in a different world; she was an active writer for Cosmopolitan magazine, and penned many pieces that promoted the “Cosmo Girl” lifestyle. Her newly

Valley Fire Aftermath Severe

From Fr. James McSweeney, Pastor of St. Joseph’s Middletown:

About 3:00 pm on Saturday, September the 12th our custodian at Our Lady of the Lake Mission church, Joe Guardado, informed me that there was no need to celebrate the 5:00 pm mass as the highway was closed due to the fires on Cobb Mountain. All afternoon, we could see the smoke and the red glow from the fires. Little did we realize at that time, the devastation it would bring to our beautiful county. The winds picked up In the evening which caused the embers from the fires on Cobb Mountain to spread to the Rivieras, five different areas of Middletown, Hidden Valley Lake and along our two Highways.

(see Valley Fire, p. 4)
Extraordinary Jubilee of Mercy

On April 11, 2015, the eve of Divine Mercy Sunday, Pope Francis announced an extraordinary Jubilee Year of Mercy. It is extraordinary not in the sense that God’s mercy is ever anything other than extraordinary, but because the Church’s Jubilee Years generally follow an ordered pattern of occurring every fifty years. Thus, this year is unexpected and in that sense extra-ordinary.

The theme for the Year, announced in the document prepared by the Holy Father is: Merciful like the Father. The Holy Father writes: “In mercy, we find proof of how God loves us. He gives his entire self, always, freely, asking nothing in return. He comes to our aid whenever we call upon him. What a beautiful thing that the Church begins her daily prayer with the words, “O God, come to my assistance. O Lord, make haste to help me” (Ps 70:2)? The assistance we ask for is already the first step of God’s mercy toward us. He comes to assist us in our weakness. And his help consists in helping us accept his presence and closeness to us. Day after day, touched by his compassion, we also can become compassionate towards others.” (Misericordiae Vultus, 14)

One important aspect of the Jubilee Year is that of pilgrimage. We may think of a pilgrimage as a lengthy journey to a far off Holy Place. Yet, it is really much simpler than that. A pilgrimage is a temporary ‘dislocation’ for the sake of a spiritual ‘relocation’. One author noted that making the Stations of the Cross is a ‘pilgrimage’ for the stations take us to a different place and we return from there changed by the experience. The notion of a longer journey can add to the experience of coming to a ‘different place’ and it is thus that, in this Jubilee Year, I have designated Five Churches of the Diocese as Diocesan Mercy Pilgrimage Sites. These are noted elsewhere and I would ask that we seriously consider trying to get to all five sites between now and the end of the Extraordinary Year of Mercy on the Solemnity of Christ the King, November 20, 2016.

Concerning pilgrimages, Pope Francis wrote: “to reach the Holy Door in Rome or in any other place in the world, everyone, each according to his or her ability, will have to make a pilgrimage. This will be a sign that mercy is also a goal to reach and requires dedication and sacrifice. May pilgrimage be an impetus to conversion: by crossing the threshold of the Holy Door, we will find the strength to embrace God’s mercy and dedicate ourselves to being merciful with others as the Father has been with us.” (Misericordiae Vultus, 14)

Throughout the Jubilee Year of Mercy I will use the NorthCoast Catholic, our Official Diocesan Newspaper, to announce other Jubilee Year events including the April 4-5, 2016 “24 Hours for the Lord.”

The Year of Mercy can be a time of great grace for all of us. I pray that it is for you a source of great spiritual solace and hope. May your commitment to Christ, the Lord of Mercy, be renewed and strengthened as a result of your active and conscious participation in the Extraordinary Jubilee Year of Mercy. May it truly be extraordinary for you.
Year of Mercy

(Jubilee Year of Mercy, cont. from page 1)

PILGRIMAGES TO DESIGNATED CHURCHES
“The practice of pilgrimage has a special place in the Holy Year, because it represents the journey each of us makes in this life. Life itself is a pilgrimage, and the human being is a viator, a pilgrim travelling along the road, making his way to the desired destination. Similarly, to reach the Holy Door in Rome or in any other place in the world, everyone, each according to his or her ability, will have to make a pilgrimage. This will be a sign that mercy is also a goal to reach and requires dedication and sacrifice. May pilgrimage be an impetus to conversion: by crossing the threshold of the Holy Door, we will find the strength to embrace God’s mercy and dedicate ourselves to being merciful with others as the Father has been with us.” (Misericordiae Vultus, 14)

There is a “Holy Door” at the Cathedral which is reserved for occasions such as this. While several other Pilgrimage Sites have been established to which Pilgrims may travel to avail themselves of Confession, the opportunity to reverence an image of the Lord of Divine Mercy and the opportunity to gain a Plenary Indulgence, the Cathedral will be the only venue in the Diocese with a Holy Door through which Pilgrims may pass only during special Jubilee Years.

The opening of these Doors will be done in conjunction with the 8:00 AM Mass at the Cathedral on December 8, the Solemnity of the Immaculate Conception.

DESIGNATED PILGRIMAGE SITES FOR THE DIOCESE OF SANTA ROSA:
Sonoma County - Saint Eugene Cathedral, Santa Rosa
Napa County - Saint Joan of Arc Catholic Church, Yountville
Lake County - Saint Mary Immaculate Catholic Church, Lakeport
Mendocino County - Our Lady of Good Counsel Catholic Church, Fort Bragg
Humboldt – Del Norte - Saint Bernard Catholic Church, Eureka

Each Pilgrimage Site will have a large image of Divine Mercy for veneration, an hour each week of Exposition and Adoration of the Blessed Sacrament (during which time Confessions will be heard), free 8 X 10 Images of Divine Mercy as well as small Chapel of Divine Mercy Prayer Cards in English and Spanish, and instruction cards detailing the possibilities for receiving the desired Plenary Indulgence on the occasion of a visit.

24 HOURS FOR THE LORD – MARCH 4-5
“The initiative of ‘24 Hours for the Lord’, to be celebrated on the Friday and Saturday preceding the Fourth Week of Lent, (March 4-5, 2016) should be implemented in every diocese. So many people, including the youth, are returning to the Sacrament of Reconciliation; through this experience they are rediscovering a path back to the Lord, living a moment of intense prayer and finding meaning in their lives. Let us place the Sacrament of Reconciliation at the center of our life in such a way that it will enable people to touch the grandeur of God’s mercy with their own hands. For every penitent, it will be a source of true interior peace.” (Misericordiae Vultus, 22)

Every Parish or a collection of parishes is to provide, for the benefit of parishioners, the opportunity for this “24 Hours for the Lord.” A detailed program for these hours will be provided as the time draws nearer. It will include a very generous opportunity for accessing individual confession during some of the 24 hours of exposition. Please reserve this very important time in your Churches so that we can participate with the Universal Church in this great call to Adoration, Prayer and Reconciliation.

PLENARY INDULGENCES
“A Jubilee also entails the granting of indulgences. This practice will acquire an even more important meaning in the Holy Year of Mercy. God’s forgiveness knows no bounds. In the death and resurrection of Jesus Christ, God makes even more evident his love and its power to destroy all human sin.” (Misericordiae Vultus, 22)

According to the Official Manual of Indulgences the following conditions need to be fulfilled in order to gain the desired Plenary Indulgence, limited to one each day.

CONDITIONS:
1) Reception of the Sacrament of Reconciliation within several days of the indulgenced work.
2) Eucharistic communion worthyly received on the same day, if possible, as the indulgenced work, or at least within several days of the indulgenced work.

(While it is not necessary to receive the Sacrament of Reconciliation for each Plenary Indulgence, a separate reception of Holy Communion is required for each Plenary Indulgence.)
3) The recitation of, at least, an Our Father and a Hail Mary for the intentions of the Holy Father.

(While it is not necessary to receive the Sacrament of Reconciliation for each Plenary Indulgence, a separate reception of Holy Communion is required for each Plenary Indulgence.)
4) The prescribed ‘work’ for gaining a Plenary Indulgence attached to a designated church includes the following:
   a. A devout visit to the Church.
   b. The recitation of the Lord’s Prayer and the Creed at the Church.
   c. The recitation of, at least, an Our Father and Hail Mary for the intentions of the Holy Father.
   d. Recommended: In this Jubilee Year of Mercy the recitation of the Chaplet of Divine Mercy in the presence of an Image of Divine Mercy on the occasion of the visit is appropriate.

OTHER PLENARY INDULGENCE POSSIBILITIES – Always available to the Faithful in any year

CONDITIONS:
1) Reception of the Sacrament of Reconciliation within

For this Information as well as updates to other Diocesan opportunities to celebrate the Extraordinary Year of Mercy, go to our website: www.srdiocese.org

❖ 12/4 Saint John Damascene, Priest, Doctor ❖ 12/6 2nd Sunday of Advent (St. Nicholas)

The Holy Family: December 27
The population of Lake County is about 60,000 and the initial effort by the first responders was to evacuate 20,000 people who had literally minutes to flee their homes. At 9:00 pm, I lost power at my home and by 9:30 we had to evacuate including about 15 parishioners from Hidden Valley Lake who had gathered at my home. I thought when we evacuated it would be for one night but it was for a very long week. When I finally got home, I was so thankful to God that all four structures were saved as the fires came within yards of those buildings. Unfortunately that was not true for too many others. Most of you are aware of the general news; more than 1200 homes were lost to the fires at a cost of about $1.5 billion. At its peak the fires burned 37 acres each minute. However on a personal basis It was so different. Our small parish has less than 300 souls but four of them lost their homes. Now if you add in spouses, children, and family members it meant that more than a third of our parishioners population was affected, and that is a shocking reality.

In the history of our diocese our parishioners suffered the most destruction ever. We began reaching out to them as best we could but so many phone lines were down. Initially we used our limited parish funds but then the miracles began to happen as strangers began to help us. I would like to thank our Bishop very much for his concerns and major financial support along with Msgr. Dan Whelton and David Adams, and I have worked well with Karen Shimizu from Catholic Charities and look forward to further cooperation. Some parishes may have gone through Catholic Charities but as of November 12th our parish has also received funding from the following:

Thank you Fr. Tom Diaz and the parishioners of St. Bernard and sacred Heart, to the Knights of Columbus In Fortuna, St. John the Baptist school In Healdsburg and to the kindergarten class at St. Rose parish. In addition, we received help from St. John the Baptist parish in Napa and a generous gift from Msgr. John Birenkle.

Eyewitness reports heard the terrorists cry out "Allah Akbar!" - Arabic for "God is Great!" The terrorists carried out the siege with suicide bombs and semi-automatic weapons. Police have said all eight attackers are dead. In the wake of the attacks, Paris archbishop Cardinal André Vingt-Trois in a Nov. 14 statement appealed for the grace to be "artisans of peace." He stressed that "we must never despair of peace if we are to build justice.

"Faced with the violence of men," he said, "we can receive the grace of a steadfast heart without hate." The French prelate called for people to not give in to panic or hatred.

"This morning I pray and I invite the Catholics of Paris to pray for those who were killed yesterday and for their families," Cardinal André Vingt-Trois continued. He also called for prayers for the injured, those working to help those affected by the crisis, and the nation's leaders in order that they "remain together in unity and peace of heart."

"We ask for the grace to be artisans of peace. We must never despair of peace, if you justice," he said.

The BBC reports that French president Francois Hollande has called the attacks "an act of war" by ISIS.

In my life, I have never seen such destruction but your support and prayers have helped us so much; more than you will ever know. We have been able to help our parishioners in substantial ways because of you.

Debbie Heidyard and her daughter, Yasamine are parishioners of St. Joseph parish in Middletown. The photo was taken at the site of their former apartment complex in Middletown. Their apartment building was totally destroyed in the Valley Fire, and they were not able to save any of their belongings.

Finally and most importantly the funeral mass for one of the four victims who died in the fires, Leonard Neft will be celebrated at 11:00 am at St. Joseph church on Saturday, December 12. May his soul rest in peace. Amen.

On behalf of our parishioners, I ask only that God will shower you with His blessings because you cared. Sincerely, Fr. James McSweeney.

Catholic Charities responds

The capability to respond immediately to a crisis is a huge part of the mission of Catholic Charities. The response to the devastating Lake County fires has been facilitated in a number of ways by the hard working staff at Catholic Charities Sonoma. Emergency food and other services are being provided through the Rural Food Program. Their trucks are going to Middletown with fresh fruits and vegetables and other food needs, staff who can expedite signups for CalFresh (food stamps), and help access other needed resources.

CalFresh recipients impacted by the devastating fires in Lake, Amador and Calaveras counties are eligible for “replacement” benefits (and cards, if needed) from their respective county direct offices. People can contact their respective county directly for more information. As preparations are being made to provide long-term solutions for shelter, housing, benefits assistance, and community resource programs to help rebuild lives, your donations will provide the resources necessary to meet our neighbors’ needs. To make a donation go to: www.srcharities.org

The French president declared a nationwide state of emergency soon after the rampage began and closed the country’s borders. Parisians were urged to stay in doors.

