A Moment of Healing:
“This is the Life!” Fr. Eric Freed’s Legacy Continues

by Regina Fosnaugh

January 1, 2014 Eureka was awakened to a terrible tragedy. Parishioners of St. Bernard Parish hoping to begin their year right with the holy sacrifice of the Mass were instead the first people to feel the effects of the terrible murder of Fr. Eric Freed.

Bishop Vasa travelled to Eureka in a hurry and that evening, people gathered for Mass and to comfort each other.

(see Moment of Healing, p. 16)

Supreme Court Avoids the Issue,
Little Sisters Get a Win. Now What?

May 19, 2016, Dr. John A. Sparks (Catholic World Report)

Women religious demonstrate March 23 against the Affordable Care Act’s contraceptive mandate outside the U.S. Supreme Court in Washington. A brief filed by Catholic theologians could impact the court’s efforts to seek a compromise.

In a highly unusual move, the Supreme Court passed off the case of Zubic v. Burwell like a hot potato. It passed the case to the lower federal appeals courts. The high court, short by one justice due to the death of Antonin Scalia, was unwilling to address head-on the issues on the merits raised by the Little Sisters of the Poor and other religious organizations. In fact, the opinion states that no determination is being made about whether the Religious Freedom Restoration Act is violated by Obamacare regulations.

(see Supreme Court, p. 4)

Santa Rosa Young Adult Meets Holy Father, Attends Vatican Conference

by Grace Meihaus

Hello, my name is Grace Meihaus. I am a young adult parishioner of St. Eugene’s, and I recently attended a medical conference in the Vatican to speak about my experience in receiving a stem cell transplant and was able to shake the hand of Pope Francis. I am 22 years old and have always been active in the diocese. I have been actively involved with 40 days for life, young adult ministry and Our Lady of Grace Sodality.

Women religious demonstrate March 23 against the Affordable Care Act’s contraceptive mandate outside the U.S. Supreme Court in Washington. A brief filed by Catholic theologians could impact the court’s efforts to seek a compromise.

I was invited to attend a medical conference held inside the Vatican because in July of 2015 I received an autologous stem cell transplant for my auto-immune disease, scleroderma.

Scleroderma is an auto-immune disease that means “hard-skin.” The body attacks its own immune system by over-producing collagen in the body which hardens the tissues in the body. Overtime it hardens the skin, and causes fibrosis in the heart, lungs and kidneys.

Other symptoms include Raynaud’s phenomenon which is when the hands and feet turn purple due to cold temperatures. If the disease progresses, it can be fatal.

Scleroderma has no cure and the cause is unknown.

The conference is called, Cellular Horizons: How Women religious demonstrate March 23 against the Affordable Care Act’s contraceptive mandate outside the U.S. Supreme Court in Washington. A brief filed by Catholic theologians could impact the court’s efforts to seek a compromise.

Could this Save Marriage Prep?

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Bishop Confirms over 1400 Young Adults in Two Months!

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Andrew Pacheco Ordained to the Priesthood

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Bishop