This is the second and deadline of two sieges against Paris by Islamic terrorists in 2015. 12 people were killed on Jan. 7 when Islamic terrorists stormed the headquarters of satirical newspaper Charlie Hebdo.

Vatican Secretary of State, Cardinal Pietro Parolin, sent a telegram to Cardinal Vingt-Trois on behalf of Pope Francis, assuring the archbishop of Paris of his prayers for those affected by “horrid terrorist attacks.”

"The Holy Father vigorously condemns violence, which cannot solve anything,” the telegram reads, according to Vatican Radio’s translation of the message which was originally written in French.

"He asks God to inspire thoughts of peace and solidarity in all and to impart on families in this trial and on all of the French people, the abundance of His Blessings.”

The telegram by saying the Pope prays that God might "welcome the victims into the peace of His light and bring comfort and hope to the injured and their families," and assured his “spiritual closeness” to the French people. 
Resist the Urge to Scapegoat Syrian Refugees after Paris Attacks, Bishops Advise

Washington D.C. (EWTN News/CNA) Several bishops are saying we must resist the temptation to scapegoat all Middle Eastern refugees, since they themselves are fleeing violence similar to what happened in Paris last Friday.

“We cannot and should not blame (refugees) for the actions of a terrorist organization,” Bishop Eusebio Elizondo Almaguer, auxiliary bishop of Seattle, said during the United States bishops’ general assembly Nov. 17.

“These refugees are fleeing terror themselves — violence like we have witnessed in Paris. They are extremely vulnerable families, women, and children who are fleeing for their lives,” said the bishop, who is chair of the bishops’ committee on migration.

Coordinated gun and bomb attacks linked to militants of the Islamic State killed 129 people in Paris Nov. 13, and wounded some 350 others. Officials have identified one of the suspected terrorists as a Syrian national who they believe posed as a refugee to gain entry into France. Several other suspected attackers, however, are French nationals.

Bishop Elizondo condemned the Paris attacks, saying, “I offer my deepest condolences to the families of the victims of the November 13 attacks in Paris, France and to the French people. I add my voice to all those condemning these attacks and my support to all who are working to ensure such attacks do not occur again — both in France and around the world.”

In response to the Paris attacks, some federal and state officials, including the governors of more than 30 states, have called on an end to the resettlement of Syrian refugees in the United States.

Bishop Elizondo commented that the screening process for refugees to gain entry into this country contains more security checks and interviews “than any arrival to the United States,” highlighting that the process can take more than two years.

Shutting out those seeking refuge from violence in their homeland is not the answer, Bishop Elizondo said. Instead, the U.S. should consider “strengthening the already stringent program,” while at the same time continuing to “welcome those in desperate need.”

He added that public officials should continue to unite in making sure the Syrian civil war reaches a peaceful resolution soon.

“Until that goal is achieved, we must work with the world community to provide safe haven to vulnerable and deserving refugees who are simply attempting to survive.”

Similarly, Bishop Thomas Tobin of Providence issued a statement Nov. 16 saying that “it would be wrong for our nation and our state to refuse to accept refugees simply because they are Syrian or Muslim. Obviously the background of all those crossing our borders should be carefully reviewed for reasons of security.”

“Too often in the past, however, our nation has erroneously targeted individuals as dangerous simply because of their nationality or religion. In these turbulent times, it is important that prudence not be replaced by hysteria.”

Bishop Tobin added that “as is our well-established practice, the Diocese of Providence stands ready to assist in a careful and thoughtful process of refugee resettlement.”

And the Diocese of Cheyenne responded Nov. 18 to Governor Matt Mead’s call to stop Syrian refugee resettlement, saying it is “appreciative of Governor Mead’s responsibility to ensure the safety and security of all of Wyoming’s citizens.”

The statement of Deacon Mike Leman, the diocese’s legislative liaison, added that “we hope the governor has in mind a means in which the vetting process can be measured in an expedient manner, so that a resettlement option for those fleeing from war can once again be considered.”

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As the "Year of Consecrated Life" comes to a close, I was asked to share a bit about how my family influenced my vocation as a Consecrated Woman.

"I baptize you in the name of the Father and of the Son and of the Holy Spirit." The journey of any Christian vocation begins with Baptism, when the new life of sanctifying grace is first infused into the soul. In my case, my parents took me, a newborn infant, to our parish Church two weeks after I first saw the light of day. As the life-giving water poured over my forehead, the rays of the Eternal Sun of Love shone resplendent within the temple of my soul where God Himself, Father, Son and Holy Spirit now dwelt.

Unseen by human eyes, the life of grace began to grow in my little heart. Often my mother reminded me of my response when as a little tot I was asked by an adult, "What do you want to be when you grow up?" Invariably she said my answer was, "I want to be a Sister" ("sister" sounding more like "thister"). At three years old, how could I possibly know what a Sister was? The action of grace is unseen and works in mysterious ways. It would take the passing of many years for the seed of a religious vocation to mature and grow in my heart.

How did my family life influence my vocation to Consecrated Life? I was blessed with parents who loved God, is also my own mother. She is the model of all those women of all time periods who had lived wholeheartedly for love of God and others was both an inspiration and a challenge. These were real people like me. They were my spiritual brothers and sisters, part of that great family we call the Communion of saints. I did not have to walk this way alone. Both my spiritual family on earth, and my family in heaven are with me, accompanying me through sorrow and joy ever onward to what is our true home, Heaven.

As I bring this little reflection to a close, I realize how grateful I am for my family—my parents, brothers and sisters—and how much they helped me along the road of God's plan for my life: Consecrated Life. But I would be remiss not to thank in a special way. Our Blessed Mother Mary. It was in my family that I learned to turn to my mother in heaven, knowing that she, who is the Mother of God, is also my own mother. She is the model of all those called to Consecrated Life. From my heart I thank her for being my light and strength in this daily journey of living my vocation as spouse of Christ, mother of souls and daughter of the Church.

Dear Aunt Bea

On Halloween I was invited to a party in which a medium channeled spirits and told us the future. I know that the Church considers this wrong but I truly don't understand why. It seems like such harmless fun.

~ The Future

When a person uses his body as a channel for spirits to possess or speak through, we are not dabbling in harmless fun. The world of the supernatural is very real. Demons are very real. Possession by demons is very real. Scripture tells us that this is very dangerous and very sinful. The future is not ours to know. Only God knows the future and it is up to us to trust Him enough to put our lives completely in His hands. When we consult a medium, we are basically saying, "I want to know and I want to know now!" I am the master of this ship and want to see where it is sailing? We know that when a medium purports to be channeling Uncle Joe or Grandma Smith, it is not our uncle or grandma that we are hearing, for their souls are either in heaven, purgatory or hell. No, it is not a person we are hearing, it is either a charlatan faking a voice or a fallen angel, seeking to confuse us and to diminish our faith in the afterlife. More often than not, these purported conversations say things that are not theologically sound or in line with Catholic teaching. The Catechism teaches: 2116 All forms of divination are to be rejected: recourse to Satan or demons, conjuring up the dead or other practices falsely supposed to "unveil" the future. Consulting horoscopes, astrology, palm reading, interpreta-

Prayer to St. Michael

Saint Michael the Archangel, defend us in battle.

Be our protection against the wickedness and snares of the devil.

May God rebuke him, we humbly pray; and do Thou, O Prince of the Heavenly Host, by the Power of God, cast into hell Satan and all the evil spirits who roam throughout the world seeking the ruin of souls. Amen.
Harvest Time is Over

Editorial

The labors of our everyday life cycle through times of intensity and calm, depending on the season. August is a time for transition from the all-too-brief summer vacation into the school start-up frenzy. By the time October is finished, we have hopefully created some kind of balanced rhythm between work, school, sports, family, community, friends, personal time, and our faith life. Now, as the deep of winter surrounds us, there is a natural cue to pause and reflect. “The hay is in the barn,” and the intensity of life has subsided, it’s winter, and so, not much can be done to cultivate a cold, quiet field. So there is more time each day to spend in solitude and quiet. At least that’s what the natural season reflects.

Try telling that to the movie industry, the social media notifications, the homework load, the mandatory school meetings, or the retail machine as it ramps up for its own ‘harvest time’ (many companies depend on the last two months of the year to make the majority of their annual income). We have turned the very season natural to cultivate in order to be a sign of hope to those around us who are in need, in order to be a sign of hope in these ‘dark times’. Just a smile, a gesture, a listening heart, or even some unsolicited practical help can go a long way in sustaining the hope necessary to keep their faith alive. You may be the only one in their lives who invites them into the safety of the Church, whether it’s the ‘Church’ in general, or whether it’s to a Christmas Program at a local school. Harvest time is over, now it’s time to offer our ‘first fruits’ to the Lord, and see where He leads us. May we live this “Holy-Day” season with our eyes on the greatest gift of all: Jesus Christ, the Lord of the Harvest.

C A L E N D A R

December 4
The Sound of Christmas
8:00pm
Lincoln Theater, Yountville - Lauren Seva Hesser, Choirmaster
The great-grandchildren of Captain and Maria von Trapp join the Justin-Siena Choir for this celebration of the Christmas season and the 50th anniversary of The Sound of Music. For information and tickets: www.justin-siena.org

December 5
Making Spirits Bright Event
6:00pm-10:00pm - Parish Hall
St. John The Baptist, Napa
IT’S AN AFFORDABLE, INNOVATIVE EVENT THAT BENEFITS OUR WONDERFUL SCHOOL
Enjoy signature cocktails, heavy appetizers, Wonderful silent auction. It’ll be a festive way to ring in the holiday season! Contact Teresa Garcia at tgcia@sjtbcschool.org to reserve your spot

December 6
Tea and Champaign Brunch
A benefit for St. Mary’s School Ukiah
10:30am - 1:00pm, St. Mary’s Parish Hall
Join us as we celebrate the start of the holiday season with bubbles and best friends! Make a date and share a fun morning enjoying great food, local wines and a delicious tea service. A silent auction will feature charming one-of-a-kind trees and art hand-crafted by St. Mary’s students, parents and local designers. Tickets $30 pre-sale or $35 at the door. Under age $14, $15.

December 10
Kolbe/Trinity more info: http://www.kolbetrinity.org

December 12 - 13
Special collection for retired priests and religious

December 14
Justin Siena December 14th Winter Open House

December 15
St. John’s Napa Advent Program
6:00pm

December 16
St. John’s Healdsburg Pageant

December 17
St. Francis Solano Christmas Pageant 6:30pm
St. Helena School Christmas Pageant
St. Eugene’s Advent Program - 7pm
St. Rose School Christmas Program 7pm - 8pm

December 18th
St. Vincent De Paul Elementary - Candle-lighting

January 24
Creative Arts Series with the Albatross Clarinet Quartet
Cost: Suggested donation is $15
Location: Resurrection Church
303 Stony Point Rd, Santa Rosa, California
For further information visit www. CreativeArtsSeries.com call 824-5611 or email BethZucchinio@aol.com.

January 28 & 29
St. Rose Open House
Thursday January 28, 2016, 12am – Friday January 29, 2016, 12am

Upcoming Catholic Cursillo dates:
For more information, call Debbie Simonson at 707-763-7165.

Annual Collection Benefits 33,000 Sisters, Brothers, Priests in Religious Orders

The annual Retirement Fund for Religious collection will be held Dec. 12-13 in the Diocese of Santa Rosa. Now in its 28th year, the appeal is coordinated by the National Religious Retirement Office (NRRO) and offers support for senior Catholic sisters, brothers and religious order priests whose communities lack sufficient retirement funding. Some 33,000 women and men religious past age 70 benefit.

The Diocese of Santa Rosa contributed $35,749.88 to the last collection. In 2015, Redswood Monastery received financial assistance made possible by the Retirement Fund for Religious. Women and men religious who serve or have served in the diocese but whose communities are based elsewhere may also benefit from the annual collection.

The 2016 appeal raised $28.3 million, and the NRRO distributed more than $22 million in monetary support to 395 religious communities. Throughout the year, additional funding is allocated for communities with the greatest needs and for retirement planning and educational resources. Ninety-three cents of every dollar directly aids elderly religious; the remainder is used for administration and promotion of the appeal.

“We are overwhelmed by the ongoing generosity shown this appeal,” said Precious Blood Sister Janice Bader, the NRRO’s executive director. “Since the fund was launched in 1988, Catholics have donated $755 million to assist religious communities in caring for their elder members.”

The U.S. bishops initiated the collection to address the significant lack of retirement funding among U.S. religious communities. Proceeds are distributed to eligible communities to help underwrite retirement and healthcare expenses.

While the response to the collection is unprecedented, so is the need. The total cost of care for senior women and men religious has exceeded $1 billion for each of the last six years. At the same time, the number of religious needing care is on the rise. In 2014, 66 percent of the religious communities providing data to the NRRO had a median age of 70 or older. Accompanying the higher median age is a decrease in the number of religious able to serve in compensated ministry, which further reduces the income available for eldercare.

Hundreds of religious communities also lack sufficient retirement savings, due in part to historically low compensation. “Most senior religious worked for years for small stipends and did not receive retirement benefits,” said Sister Bader. Religious communities are financially autonomous and thus responsible for the support and care of all members. Annual distributions from the Retirement Fund for Religious provide supplemental assistance to help meet such day-to-day needs as prescription medications and nursing care.

In addition to providing financial assistance, the NRRO offers education and resources that help religious communities stretch retirement dollars and plan for future needs. Strategic partnerships with various organizations further these efforts. For example, support from the Conrad N. Hilton Foundation is underwriting the creation of programming and materials that promote the effective management and/or divestment of outdated congregational properties.

“We remain committed to ensuring the broadest and most beneficial use of donations to the Retirement Fund for Religious,” said Sister Bader. Visit www.retiredreligious.org to learn more.
Brown at a luncheon and told her what he did for a living, a Catholic magazine was seated next to Helen Gurley Brown at a luncheon and told her what he did for a living, Cosmo was fiercely criticized by believers because we never mentioned God. Yet, on the one hand, it's the one who calls us. But one thing that made me eager to be received into the Catholic Church was reading the Catechism. I found it so exciting I read it for three days straight. I'm an author, so it makes sense that I'd be converted by a book. The Catechism contained answers I'd been searching for my entire life. Twelve years later, I was still head over heels in love with the Catholic Church. Filled with the fullness of Christ's all-forgiving love, the Church is so beautiful I feel as if I'm living inside a 2,000-year-old poem.

In what ways has your conversion to Catholicism changed your life and views on the women's rights movement and the sexual revolution?

My video-game-designing son, who calls me every day on his way to work, gently told me the other day, "You've changed." I said, "Well, I certainly hope so!" Because if I have changed, perhaps that means God is working through me for the first time in my life. When you become Catholic, God doesn't just redecorate one or two rooms in your life: He rebuilds the whole house. I used to have this anxious pit in my stomach all the time. Now I'm almost continually filled with peace and joy. I used to be pro-abortion, now I'm pro-life. I quit writing for women's magazines. I visited Uganda and did some writing on AIDS in Africa. I moved and now live on the church property right next door to my priest. Subverted is my first Catholic book.

How have my views on the women's rights movement changed?

It was while writing this book that I came to realize all our terrible battles in this nation over abortion, pornography, and other sexual issues came largely from a split within the women's movement itself. That split first occurred in 1967 at the second annual NOW conference, when only 57 people voted to insert abortion, contraception and sex education into the women's movement's political "bill of rights". One-third of the NOW members at that meeting walked out and later resigned from the organization over the abortion vote. These were hard-core feminists who were following in the footsteps of the early suffragists like Susan B. Anthony and Alice Paul, who were also pro-life. Now I'm going to say something that may shock a lot of people: The research I uncovered while I was writing my book Subverted has convinced me the pro-life movement is not opposed to the women's movement. Pro-life feminism is a legitimate branch within the women's movement. Pro-life feminism, the kind that gave birth to the March for Life, Students for Life of America, and so many other pro-life groups, erupted that very night—on November 18, 1967—in protest over the abortion vote. This realization has taken my views of women's rights and has spun them around 180 degrees. I was once in many ways a Cosmo Girl. I now see myself as a "family feminist."

What advice do you have for women who have suffered from the unholy alliance between the women's movement and the sexual revolution?

Many women have been victims of this unholy alliance. I would say if you're Catholic, go to confession. Seek healing. Realize that whatever you've done, whatever you've suffered from the unholy alliance between the women's movement and the sexual revolution can be completely healed by God's merciful love. Pope Francis has proclaimed 2016 the Year of Mercy, so God in His Almighty love is just waiting for you with open arms.

How has the women's rights movement adversely affected your personal life?

This may surprise you. The women's rights movement, as it was originally conceived in 1966 by the founders of NOW, has in many ways positively affected my personal life. Today I can apply for and get credit in my own name. I can serve on a jury. I can go to law school or medical school if I want to. All these doors were closed to women in the 1960s. People forget that. In 1969, I was fired for being pregnant. The Pregnancy Discrimination Act of 1978 made that once-common practice against the law. So on the one hand, I'm extremely grateful to the women's rights movement. On the other hand, the unholy alliance between the women's movement and the sexual revolution, which was sealed in a just a few hours shortly before midnight on November 18, 1967 by a mere 57 people, did adversely affect my life in more ways than I can even begin to explain. That's as far as I'll go. To learn all my dirty little secrets, you'll have to read my book.

Given your experience with the women's rights movement and the sexual revolution, how do you believe women, especially those who are Catholic, can best combat radical feminism?

We need to recognize that abortion represents a split within the women's rights movement and we now live in a deeply divided, abortion-wounded nation. The catalyzing divide that began on November 18, 1967, in the Chinese Room of the Mayflower Hotel didn't have to happen. But it did.

We need to recognize that abortion is not a "right" any woman wants to exercise. A lot of these so-called "radical" feminists have had abortions and the wounds are so deep and festering women will often do almost anything to try and face the pain.

We need to tell these women, as gently and tenderly as we possibly can: We understand you felt you had to have an abortion considering the circumstances. We know how much you're still hurting, and we don't want you to hurt anymore. Let's look at those circumstances you were trapped in and change those circumstances for other women, so they don't have to suffer what you've gone through. Let's look back over what we've accomplished together over the past fifty years, and let's talk honestly about what women need today to balance work and family. Let's heal this painful division between sisters NOW—today—and begin to work together toward a better tomorrow.

Kristan Hawkins, president of Students for Life of America, says, "Subverted" is a gripping story that uncovers the dirty secrets behind the women's movement. A must-read for millennials. Why is your book a must-read for millennials? What in your book will appeal to them?

I think I've just answered your question.

Sue Ellen Browder, cont. from page 1

published book "Subverted" details her story of conver- sion, and offers a first-hand perspective on how our culture bought into the lies promised by the false freedom of the 'sexual revolution', and how true femininity was 'subverted'. I had a chance to catch up with Sue Ellen for a delightful conversation about the book, the full audio of which can be found on www.srdiocese.org. Here are Sue Ellen's own answers to the basic questions courtesy of Carmel Communications:

You were a longtime writer for Cosmopolitan magazine, one of the first women's publications in the country. Why were you drawn to work for a women's magazine, such as Cosmo?

In 1970, when I landed a job as assistant to the articles editor there, Cosmopolitan was the undisputed reigning queen of women's magazines—the hottest women's maga- zine in the nation. Cosmo insiders seemed to know things I didn't know, secrets that made them successful in the world. My mind burned to know what they knew. For a small-town Iowa girl, Cosmo's big-time glamour, success, and prestige were intoxicating.

You admit in your book that you fabricated numerous stories, with the approval of your editors at Cosmo, to sell the casual-sex lifestyle to millions of single, working women. What motivated you to perpetuate the rhetoric about the sexual liberation movement regarding unmar- ried sex, abortion and contraception in your articles for Cosmo?

I was motivated by ambitious desires for status, money, and power—hardly noble intentions! Although I had trained at the University of Missouri School of Journalism to be an investigative reporter, I soon slipped into a habit of making up sex-revolution propaganda for profit. I told myself what I was doing wasn't "that bad." Sex sells, and I needed an income to support my family. Basically, I did it for the money.

The subtitle of your book is eye-opening: "How I Helped the Sexual Revolution Hijack the Women's Movement." How, in fact, did you help the sexual revolution hijack the women's movement?

The sex-revolution propaganda I made up for Cosmo helped sell young women on the fantasy that the "Cosmo Girl lifestyle," with all its casual sex, would "liberate" her and set her free" Betty Friedan, widely known as "the mother of the women's movement," understoodly called Cosmo "quite obscene and quite horrible." So the women's movement and the sexual revolution were once distinctly separate social phenomena. But once a handful of power players secretly hijacked the women's movement behind the scenes (by persuading 57 women to insert an abortion plank into the National Organization for Women's political "bill of rights"), I embraced the deception and eagerly wrote articles for Cosmo and other women's magazines, avidly promoting the falsehood that premarital sex, abortion and contracep- tion are "inalienable "rights" every "strong, independent" woman absolutely must have to be "free." Only later did I realize, to my deep sorrow, that I'd spent most of my life promoting a carefully crafted lie and betraying millions of women in the process.

What was the most surprising aspect of working for Cosmo? Was the magazine completely hostile toward religious believers, particularly Catholics?

The hostility toward religion at Cosmo was subtle. Faith in God wasn't overtly attacked; God was simply erased from conscious awareness. In place of God, we urged the Cosmo Girl to worship herself and any other false idol she might desire, especially sex, money, glamour and power. The subtlest and most effective propaganda is made up not of lies, but of half truth, selected truth, and truth out of context. On the one hand, Cosmo wasn't overtly hostile to believers because we never mentioned God. Yet, on the other hand, as a purveyor of false idols, Cosmo was fiercely anti-Jewish and anti-Christian.

As an interesting side story, when the editor of an ortho- dux Catholic magazine was seated next to Helen Gurlen Brown at a luncheon and told her what he did for a living, she glowered at him and said, "So you're the enemy." And yet at age 88, after her beloved husband of fifty years died, Helen donated $1 million of her much-beloved money to a Catholic boys' school in the Bronx. People are complicated.

Your determined search for truth, integrity and justice for women that led you into journalism in the first place, the one you were looking for freedom and fulfillment in the place you least expected to find them, the Catholic Church. What motivated you to become Catholic?

The short answer is, of course, that Christ motivated me. He always takes the first step. He is the Truth in Person, and He's the one who calls us. But one thing that made me eager to be received into the Catholic Church was reading the Catechism. I found it so exciting I read it for three days straight. I'm an author, so it makes sense that I'd be converted by a book. The Catechism contained answers I'd been searching for my entire life. Twelve years later, I was still head over heels in love with the Catholic Church. Filled with the fullness of Christ's all-forgiving love, the Church is so beautiful I feel as if I'm living inside a 2,000-year-old poem.
Here's how the Pope opens the letter:

Jesus Christ is the face of the Father's mercy. These words might well sum up the mystery of the Christian faith. Mercy has become living and visible in Jesus of Nazareth, reaching its culmination in him.

**Reason for proclaiming Jubilee Year of Mercy**

We need constantly to contemplate the mystery of mercy. It is a wellspring of joy, serenity, and peace. Our salvation depends on it: Mercy: the word reveals the very mystery of the Most Holy Trinity: Mercy: the ultimate and supreme act by which God comes to meet us. ... At times we are called to gaze even more attentively on mercy so that we may become a more effective sign of the Father's action in our lives. For this reason I have proclaimed an Extraordinary Jubilee of Mercy as a special time for the Church; a time when the witness of believers might grow stronger and more effective.

**Reason for starting the Jubilee Year of Mercy on the solemnity of the Immaculate Conception.**

The Holy Year will open on 8 December 2015, the Solemnity of the Immaculate Conception, the day when the Virgin Mary was conceived without sin. It is fitting that the mercy of the Father might be made present to believers; nothing in her preaching and teaching is more deeply imprinted than this mystery of the Incarnation. As the Father loves, so do his children. Just as he feels responsible; that is, he desires our wellbeing and our salvation, so Mary, the beloved disciple, the “Mother of the church”, is the Mother of man’s Redemption. When faced with the gravity of sin, God responds with the fullness of mercy. ... I have chosen the date of 8 December because of its rich meaning in the recent history of the Church. In fact, I will open the Holy Door on the fiftieth anniversary of the closing of the Second Vatican Ecumenical Council. This is a date of great hope and of joyful expectation. For Mary was given the role of Mother of God on this day ten centuries ago at the Annunciation. When she said “amen” we could say that she said “yes” to God and to the event of mercy. ... We recall the poignant words of Saint Paul XXIII when, opening the Council, he indicated the path to follow: “Now the Bride of Christ wishes to use the medicine of mercy rather than taking up arms of severity. ”

**Mercy as a key word that indicates God's action toward us.**

As we can see in Sacred Scripture, mercy is a key word that indicates God’s action toward us. He does not limit himself merely to affirming his love, but makes it visible and tangible. Love, after all, can never be just an abstraction. By its very nature, it indicates something concrete: intentions, attitudes, and behaviours that are shown in daily living. The mercy of God is his loving concern for each one of us. He feels responsible; that is, he desires our wellbeing and he wants to see us happy, full of joy, and peaceful. This is the path which the merciful love of Christians must also travel. As the Father loves, so do his children. Just as he is merciful, so we are called to be merciful to each other.

**Mercy is the very foundation of the Church's life.**

Mercy is the very foundation of the Church’s life. All of her pastoral activity should be caught up in the tenderness she makes present to believers; nothing in her preaching and in her witness to the world can be lacking in mercy. The Church’s very credibility is seen in how she shows merciful and compassionate love.

The Pope draws from John Paul II's encyclical Dives in Misericordia (Rich in Mercy):

Let us not forget the great teaching offered by Saint John Paul II in his second Encyclical, Dives in Misericordia, which at the time came unexpectedly, its theme catching many by surprise. There are two passages in particular to which I would like to draw attention. First, Saint John Paul II highlighted the fact that we had forgotten the theme of mercy in today’s cultural milieu: “The present-day mentality, more perhaps than that of people in the past, seems opposed to a God of mercy, and in fact tends to exclude from life and to remove from the human heart the very idea of mercy.” ... Furthermore, Saint John Paul II pushed for a more urgent proclamation and witness to mercy in the contemporary world: “It is dictated by love for man, for all that is human and which, according to the intimations of many of our contemporaries, is threatened by an immense danger. The mystery of Christ ... obliges me to proclaim mercy as God's merciful love, revealed in that same mystery of Christ. It likewise obliges me to have recourse to that mercy and to beg for it at this difficult, critical phase of the history of the Church and of the world.” This teaching is more pertinent than ever and deserves to be taken up once again in this Holy Year.

The Church’s call during the Jubilee Year of Mercy:

The Church makes herself a servant of this love and mediates it to all people: a love that forgives and expresses itself in mercy as a way to truly and personally confront the Church is present, the mercy of the Father must be evident. In our parishes, communities, associations and movements, in a word, wherever there are Christians, everyone should find an oasis of mercy.

Key scripture for the Jubilee Year: “Be merciful just as your Father is merciful” (Lk 6:36).

We want to live this Jubilee Year in light of the Lord’s words: Merciful like the Father. The Evangelist reminds us of the teaching of Jesus who says, “Be merciful just as your Father is merciful” (Lk 6:36). It is a programme of life as demanding as it is rich with joy and peace. ... Merciful like the Father, therefore, is the “motto” of this Holy Year. In mercy, we find proof of how God loves us. He gives his entire self, always, freely, asking nothing in return. He comes to our aid whenever we call upon him.

Pope's burning desire that during this Jubilee, the Christian people may reflect on the corporal and spiritual works of mercy.

It is my burning desire that, during this Jubilee, the Christian people may reflect on the corporal and spiritual works of mercy. Jesus introduces us in a way that is very clear and0, when conscience is moved, and often grown dull in the face of poverty. And let us enter more deeply into the heart of the Gospel where the poor have a special experience of God’s mercy. Jesus introduces us to these works of mercy in his preaching so that we can know whether or not we are living as his disciples. Let us rediscover these corporal works of mercy: to feed the hungry, give drink to the thirsty, clothe the naked, welcome the stranger, heal the sick, visit the imprisoned, and bury the dead. And let us not forget the spiritual works of mercy: to counsel the doubtful, instruct the ignorant, admonish sinners, comfort the afflicted, forgive offences, bear patiently those who do us ill, and pray for the living and the dead.

This is to be a “Year of the Lord’s favour” or “mercy”:

Luke writes that Jesus, on the Sabbath, went back to Nazareth and, as was his custom, entered the synagogue. They called upon him to read the Scripture and to comment on it. The passage was from the Book of Isaiah where it is written: “The Spirit of the Lord God is upon me, because the Lord has anointed me to bring good tidings to the poor; he has sent me to bind up the brokenhearted, to proclaim liberty to the captives, and freedom to those in captivity; to proclaim the year of the Lord’s favour” (Is 61:1-2). A “year of the Lord’s favour” or “mercy” is what the Lord proclaimed and this is what we wish to live now. This Holy Year will bring to the fore the richness of Jesus’ mission echoed in the words of the prophet: to bring a word and a gesture of consolation to the poor, to proclaim liberty to the poor, to break the yoke of burden by new forms of slavery in modern society, to restore sight to those who can see no more because they are caught up in themselves, to restore dignity to all those from whom it has been robbed. The teaching of Jesus is made visible once more in the response of faith Christians are called to offer by their witness. May the words of the Apostle accompany us: He who does acts of mercy, let him do them with cheerfulness (cf. Rom 12:8).

The season of Lent during this Jubilee Year is to be lived more intensely, with emphasis on the Sacrament of Reconciliation.

The season of Lent during this Jubilee Year should also be lived more intensely as a privileged moment to celebrate and experience God’s mercy. How many pages of Sacred Scripture are appropriate for meditation during the weeks of Lent to help us rediscover the merciful face of the Father! “... The initiative of “24 Hours for the Lord,” to be celebrated on the Friday and Saturday preceding the Fourth Week of Lent, should be implemented in every diocese. So many young people in the Church are present, the mercy of the Father must be evident. In our parishes, communities, associations and movements, in a word, wherever there are Christians, everyone should find an oasis of mercy.

**Goal of conversion in mind for those involved in criminal organizations and in corruption:**

May the message of mercy reach everyone, and may no one be indifferent to the call to experience mercy. I direct this invitation to conversion even more fervently to those whose behavior distances them from the grace of God. I particularly have in mind men and women belonging to criminal organizations of any kind. For their own good, I beg them to change their lives. ... The same invitation is extended to those who either perpetrate or participate in corruption. This festering wound is a grave sin that cries out to heaven for vengeance, because it threatens the very foundations of personal and social life. Corruption prevents us from looking to the future with hope, because its tyrannical greed shatters the plans of the weak and tramples upon the poorest of the poor.

**Granting of indulgences for the Jubilee:**

A Jubilee also entails the granting of indulgences. This practice will acquire an even more important meaning in the Holy Year of Mercy. God's forgiveness knows no bounds. In the death and resurrection of Jesus Christ, God makes even more evident his love and its power to destroy all human sin. Reconciliation with God is made possible through the paschal mystery and the mediation of the Church. Thus God is always ready to forgive, and he never tires of forgiving in ways that are continually new and surprising. ... To gain an indulgence is to experience the holiness of the Church, who bestows upon all the fruits of Christ’s redemption, so that God’s love and forgiveness

(see Papal Letter, p. 17)
Over 50 Acolytes Installed at St. Eugene’s Cathedral

"Bless + our brothers who have been chosen for the ministry of acolyte!" Nearly sixty men from around the Diocese were installed to the order of Acolyte on Sunday October 25th at St. Eugene’s Cathedral; those who are currently in formation with the Deaconate program, and many more from various parishes. The role of Acolyte folds in the duties covered by three ministries in most American parishes, those of the sacristan, lay Communion minister, and altar server.

ACOLYTE DUTIES - ROMAN MISSAL
(additions in parentheses)

The acolyte is instituted for service at the altar and to assist the Priest and Deacon. It is his place principally to prepare the altar and the sacred vessels and, if necessary, to distribute the Eucharist to the faithful as an extraordinary minister. In the ministry of the altar, the acolyte has his own proper functions, which he must carry out in person. (General Instruction of the Roman Missal)

AColyte Vestments
For the other ministers: albs or other lawfully approved attire. All who wear an alb should use a cincture and an amice unless, due to the form of the alb, they are not needed.

Mass
When the people are gathered, the Priest and ministers, wearing the sacred vestments, go in procession to the altar in this order:

a) The thurifer carrying a smoking thurible, if incense is being used.
b) Ministers who carry lighted candles, and between them an acolyte or other minister with the cross.
c) The acolytes and the other ministers.
d) A reader, who may carry a Book of the Gospels (though not a Lectionary), slightly elevated.
e) The Priest who is to celebrate the Mass.

At the Liturgy of the Eucharist:
When the Universal Prayer is over, all sit, and the Ofer-
tory Chant begins. An acolyte or other lay minister places the corporal, the purificator, the chalice, the pall, and the Missal on the altar.

If incense is being used, the Priest then puts some in the thurible, blesses it without saying anything, and incenses the offerings, the cross, and the altar. While standing at the side of the altar, a minister (acolyte) incenses the Priest and then the people.

The Priest may give the Sign of Peace to the ministers (acolytes) but always remains within the sanctuary, so that the celebration is not disrupted. In the Dioceses of the United States of America, for a good reason, on special occasions (for example, in the case of a funeral, a wedding, or when civic leaders are present), the Priest may offer the Sign of Peace to a small number of the faithful near the sanctuary.

Communion Rite:
When receiving Holy Communion, the communicant bows his or her head before the Sacrament as a gesture of reverence and receives the Body of the Lord from the minister. If Communion is given only under the species of bread, the Priest raises the host slightly and shows it to each, saying, The Body of Christ. The communicant replies, Amen, and receives the Sacrament either on the tongue or, where this is allowed, in the hand, the choice lying with the communicant. As soon as the communicant receives the host, he or she consumes the whole of it.

In the distribution of Communion the Priest may be assisted by other Priests who happen to be present. If such Priests are not present and there is a truly large number of communicants, the Priest may call upon extraordinary ministers to assist him, that is, duly instituted acolytes or even other faithful who have been duly deputed for this purpose. In case of necessity, the Priest may depute suitable faithful for this single occasion.

These ministers (acolytes) should not approach the altar before the Priest has received Communion, and they are always to receive from the hands of the Priest Celebrant the vessels containing the species of the Most Holy Eucharist for distribution to the faithful.

PRIESTLY ORDINATION ANNIVERSARIES

Rev. Juan Carlos Chihrinotti 12/5
Rev. Diogo Baptista 12/14
Rev. Ronald Burnet 12/17
Rev. Jose Gonzalez 12/20
Rev. Matthew Ittiyappara 12/21

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Bishops Vote on Pastoral Statement on Pornography, Faithful Citizenship, Revise Strategic Priorities at General Assembly

November 17, 2015

Baltimore—The U.S. Conference of Catholic Bishops (USCCB) approved several items, including a proposed statement on pornography and a new introductory note and limited revision of their quadrennial statement on political responsibility, during their annual Fall General Assembly in Baltimore, November 17. The bishops also voted on a liturgical book, strategic priorities for the 2017-2020 cycle and on the 2016 budget.

The bishops approved the strategic priorities for the 2017-2020 planning cycle with 233 votes in favor, 4 against and 0 abstaining. The priorities are:

Evangelization:
- Open wide the doors to Christ through missionary discipleship and personal encounter.

Family and marriage:
- Encourage and heal families; inspire Catholics to embrace the sacrament of matrimony.

Human life and dignity:
- Uphold the sanctity of human life from conception to natural death with special concern for the poor and vulnerable.

Vocations and ongoing formation:
- Encourage vocations to the priesthood and consecrated life, and provide meaningful ongoing formation to clergy, religious and lay ministers.

Religious freedom:
- Promote and defend the freedom to serve, witness and worship, in the U.S. and abroad.

The full body of bishops also voted 230-4-1 to approve a proposed formal statement, Create in Me a Clean Heart: A Pastoral Response to Pornography. This is the first formal statement issued by the body of bishops focused exclusively on a pastoral response to pornography production and use.

The bishops also voted 217-16-2 in favor of on a new introductory note and 210-21-5 for a limited revision to their quadrennial statement on political responsibility, “Forming Consciences for Faithful Citizenship.” The revised statement, which is reissued the calendar year before a U.S. presidential election, will feature new language around issues of public concern for Catholics.

The bishops voted 187-27-3 to approve the liturgical book Excerpts from the Roman Missal: Book for Use at the Chair in dioceses of the United States presented by the Committee on Divine Worship. This item, passed by at least two thirds of the Latin rite bishops, will be sent to Rome for approval.

The results of the vote by diocesan and eparchial bishops for a three percent increase in the diocesan assessment for 2017, was 123-49. The vote fell short of the necessary 132, and ballots will be mailed to bishops not present.

By a voice vote, the bishops also participated in the canonical consultation of three causes for canonization: Rev. Aloysius Ilaculla, CMF, sought by Archbishop José Gomez of Los Angeles; Antonio Cuipa and 81 companions, sought by Bishop Gregory L. Parkes of Pensacola-Tallahassee, Florida; and Fr. Bill Atkinson, sought by Archbishop Charles J. Chaput of Philadelphia. This is a step in the Catholic Church’s process toward declaring a person a saint.
The Madonna Sodality of Our Lady of Guadalupe Church in Windsor hosted the celebration for these 11 Women of the Year.

WINDSOR—On October 10, 2015 the Madonna Sodality of Our Lady of Guadalupe Church in Windsor hosted the annual “Women of the Year” celebration sponsored by the Santa Rosa Diocesan Council of Catholic Women.

Catholic women, their families, and guests gathered to give special recognition to eleven of their peers as “Woman of the Year” for their outstanding leadership and service in their parishes and community. Hosting rotates among the various women’s groups in the parishes throughout the diocese. Bishop Robert E. Vasa celebrated the holy sacrifice of the Mass and presented letters of congratulations and certificates to each honoree upon completion of the Mass.

The eleven honorees were: Catherine Paula Burton, St. James Women’s Group; Uline Coppenrath-Seago, St. John Young Ladies Institute #26, Napa; Lynn De Cota, Holy Spirit Women’s Club, Santa Rosa; Ruth Fulger Star of the Valley, Oakmont, Santa Rosa; Joyce Griffin, St. Sebastian Young Women’s Club, Santa Rosa; Barbara Morren, Young Ladies Institute #26, Napa; Lynn De Cota, Holy Spirit Women’s Club, Santa Rosa; Roberta McElroy, Young Ladies Institute #116, Sebastopol; Grace Herrold, St. Rose Oakmont, Santa Rosa; Margaret Enea-Patrizi at 707-781-9867.

The DCCW is a lay women’s organization that brings together Catholic women committed to making a difference within their faith communities and beyond. The DCCW is affiliated with the National Council of Catholic Women (NCCW) which consists of more than 3,000 affiliated Catholic women’s organizations in parishes and dioceses throughout the United States and is recognized by the United States Council of Catholic Bishops (USCCB).

The Madonna Sodality of Our Lady of Guadalupe Church in Windsor hosted the celebration for these 11 Women of the Year.

NCCW’s mission is to support, empower, and educate all Catholic women in spirituality, leadership, and service responding with gospel values to the needs of the Church and society.

All parish women’s organizations in the diocese are invited to join SRDCCW. Women are needed to fill the offices on the Council which are a term of two years. SRDCCW has annually sponsored the “Women of the Year” celebration and a Spring meeting. The Council members only have to meet about five to six times a year. Our project, “Pray for Priests” calendars are issued to all parishes. Please make certain that your parish has them available for you. Our Pope, Bishop, and priests in our Diocese need your prayers. For more information, contact Margaret Enea-Patrizi at 707-781-9867.

Question: Is there a distinction between acolytes and altar servers? If so, please explain.

Answer: There is a distinction between the two, and the office of acolyte is reserved to men alone. Canon 230 §1 says: “Lay men whose age and talents meet the requirements prescribed by decree of the bishop’s conference can be given the stable ministry of lector and of acolyte, through the prescribed liturgical rite.”

The office of altar server was created around a thousand years ago so there would be a group of people who could stand in for acolytes when none were available. Today that is the case in most parishes, and therefore the position of altar server has come to predominate at most Masses.

However, because the position of altar server was created by the Church, the issue of who can serve as its occupants is determined by the Church. The office is not sacramental and so need not be reserved to males. Currently, the Church allows the use of female altar servers: “Where the needs of the Church require and ministers are not available, lay people, even though they are not lectors or acolytes, can supply certain of their functions, that is, exercise the ministry of the word, preside over liturgical prayers” (CIC 230 §3).

The position of altar server involves much less responsibility than the position of acolyte. Acolytes had many duties that have now been broken up and distributed to different people—for example, carrying the cross during the opening procession used to be performed by the acolyte, but now the crucifer fulfills that role. Today, nearly all that remains for altar servers is to hand the priests the unconsecrated elements and the cruets and to help him wash his hands.

Mary Mother of God: January 1, 2016

Child & Youth Protection

If you or someone you know has been harmed by sexual misconduct by clergy, a Church employee, or volunteer, please contact: Julie Sparacio, Director Child and Youth Protection 707-566-3309 jsparacio@srdioese.org

Sponsors:

The Madonna Sodality of Our Lady of Guadalupe Church in Windsor hosted the celebration for these 11 Women of the Year.
The Mystery of the Church: 50 Years of Vatican II
The Interpretation and Implementation of the Council Continues to Produce Both Shadows and Light

by Father Brian Mullady, National Catholic Register

The Second Vatican Council was arguably the most important religious event in the 20th century. The Council closed on Dec. 8, 1965—as such, this year marks the 50th anniversary of its closure.

John XXIII stated the text of 1 Thessalonians 4:3—”This is the will of God, your sanctification”—should be written over the doors of the Council. Academic reflection on the nature of the Council has termed it: “The Council of the Church.” And John Paul II opined that the purpose of the Council was to answer the question: “Ecclesia, quid dicis de teipso?” (Church, what do you have to say for yourself?)

The answer to John Paul II’s question was that the Church is a mystery — which is the Greek term for “sacrament” and means a physical sign joining us to eternity. This fact is made clear in the dogmatic constitution on the Church, Lumen Gentium (Light to the Nations), which quotes an ancient Father of the Church, St. Cyprian: “The Church is seen to be a people brought into unity from the unity of the Father, the Son and the Holy Spirit.”

The Council’s hope was that a vigorous and sober examination of the means used by the Church to proclaim the Gospel would lead to a deeper and more spiritual appreciation of the Church as an institution which transcends time and space.

When the Second Vatican Council was convened, St. John XXIII basically regarded it as the prolongation of the First Vatican Council (1864-1870), which was adjourned but never closed, due to the political situation in Europe. The bishops meant to discuss many issues at Vatican I, yet they were able to discuss and define only two. It wasn’t formally closed, however, until the day before Vatican II opened.

Some of the chief goals of the Second Vatican Council included: making Catholicism more accessible to the contemporary world; addressing the distressful disunity of Christians (largely in response to the totalitarian and secular threats to religion); and assiduously studying and implementing the richness of the Catholic Tradition in a setting that wouldn’t simply be an apologetic reaction to Protestantism and secularism.

The third goal included a systematic return to the Church’s rich patristic theology that (see Mystery of Church, page 21)
Final Synod Document
Strongly Backs Church Teaching, Beauty of Family Life

Vatican City, Oct 24, 2015 / 04:39 pm (CNA/EWTN News) - With a two-thirds majority vote, the more than 200 bishops gathered for the Vatican's synod on the family supported Church teaching on hot button issues such as homosexuality and communion for divorced and remarried persons.

The Vatican's synod on the family was opened by Pope Francis Oct. 4, and it will close Oct. 25. This year's event follows the theme "The vocation and mission of the family in the Church and the modern world," and follows 2014's extraordinary synod on the family, which focused on pastoral challenges involved in family life.

This year's discussion tended to be reduced in Western secular media to two issues: communion for divorced-and-civilly remarried, and Church teaching and pastoral care regarding homosexuality.

However, actual topics brought up during meetings were much broader, with synod fathers touching on themes such as domestic violence, violence against women, incest and abuse within families, marriage preparation and pornography.

A closing news conference at the Vatican Oct. 24 reported a sense of collegiality among the global bishops. Only two of the 94 paragraphs showed a disparity in the voting, both of them surrounding the topic of pastoral care for divorced and remarried persons.

Despite the calls by some for the Church to change its doctrine by allowing divorced and civilly remarried Catholics without an annulment to receive communion, the document also stressed that divorced and remarried persons.

In some countries, for example, divorced and remarried persons are not only asked to abstain from communion, but also from teaching catechism and from being godparents. Divorced and remarried individuals were encouraged to make an examination of conscience, asking themselves "how they behaved toward their children when the marriage entered into crisis; if they were tempted to reconcile; what the situation is for the abandoned partner; what consequences does the new relationship have on the rest of the family and the community of faithful; what example this offers to the youth who must prepare for marriage."

Pastoral discernment and accompaniment of such individuals must direct them "to the awareness of their situation before God."

In paragraph 86, it was noted that consulting with a priest helps form a correct judgement "on what hinders the possibility of full participation in the life of the Church and on the steps that can foster it and make it grow."

Also affirmed in the document was the Church's stance on homosexuality, which was one of the most contested issues of last year's synod, particularly in the final document. This year, however, the topic of homosexuality was almost completely removed, apart from one paragraph on the pastoral care of families who live with persons that have homosexual tendencies.

"A special attention" ought to be given to accompanying families in such situations, paragraph 76 of the document said.

It reiterated that "every person, independently of their sexual tendency, must be respected in their dignity and welcomed with respect," but clarified that "there is no foundation whatsoever to assimilate or establish analogies, even remotely, between homosexual unions and God's design for marriage and the family."

Synod fathers called ideological colonization in this regard "unacceptable in every case," as well as the pressure local Churches often face to succumb to the secular push allowing for gay "marriage."

The final document also backed Church teaching on life issues, such as abortion and contraception.

In paragraph 33, it is reiterated that all human life "is sacred because, since its beginning, it involves the creative action of God."

"The biotechnical revolution in the field of human procreation has introduced the ability to manipulate the generative act, rendering it independent of the sexual relationship between a man and woman," the document read.

By undergoing this manipulation, "human life and parenthood have become modular and separable realities, subject mainly to the wishes and desires of individuals or couples, not necessarily heterosexual and in a regular mariage."

Only God "is the Lord of life from it's beginning to it's end," the document continued. "No one, under any circumstance, can claim for themselves the right to directly destroy an innocent human being."

Openness to life was also underlined as an "intrinsic requirement of married love."

While an unfortunate mentality has diffused in society which reduces procreation "to individual gratification or that of the couple," the synod fathers stressed that children are always a blessing, and are especially loved by Christ.

The beauty of marriage and the family was expressed throughout the document, with strong references to marriage indissolubility from the beginning to the end.

Quoting Pope Francis' Oct. 4 homily for the opening of the synod, paragraph one of the document emphasized that "God didn't create the human being to live in sadness or to be alone, but for happiness, to share his path with another person that is complimentary."

"From the beginning of creation God made them male and female; because of this man will leave his father and mother and be joined to his wife, and the two will become one flesh."

It recalls how "God united the hearts of man and woman who love each other and unites them in unity and indissolubility. This means that the goal of married life is not only to live together forever, but to love each other forever!"

"In the freedom of the 'yes' exchanged between a man and woman in marriage, the love of God is experienced and made present," the document continued, explaining that it is God who sustains this union through the Holy Spirit, even when it fails.

Emphasis was placed up front on the indispensable role families play in the Church, with paragraph 2 of the document recalling Pope Francis' words to families Sept. 27 while at the World Meeting of Families in Philadelphia.

"So much was God's love that he began to walk with humanity, he began to walk with his people, until it came time to mature and he gave the greatest sign of his love: his Son," the document read.

"And where did he send his Son? To a palace? To a city? To make an impression? He sent him to a family. God entered the world in a family."

In paragraph four, synod fathers said that the family, founded on the marriage of a man and woman, is the "magnificent and in-substitutable place" of love and the transmission of life.

Synod fathers said they are able to see the reality of families today across the globe with "renewed freshness and enthusiasm" when looking back with the gaze of Christ.

"With the help of the Holy Spirit, pastors, in the knowledge that no family is perfect, can discern "the paths with which to renew the Church and society in their commitment for the family founded on the marriage between a man and woman."

"The Christian announcement that concerns the family is truly a good news," they said.

On Saturday a spokesman for Cardinal George Pell -head of the Vatican's economy secretariat - said in a statement that the prelate was "very pleased with the document."

"It expresses well what the current pastoral practice and teaching of the Church are on sexuality, marriage and families," the statement read.

"No doctrinal developments, no doctrinal surprises, no doctrinal backflips. No changes in praxis or discipline," but rather a "beautiful commmandation of large families and of the witness of happily married spouses and their children as agents of evangelization."
St. Vincent de Paul announces new Executive Director  Peggy Wyman is overjoyed to be the Executive Director of the Society of St. Vincent de Paul. Peggy's career includes over 30 years in banking and sales but her passion has always been working with nonprofits and serving. Peggy was born in San Francisco, raised on the Peninsula and has lived happily in Sonoma County since 1984. Attending Catholic schools, she grew up with St. Vincent de Paul and Peggy's mom has served at St. Vincent de Paul in the Bay Area for over 30 years! Peggy has two sons, three beautiful grandchildren and she loves travel, movies, hiking, camping and Bay Area Sports teams: Giants, Niners, Warriors and Sharks! Peggy didn't have to put much thought into moving into the nonprofit world and doing the good work of St. Vincent de Paul by serving and getting the word out about "the best kept secret in Sonoma County". Peggy Wyman Executive Director 707.584.1579 pwyman@svdp-sonoma.org

Crescent City Knights Challenge Community to Give  Recently the Knights of Columbus Council 3786 in Crescent City donated 24 new coats to the local radio station's "Coats for Kids" program. Bi-Coastal Media operates three local radio stations and sponsors this worthwhile program that supplies children coats to local needy families. The radio stations broadcast news of this donation and an acknowledgement that their local Knights from St. Joseph Church had started the program kickoff and challenged other local community groups to match the Knights of Columbus' donation.

A two minute response time saved St. Catherine Church  No one was injured and damages were kept to a minimum thanks to Cal Fire, Monte Rio and Russian River Firefighters. Parishioners are deeply grateful. Fire broke out approximately 4:00 pm on Thursday November 12th. The Church was built in 1910. Masses will not be offered until repairs are completed, Mass is available at St. Elizabeth in Guerneville and St. Colman in Cazadero.

International  Amid digital media trends, Vatican looks to learn from Asian strengths  The Catholic Church can learn from Asian trends in social media to help build communications networks and advance evangelization, a Vatican official has said. Among the locations threatened with attacks similar to those in Paris were London, Washington, Rome and Iran. Though Pope Francis is likely the biggest target in Rome and the Vatican City State, Cardinal Parolin said that the pontiff won't let fear deter him from moving forward. "These events don't change the Pope's agenda at all," he said. He referred to the Pope's Nov. 14 comments the day after the Paris attacks, in which Francis referred to them as part of "a piecemeal third world war."
Catholic Social Teaching

Guidelines for Pastors and Parishes on Advocacy and Political Action

The principles of Catholic social teaching should be the moral framework from which we address all issues in the political arena. Among those principles are:

- The life and dignity of the human person.
- Human rights and responsibilities.
- The call to family and community.
- The dignity of work and rights of workers.
- The preferential option for those who are poor and vulnerable.
- Solidarity.
- Care for God’s creation.

Guidelines for Advocacy and Political Action

While it is increasingly accepted that major public issues have moral dimensions and that religious values have public consequences, there is often confusion and controversy over the participation of religious individuals and groups in public life.

Following are some practical guidelines for pastors and parishes on advocacy and political action which will clarify what is allowed on an individual basis and parishes on advocacy and political action which qualify for tax exempt status under the Internal Revenue Code may in no way engage in partisan politics such as supporting or opposing individual candidates for office.

- That means that no diocesan or parish entity or organization should engage in voter education which directly or indirectly suggests that a particular candidate or party should be supported or opposed. That also means that no one candidate should be invited to a parish function during an election campaign, unless all candidates for that office are invited.
- That means that no diocesan or parish entity or organization may endorse, oppose or evaluate any political party or candidate for public office. No such organization can contribute in any way to a political candidate, party, campaign or political action committee. Church property or personnel should not be used in campaign ads.

1. Individual citizens are free to fully engage in partisan politics. The Church encourages all citizens to vote. In light of that, the Church urges voters to examine the positions of candidates for public office on the full range of issues, as well as on their personal integrity and performance.

2. Unlike individuals, churches and other institutions that share the Catholic Church’s teaching regarding the moral and ethical dimensions of public-policy issues and/or legislation.

- Preaching to parishioners about the sanctity and dignity of human life and the concept of the common good and exhorting them to “faithful citizenship”
- Organizing participation in Catholic Advocacy Day and/or diocesan-sponsored issue-oriented events.
- Distributing fliers containing both a statement about issues before the Congress, the California Legislature and/or diocesan-sponsored issue-oriented events.
- Conducting signature-gathering efforts to qualify an initiative for the ballot, whether on or off parish property.

4. No (arch) diocesan or parish entity or organization may endorse, oppose or evaluate any political party or candidate for public office. No such organization can contribute in any way to a political candidate, party, campaign or political action committee. Church property or personnel should not be used in campaign ads.

5. Although Churches have no jurisdiction over public sidewalks and other public property in their vicinities, church parking is private property and the general public has no right to distribute partisan materials thereon. This may be difficult to control, but parish leaders should nevertheless deny permission for any such activity.

6. The California Catholic Conference staff reviews all of the state-wide ballot initiatives and referenda. The bishops, after appropriate consultation, may choose—either individually or as a conference—to support, oppose or take no position on each measure.

The following are examples of activities which are not allowed:

• Urging readers or listeners to vote for or against a particular candidate or party.
• Labeling a candidate or party as “pro-school aid” or “anti-life,” such a practice removes objectivity by not allowing readers to evaluate a candidate’s position themselves.
• Using plus (+) or minus (-) signs to evaluate a candidate or party.
• Rating candidates or parties on a scale of “1 to 10” for example, or otherwise saying “X is good; “Y is better”;
• The use of marked sample ballots.

The following are examples of such acceptable activity:

• Conducting meetings and gatherings designed to share the Catholic Church’s teaching regarding the moral and ethical dimensions of public-policy issues and/or legislation.
• Preaching to parishioners about the sanctity and dignity of human life and the concept of the common good and exhorting them to “faithful citizenship”
• Organizing participation in Catholic Advocacy Day and/or diocesan-sponsored issue-oriented events.
• Distributing fliers containing both a statement about issues before the Congress, the California Legislature or local government and the names and addresses of elected representatives.

All public policy materials distributed in parishes must be prepared by the (arch) diocese, the California Catholic Conference (CCC) or the United States Conference of Catholic Bishops (USCCB).
5 Myths About Porn

by April Garris

Myth #1 – The first, and most commonly held, myth is that the girls in porn enjoy making the videos.

Nothing could be farther from the truth. What people who hold to this myth fail to realize, is that these girls are acting, plain and simple. None of it is real. In all of my experience, I have yet to meet a single girl who actually enjoyed making pornography.

Having been in the industry, I can tell you that it is not a pleasurable experience. The sex itself is painful, and the girls are exposed to all kinds of abuses, both by the pornographers and the people on set. It is beyond degrading, and for many of us, the only way we could endure the shoots was by numbing ourselves with drugs or alcohol, telling ourselves that it will all be over in a couple of hours, and completely zoning out, sort of disconnecting ourselves from the whole experience.

Most of the girls who get into the porn industry do one or two videos, then get out. If the girls enjoy making porn so much, then why is there such a high turnover rate? Luke Ford said, in an interview with 60 Minutes: Most girls who enter this industry do one video and quit. The experience is so painful, horrifying, embarrassing, humiliating for them that they never do it again.

Myth #2 – The girls who do porn must love sex.

Well, there are several reasons why girls get into the porn industry, but a hardcore sex drive isn’t one of them. I know, because that’s what I used to tell people in interviews. I would tell my fans about my voracious sexual appetite, and how I couldn’t get enough. I would say it was all I ever thought about.

The sad truth, though, was that I actually hated sex. Sex meant nothing to me, as it means nothing to anyone else involved in porn. It’s just something that you endure to get paid. I’m not saying that it is like that with every single girl in porn, but I am saying that this is the norm and not the exception. In the case of every single girl I’ve talked to and have known, it’s the same thing.

Myth #3 – The girls are there voluntarily.

This is not entirely true. A lot of times, the girls are threatened or manipulated by the pornographers. This happened to me, and I’ve seen it happen to other girls also. They are told they will be doing one thing, but when they arrive on set, they are told that they will be doing something else, and if they refuse, they forfeit their pay.

A lot of the girls are young and inexperienced, and they feel like they are obligated to go through with the scene…a scene that they did not agree to, and do not want to do. They may be scared of the pornographers, or they may be scared that they won’t be able to work anymore. They feel trapped. Even if they are not manipulated, the truth is, no girl actually wants to be there. Just because they might have agreed to do it doesn’t mean that they enjoy it, and any girl who tells you otherwise is either outright lying, or isn’t telling the whole story.

Myth #4 – If they are getting paid for it, what’s the harm?

While it’s true that the actors get paid a lot—typically hundreds of dollars per scene—the twisted irony is that once the porn stars end up leaving, they come out broke and with nothing to show for it. There are several reasons for this. One is the drugs. Drugs are all over in the porn industry. It’s rare to find a set that doesn’t have drugs or alcohol, and many of the people are addicts.

Drugs are something you use to endure the humiliation and hardcore sex, and for many it’s what you use to numb yourself. The money that you make in porn you spend trying to numb yourself from the lifestyle.

Another reason is that a lot of the money they make goes right back into porn, with makeup and clothes and just the general cost of upkeep. They spend what they need to keep themselves looking good. So, even with the hundreds of dollars they make per shoot, in the end, they are left with nothing—emotionally, spiritually, and financially bankrupt.

Myth #5 – There are no, or at least minimal, health risks in the porn.

This is absolutely wrong. People are tested for HIV, but not for all sexually transmitted diseases. The majority of porn performers have one or more STDS, and many girls have reported contracting cervical cancer and HPV from their time in the porn industry.

The girls who come into porn are not made aware of these risks by the pornographers. Just this year, the L.A. County Health Department shut down production of the mainstream porn due to several reported cases of HIV. The porn industry knew about the HIV, but never reported it, because they didn’t want to shut down production.

Most of the girls in porn are prostituted women, which means that they can contract HIV or some other disease from one of their johns, and give it to one of their co-stars whom they work with. The pornographers will say that the performers always use condoms, but that is a lie. It is very easy to catch a sexually transmitted disease in the porn industry, although the pornographers and performers will tell you that it is completely safe.

April Garris, while working as a “porn star,” made around 20 movies. She left the industry in 2001.

Matt Fradd is a Catholic Apologist and speaker, his website www.mattfradd.com offers video and print resources to help embrace the Church’s teaching, especially in the area of human sexuality. The description of one of his many talks says: “It’s just harmless entertainment.” “She’s willing to do it.” “It’s not like I’m supporting the industry.” These and many other myths prevent many of us from seeing pornography for what it truly is: a diabolical counterfeit for love.

In this entertaining presentation, Matt exposes what he believes are 7 of the most common myths about porn. Then, Matt untwists the lies, shines light on the darkness, and embrace the truth. He backs up his arguments with startling statistics, real life stories, and the rock solid wisdom of the Church’s teachings on human sexuality.

From Matt’s bio:

After I experienced a profound conversion to Christianity at World Youth Day in Rome in 2000, I have committed myself to inviting others to know Jesus Christ and the Church he founded. This year I expect to speak to upwards of 100,000 teens and young adults about the Catholic Church and what he teaches.

I have been married to my wife, Cameron for almost 8 years. Cameron and I have four children and we live in North Georgia.

In my free time, I enjoy surfing, studying philosophy, going out on date nights with my beautiful wife and wrestling my kids on the bed (I’m still undefeated).

Most Rev. J. Michael Miller, Archbishop of Vancouver

“Matt Fradd is an extraordinarily effective communicator on timely issues affecting men. At a conference in our Archdiocese he kept 5 bishops, 30 priests, and 800 laymen spellbound for 45 minutes! I heartily endorse his invaluable ministry to the Church.”

Pope Francis turns to Mary, Mother of Mercy:

My thoughts now turn to the Mother of Mercy. May the sweetness of her countenance watch over us in this Holy Year, so that all of us may rediscover the joy of God’s tenderness. No one has penetrated the profound mystery of the incarnation like Mary. Her entire life was patterned after the presence of mercy made flesh. The Mother of the Crucified and Risen One has entered the sanctuary of divine mercy because she participated intimately in the mystery of his love.

After Mary as the Mother of Mercy, Pope extends his thoughts to the saints and blessed ones who have made divine mercy their mission in life. In this regard, he singles out St. Faustina:

Our prayer also extends to the saints and blessed ones who made divine mercy their mission in life. I am especially thinking of the great apostle of mercy, Saint Faustina Kowalska. May she, who was called to enter the depths of divine mercy, intercede for us and obtain for us the grace of living and walking always according to the mercy of God and with an unwavering trust in his love.

How the Pope ends his letter:

In this Jubilee Year, may the Church echo the word of God that resounds strong and clear as a message and a sign of pardon, strength, aid, and love. May she never tire of extending mercy, and be ever patient in offering compas-

sion and comfort. May the Church become the voice of every man and woman, and repeat confidently without end: “Be mindful of your mercy, O Lord, and your steadfast love, for they have been from of old” (Ps 25:6).

From the website of the Congregation of Marian Fathers of the Immaculate Conception of the Most Blessed Virgin Mary: a fraternal community of consecrated life in the Roman Catholic Church. Read more at www.thedivinemercy.org
**Año Jubilar de La Misericordia Diócesis de Santa Rosa**

Mi Querido pueblo de Dios:

Tengo el placer de presentarle el Plan Pastoral para la celebración del Año Jubilar de la Misericordia anunciado por el Papa Francisco, que comienza el 8 de diciembre de 2015. El documento papal anunciando el Año Jubilar, será publicado en nuestra página web. Ofrezco este documento como el sexto obispo de la Diócesis de Santa Rosa en California.

**Desde el Obispo**

Mons. Robert F. Vasa, Obispo de Santa Rosa

noviembre 2015

**Peregrinaciones a IGLESIAS DESIGNADAS:**

“La práctica de la peregrinación tiene un lugar especial en el Año Santo, ya que representa el viaje que cada uno de nosotros hace en esta vida. La vida misma es una peregrinación y el ser humano es un viajero, un peregrino que viaja a lo largo de la carretera, haciendo su camino hacia el destino deseado. Del mismo modo, para llegar a la Puerta Santa en Roma o en cualquier otro lugar en el mundo, todo el mundo y cada cual según su capacidad, tendrá que hacer una peregrinación. Esta será una señal de que la misericordia es también un objetivo de alcanzar y requiere dedicación y sacrificio. Que la peregrinación sea un impulso a la conversión: Al cruzar el umbral de la Puerta Santa, vamos a encontrar la fuerza para abrazar la misericordia de Dios y nos dedicamos a ser misericordiosos con los demás como el Padre ha sido con nosotros” (Misericordiae Vultus, 14)

Un aspecto importante del año Jubilar es el de la peregrinación. Podemos pensar en una peregrinación como un viaje a un lejano lugar santo. Sin embargo, en realidad es mucho más simple que eso. Una peregrinación es una “dislocación” temporal por el bien de una “reubicación” espiritual. Un autor señaló que la toma de las Estaciones de la Cruz es una ‘peregrinación’ porque las estaciones nos llevan a un lugar diferente y volvemos de allí cambiados por la experiencia. La noción de un viaje más largo se puede añadir a la experiencia de llegar a un “lugar diferente” y es así que, en este año Jubilar, he designado cinco iglesias de la Diócesis como lugares Diocesanos de peregrinación misericordiosos. Estos se observan en otro documento. Me gustaría que consideremos seriamente tratar de llegar a los cinco sitios de aquí al final del Año Extraordinario de la Misericordia en la solemidad de Cristo Rey, que es el 20 de noviembre 2016.

En cuanto a las peregrinaciones, El Santo Padre Francisco escribió: “para llegar a la Puerta Santa en Roma o en cualquier otro lugar en el mundo, todo el mundo, cada cual según su capacidad, tendrá que hacer una peregrinación. Esta será una señal de que la misericordia es también un objetivo de alcanzar y requiere dedicación y sacrificio. Que la peregrinación sea un impulso a la conversión: Al cruzar el umbral de la Puerta Santa, vamos a encontrar la fuerza para abrazar la misericordia de Dios y nos dedicamos a ser misericordiosos con los demás como el Padre ha sido con nosotros” (Misericordiae Vultus, 14)

A lo largo del Año Jubilar de la Misericordia usará el North Coast Catholic, nuestro Periódico Oficial Diocesano, para anunciar otros eventos del Año Jubilar incluyendo la edición de abril 4-5, 2016 “24 Horas para el Señor”. El Año de la Misericordia puede ser un momento de gran gracia para todos nosotros. Pido a Dios que se para usted una fuente de gran consuelo espiritual y de esperanza. Que su compromiso con Cristo, el Señor de la Misericordia, sea renovado y fortalecido como resultado de su participación activa y consciente en el Año Jubilar Extraordinario de la Misericordia. Que sea verdaderamente extraordinario para usted.

**Año Jubilar de La Misericordia Diócesis de Santa Rosa**

18 NORTH COAST CATHOLIC / DECEMBER 2015 / www.srdiocese.org
Cardenal revela detalles del viaje del Papa Francisco a México
depor Walter Sánchez Silva

MÉXICO D.F., 12 Nov 15 / 04:45 pm (ACI). - El Cardenal Alberto Suárez Inda, Arzobispo de Morelia, reveló algunos detalles de la próxima visita que realizará el Papa Francisco a México programada para febrero de 2016. El Purpурado afirmó que “el Papa Francisco personalmente me dijo: ‘quiero ir a Morelia, y eso me da mucha confianza de que se realizará este sueño, y por primera vez, el sucesor del apóstol Pedro pisará tierras michoacanas, lo que es una bendición, pero también una gran responsabilidad’.”

El Cardenal fue uno de los mexicanos que participó en el Sínodo de los Obispos sobre la Familia que se realizó en el Vaticano del 4 al 25 de octubre, que estuvo presidido por el Papa Francisco. En entrevista concedida al periódico Desde la Fe y en el marco de la presentación del libro “La vida santa de Vasco de Quiroga, su proceso de canonización”, escrito por el P. Pablo Arce Gargollo, el Arzobispo de Morelia comentó que “es bueno que el Papa conozca nuestra historia”.

Sobre este tema el Purpúrado dijo que “los curas Morelos e Hidalgo tenían virtudes y eran hombres profundamente creyentes. Hidalgo era teólogo y Morelos era un hombre que vivió la caridad, y decía: ‘es necesario que se disminuya la opulencia y que se acabe la indigencia’, y eso no es otra cosa que vivir la fraternidad”.

El Arzobispo se refirió así a los hombres de la independencia de México, los sacerdotes Miguel Hidalgo y Costilla y José María Morelos y Pavón. A este último Morelia le debe su nombre.

Según informa el SIAME, el Cardenal Suárez Inda se refirió a un posible encuentro del Santo Padre con los indígenas mexicanos: a ellos “les va a hablar en Chiapas, pero Vasco de Quiroga es un ejemplo de valor y respetar la fe y la dignidad de los pueblos indígenas, y sobre todo, de acompañarlos y solidarizarse con ellos”.

Respecto a la visita a Ciudad Juárez en la frontera de México con Estados Unidos, el Purpúrado comentó que allí “las culturas se deben complementar y debe haber leyes más humanas que no causen tantas rupturas en las familias y que permitan tener la migración no como un problema que atender, sino como una oportunidad para vivir con dignidad”.

En Michoacán, prosiguió, “es escuchado de todo mundo palabras de entusiasmo, agradecimiento y esperanza. El Papa Francisco vendrá a traernos un mensaje de alegría palabras de entusiasmo, agradecimiento y esperanza. El Papa Francisco vendrá a traernos un mensaje de alegría”. "Bendícenos con el don del perdón para que reine la justicia, la paz social y la reconciliación nacional. Alienta a la esperanza de quienes están lejos de casa, anhelando el regreso a su amada tierra y la unidad familiar”, expresa la oración.

Los tres fueron retirados de la plaza, rodeados de varios agentes vestidos de civil, y permanecieron detenidos hasta ayer lunes. Sin embargo, serán sometidos a juicio por lo sucedido el 20 de septiembre.

El camino recorrido por la pastoral hispana de San Francisco

por Lorena Rojas Catolico San Francisco

Reunidos el mismo día y a la misma hora en las iglesias de Loreto en Novato, Misión Dolores en San Francisco y en la iglesia del Pilar en Half Moon Bay, todos los grupos pastorales de las iglesias de la Arquidiócesis de San Francisco aprovecharon el Retiro de Integración de medio año para ver lo que han avanzado y descartar lo que no ha producido durante los tres años que lleva la Pastoral Arquidiocesana caminando como una única hispanidad.

Después de visitar los hispanos de Marin y San Francisco, el vicario para los asuntos hispanos, padre Moisés Agudo hizo la última parada para reunirse con los feligreses del conulado de San Mateo en la iglesia Nuestra Señora del Pilar en Half Moon Bay al comenzar de la tarde del 8 de junio.

El padre Agudo, dijo que la comunidad hispana de la Arquidiócesis, en los últimos tres años ha logrado pasar de una oficina diocesana a un equipo pastoral con un grupo de representantes, siete pastorales hispanas y la integración de los movimientos y asociaciones.

Los representantes de las parroquias se reúnen periódicamente para conocer que necesita cada parroquia, explicó el padre Moisés.

En los últimos tres años los movimientos y las asociaciones promueven las parroquias, tales como la Legión de María, el Movimiento Carismático entre otros han contado con todo el apoyo de la Pastoral Hispana. “En cada iglesia existen grupos y estos no están aislados”, dijo el padre Moisés Agudo, estos ministerios pertenecen a la iglesia y la pastoral hispana trabaja para darles lo que necesitan.

Otro de los logros de La Pastoral Hispana Arquidiocesana, es el hecho de que los hispanos conociendo que la visita del Papa Francisco a México trataron de llegar, pero debido a este régimen dictatorial y que las casas estaban sitiadas por la seguridad del estado que nos indocumentados que están en el país, dijo el vicario para los asuntos hispanos, padre Moisés Agudo a los cuales se les visitará para conocer sus necesidades.

Entre estos grupos está la Pastoral Vocacional que está trabajando arduo para llevar más jóvenes al seminario cada año. Por su parte la Pastoral de Comunicación reúne varios medios de comunicación como radio, periódico y el Internet.

Los medios de evangelización a través de los medios de comunicación son: el programa de radio Mi Familia en Cristo, el sitio en Internet de la Pastoral Hispana Arquidiocesana y el Pastoral de Comunicación

La Pastoral de Justicia Social, trabaja duro apoyando una reforma justa de legalización para los 11 millones de indocumentados que están en el país, dijo el vicario para los hispanos, Moisés Agudo.

La Pastoral de Justicia Social, también coordina el programa de Pastoral de Justicia Restaurativa que busca reconciliar y apoyar la sanación espiritual de las personas que han cometido algún delito y de sus familias y sus familiares y amigos.

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Una de las acciones realizadas por el padre Moisés Agudo fue la entrega de una oficina diocesana a un equipo pastoral con un grupo de representantes, siete pastorales hispanas y la integración de los movimientos y asociaciones.

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Perspectivas de las Escrituras

Cristo prometido y entregado. Sus palabras provocaron un cambio de espíritu; la forma en que entendemos el mundo a nuestro alrededor, la manera que deseamos y lo elegimos. Todo lo que hizo tuvo resultados positivos. Muchas veces a lo largo de su predicación que nos prometió el cielo y mediante su muerte el poder eterno para nosotros, aunque el precio fue su propia vida. Miedo nos acerca diariamente. El mundo en que vivimos puede socavar nuestra confianza en Dios. Es fácil apegarse a las cosas de este mundo, a pesar de que nos dan sólo un placer fugaz o un temporal de seguridad antes de pasar lejos, desaparecer o desaparecer. Puesto que nuestro corazón está hecho para Dios, para el infinito, al ser Unidos a algo no de Dios, el resultado es miedo. Se trata de un miedo al futuro y miedo de lo desconocido. (Grant 8, 2)

‘Amazing’ Hispanic Day Draws 1,000-plus to St. Mary’s Cathedral

by Lorena Rojas and Valerie Schmalz of the Catholic San Francisco newspaper

St. Mary’s Cathedral Conference Center in San Francisco

Hundres of people, including many children and teen-agers, packed St. Mary's Cathedral for a day devoted to issues critical to Latino Catholics: family, immigration and vocations.

“It was amazing,” said Father Moises Aguado, pastor of St. Peter and St. Anthony-Immaculate Conception in the Mission District as well as archdiocesan vicar for Spanish-speaking. He estimated 1,500 people attended the Oct. 31 event. “After this day I can only say thank you, thank you to all who made this possible today.”

This was the fifth Dia de la Hispanidad or Hispanic Day during the first all-day event, and it drew people from all 34 of the Archdiocese of San Francisco’s parishes with Spanish Masses, Father Aguado said.

“We had no idea what to expect and it was a great success. The organizing committee worked tirelessly. They made 1,500 sandwiches to feed the group,” said Ed Hopfner, director of marriage and family life for the archdiocese. Hopfner spoke on marriage and family life. Archdiocesan vocations director Father David Schunk and leader of the Hispanic Vocation Committee Father Juan Manuel Lopez, parochial vicar at St. Anthony in Menlo Park, spoke on vocations. Parish outreach and organizing coordinator Lorena Melgarejo addressed immigration issues.

Confessions were heard by 10 priests almost all day, and as many as 50 people were standing in line much of the day, said Father Aguado.

There were separate sessions devoted to the teenagers and children.

The day began with morning prayer led by Auxiliary Bishop William Justice and ended with Mass celebrated by Archbishop Salvatore J. Cordileone at the packed cathe- dral. The archbishop also spoke at the conference, telling attendees to focus first on the family and then on the call to religious life and the priesthood.

“We are still in the Year of Consecrated Life,” Archbishop Cordileone said. “I ask you to try as much as possible to encourage young people to consider the call of the Lord to serve him in this so-called extraordinary vocation to which the Lord calls ordinary people.”

The archbishop noted the family is known as the “domes- tic church” because everything starts with the family, and the focus must first be on the family and then on religious vocations. “Actually, the most important vocation in the world and in the Church is marriage,” Archbishop Cor- (see Amazing Hispanic Day, page 21)
Referendum Seeks to Overturn Assisted-Suicide Law

Many parishes in California over the next few weeks will see volunteers gathering signatures for a referendum to overturn the new physician-assisted suicide law signed by Gov. Brown last month.

The new law—which the Bishops of California have called a “travesty of compassion”—fundamentally changes the physician-patient relationship. It is especially dangerous for the most vulnerable members of society. (See complete coverage here.)

The effort to legalize a doctor writing prescriptions for a lethal dose of drugs highlights the “throw-away culture” Pope Francis has warned us against. In speaking to doctors last year, His Holiness spoke clearly of the dangers of such a policy:

“The dominant thinking sometimes suggests a “false compassion”, that which believes that it is: helpful to women to promote abortion; an act of dignity to obtain euthanasia; a scientific breakthrough to “produce” a child and to consider it to be a right rather than a gift to welcome; or to use human lives as guinea pigs presumably to save others.”

Other initiatives of particular interest to Catholics are also circulating but they have more time to gather signatures and a lower number of signatures required. Information on some other efforts will be available in the coming weeks.

For information on referendum signature gathering efforts in your community, contact your Parish Pastor. Bishop Vasa is coordinating with the Pastors of our parishes:

November 2015

Dear Fathers:

California legislators recently passed a law (AB2-15—Physician Assisted Suicide) to legalize the practice of physicians actively bringing about the death of their patients. This “travesty of compassion” is a danger to the many vulnerable people of our State and it fundamentally undermines the physician-patient relationship. We, the California Bishops, along with many others recognize that the people of California deserve to have the final say on whether this new law is what they want. As Catholics our teaching calls us to have a profound reverence for human life at all stages. Those who are dying should experience the embrace of family, quality palliative care and love. All of those grieving with the loss of a loved one should be offered spiritual solace and grace-filled consolation. Our Catholic health care providers offer this effective and compassionate care throughout our state.

Concerned citizens have filed a referendum to ask voters to overturn this law. To succeed, the referendum must first receive enough signatures by January 4, 2016 to qualify for the ballot. Because this law presents an unprecedented moral threat to human dignity and the timing for qualifying a referendum is urgent, signature gathering will be allowed and encouraged in the Diocese of Santa Rosa. The Catholic Bishops of California rarely engage a public referendum in this fashion but the new moral challenge this law presents urges us to cooperate with those who are working to stop the dangerous practice of physician-assisted suicide before it is implemented.

Other worthy initiatives related to promoting a culture of life are now circulating in California and we will offer our commentary on them in due time, but this referendum to overturn physician-assisted suicide is a unique moment in our State’s history. Physician-Assisted Suicide can be halted before it takes effect. Should the referendum receive enough signatures, the law would not go into effect until after the Ballot Measure is voted on in the November 8 election.

The effort to legalize a doctor writing prescriptions for a lethal dose of drugs adds seniors and the disabled to the “throw-away culture” Pope Francis has warned us against. In speaking to Italian doctors last year, His Holiness spoke clearly of the dangers of such a policy:

“The dominant thinking sometimes suggests a “false compassion”, which believes that it is: helpful to women to promote abortion; an act of dignity to obtain euthanasia; a scientific breakthrough to “produce” a child and to consider it to be a right rather than a gift to welcome; or to use human lives as guinea pigs presumably to save others. Instead, the compassion of the Gospel is that which accompanies in times of need, that is, the compassion of the Good Samaritan, who “sees”, “has compassion”, approaches and provides concrete help (cf. Lk 10:33).”

Please ask a person or organization in your parish to organize a signature gathering effort after Masses on the first two weekends of December. Signature gatherers will receive detailed instructions on how this must be done and, most importantly, when it must be completed.

By putting this referendum on the ballot we can educate our own Catholic community to understand the beauty of our Catholic teaching and the dire consequences that this sad practice will have on individuals and their families. We can keep it from becoming law and advocate better alternatives for end-of-life care. As we have seen in other health issues of moral concern, if this law is affirmed here and elsewhere, it will become even more difficult to reverse the practice and to expand true compassionate care. We can keep health care in California from going down that path and work for a California that truly cares for its people.

Asking every good grace and blessing of God upon you, I am, Sincerely yours in Christ Jesus, The Most Reverend Robert F. Vasa, Bishop of Santa Rosa.

10 Years Ago …

On December 8, John McGuckin, general counsel for United California Bank and a lieutenant for the Equestrian Order of the Holy Sepulchre of Jerusalem, which works to maintain a Christian presence in the Holy Land, spoke to the Catholic Professional and Business Breakfast Club.

On the anniversary of the Holocaust, Father Agudo emphasized the importance of the State of Israel and the U.S.-Israel relationship to American Catholicism.

Father Agudo highlighted the strength of the Franco-American community in the archdiocese, and shared a story about his time as an Israeli combat soldier during the 1973 war against Egypt and Syria.

“Your presence is an inspiration to our community,” Father Agudo said. “We cannot compromise on our values.”

He also spoke about the importance of celebrating the Latino heritage in the archdiocese.

Latinos represent a diverse population with unique cultures and traditions, and Father Agudo emphasized the importance of acknowledging and celebrating their contributions to the community.

He concluded by encouraging the audience to continue to support the Latino community and to work towards building a more inclusive and united community.

This Month in History…

50 Years Ago …

In a wide-ranging front page interview with the Press Democrat, Bishop Leo T. Maher spoke about the recently concluded Second Vatican Council and said, “I think the world will Vatican II as historic. It embodied the spirit of joy, the spirit of Christ.”

Bishop Leo T. Maher

10 Years Ago …

On December 8, John McGuckin, general counsel for United California Bank and a lieutenant for the Equestrian Order of the Holy Sepulchre of Jerusalem, which works to maintain a Christian presence in the Holy Land, spoke to the Catholic Professional and Business Breakfast Club.

Father Agudo stressed the importance of the Latino community in the archdiocese and highlighted the role of the Hispanic Day in bringing together people from different cultural backgrounds.

He emphasized the need for Catholics to educate themselves about the Latino culture and to actively engage in efforts to build unity in the archdiocese.

Latinos bring diverse cultural traditions that can enrich the common language of Spanish and contribute to a more diverse and inclusive community.

The Latino community has always been divided and is known for its various devotions or traditions of its countries,” said Father Agudo.

Father Agudo also emphasized the importance of celebrating the Latino heritage in the archdiocese.

He cited the Hispanic Day as a significant event that brought together people from different cultural backgrounds and highlighted the importance of recognizing and valuing the contributions of the Latino community.

More than 40 percent of Catholics in the archdiocese are Latino, according to the archdiocesan statistics. However, Latinos often go unnoticed in their parishes, Father Agudo said.

He encouraged the Latino community to be the leaders, showing the rest of us how to live marriage and family, and family, “ he told the group.

Because this law presents an unprecedented moral threat to human dignity and the timing for qualifying a referendum is urgent, signature gathering will be allowed and encouraged in the Diocese of Santa Rosa. The Catholic Bishops of California rarely engage a public referendum in this fashion but the new moral challenge this law presents urges us to cooperate with those who are working to stop the dangerous practice of physician-assisted suicide before it is implemented.

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Asking every good grace and blessing of God upon you, I am, Sincerely yours in Christ Jesus, The Most Reverend Robert F. Vasa, Bishop of Santa Rosa.
Molly got her first guitar in 1964. You would remember her long red hair. By the late 1970s she was singing at her parish’s Folk Mass each Sunday, teaching choral music at a local college, and becoming established as a solo performer both in Canada and the States. I ran into her early in December last year at the Toronto airport. The red hair was somewhat shorter.

My wife, however, quickly recognized the face of her Catholic high school classmate. Now all in our mid-60s, we shared our travel plans, our dismay over the younger generations, and our common opinion that our own Boomer generation had come in more recent years to have fewer illusions about what was really important. We observed too, however, that actually doing something about most of those important things continued to elude us. This admitted shortcoming we attributed to “the dark side.”

Molly was headed down south to Charleston and then on to Florida for some performances and workshops she would be doing. Those she was ready for. What troubled her was the prospect of taking her parents to Midnight Mass once again at their new parish in South Florida. Since the parish in the north had been closed, she “got to Mass” rarely if ever. But sitting in her parents’ regular pew last Christmas Eve and glancing through her father’s missal, she was struck by how quickly she had become unfamiliar with so much. Turning her narrative finally to a more hopeful note, Molly quipped that her own revised “Christmas wish list” was now a very short one: “Shed a little light, O Lord; the title of a James Taylor song from the 90s, and likely one she had continued to perform ever since.

I think I commented that nobody seemed to find the readings and the prayers of any Mass immediately transparent. In part, they were more like the lyrics of songs that invited us to hear them anew over the years. We understood them progressively and maybe better at various points in our lives. Most of us find that takes time and attention. If she wanted, it would be easy to pick up a missal for herself. I suggested she find the old Pauline bookstore on King Street in downtown Charleston. The sisters who ran that shop also had others in Miami, Toronto, and Montreal. I penned their website into the last page of her passport. www.pauline.org. A lot of smaller Catholic bookstores can be found at individual parishes and may be open only on Sunday. But if you find yourself with any of them, or anywhere in Canada or the States at www.catholicstorefinder. com. The “Living With Christ” missal, the one commonly used in English-speaking Canada, can easily be found at its publisher’s website www.nova1.ca. By then, the clearly annoyed customs agent was frantically waving Molly forward. And after some apparent questions about her guitar case, Molly disappeared through the door behind him. I was told by the same agent not to write things in passports.

This fall, my wife and I are ready once again to head south to Florida. And I find myself remembering Molly’s.(see Advent List, page 23)
“well on the hill. “ May God bless us everyone.

Theology was engaging in new and interesting disputes.

The chaos in the teaching on contraception and liturgy,

The chaos in the teaching on contraception and liturgy,
**Adult Faith Formation & Certification 2015-2016**

**SCHEDULE**

<table>
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<tr>
<th>Orientation, Introduction, &amp; Spirituality of Catechesis</th>
<th>Oct. 2</th>
<th>Oct. 21</th>
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<td>July 23</td>
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- Adult Formation $150.00/person for entire program, includes some books (not interested in certification)
- Basic Catechist (BC) $150.00/person for entire program, includes some books
- Master Catechist (MC) $175.00/person for entire program, includes some books. (Advanced Teaching/Prerequisite BC)
- For those interested in dropping in $20 person/class, not including books
- There will be various books available to purchase. The Class fee does not include all books.
- Those who wish to attend and are not interested in receiving a California Certificate are welcome, but must register.
- Class can be used as credit towards Catechist Recertification.
- Complete an Application to begin the Adult Formation or California Catechist Process or to register for class.
- BC Program Requirements: 40 hours
- MC Program Requirements: 100 hours minimum plus other requisites.

**PROGRAMA**

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<th>St. John School 983 Napa St., Napa 6:30pm-9:30pm (BC Only) Faculty Room</th>
<th>Cardinal Newman HS 50 Crealine Rd., Santa Rosa 10am-3pm/Lunch 12-1 (BC Room 27 9am-3:30pm/Lunch 12-1 (MC Room 29)</th>
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<tr>
<td>La oración cristiana y observaciones</td>
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**GGB & Life!**

The Golden Gate Bridge is Pro Life!!!

Terrific news... and guess what else... the “Rainbow Tunnels” that connect Marin to the GGB were inspired and painted by a Cursillo member. Prayers and Halleluiahs when you cross into the city from now on!

Yes indeed, the Golden Gate Bridge (Highway & Transportation District) has worked diligently over the years to protect LIFE.

For example, Ken Hopper has been an ironworker on the GGB since the 80’s, considered one of the “Cowboys in the Sky” because of his knowledge and skill of the bridge at extreme heights. In 2001 Hopper prevented 30 suicides and only lost two. The Cowboys in the Sky consider suicide prevention as “part of the job”—protecting LIFE is part of their job.

In recent years, suicide prevention at the GGB has been portrayed in notable documentary books and movies. And soon the sweeping momentum for a safety net was realized. See GGB & Life!

In 2014, after the tragic loss of the beloved local boy Sean Moylan, a net proposal for $76 million was passed. The net will be completed in 2019. The Pro-LIFE GGB community has cause for celebration.

Suicide is evil at hand—degradation of human dignity & hopelessness.

Evil is out to destroy love, beauty, dignity, goodness, hope... LIFE.

The GGB team that monitors and saves LIVES is defending human dignity: They are defeating evil. They are protecting hope.

There’s an additional metaphor that illustrates the GGB’s Pro-LIFE efforts.

In the last year, our federal and state transportation agencies combined to spend $30 million to set mobile divider blocking protector things down the middle of the bridge. The concept, the talking points, the proposal that made this million dollar deal happen was to SAVE LIVES (and prevent inconvenient traffic... but extrapolate your own metaphor).

Simply, our secular governmental GGB organizations have secured over $100 million dollars to save lives. All LIFE is precious. All LIFE must be protected. Hope must be protected.

I wonder, how many of those fighting for bridge safety nets and median dividers will be at the Civic Center and walking down Market St. on January 23rd at the West Coast Walk For Life?

The GGB community say LIFE is precious—all LIVES protecting life is not a religious, gender, or political issue... it’s a human issue!

And how many people that have spent blood, sweat, and tears—time, talent, and treasure—to prevent suicides on the Golden Gate Bridge will also stand up to California’s assisted suicide bill? A fundamental evil effort that celebrates hopelessness, and passed Congress in a special session dedicated to reducing health care costs.

I’d love to see a balance sheet compares the GGB’s $100 million plus to save LIFE vs. Congress’s fiscal analysis of assisted suicide costs.

The GGB is not alone…. our helmet, seatbelt, crosswalk, caps on pill bottles, speeding, alcohol, medical, domestic abuse laws are all to protect LIFE. Life at all stages. Meta-phors can be arbitrary and offensive. I propose careful and prayerful dialogue on hope vs. the hopeless. Dignity and life vs. convenience and death. Life vs. choice.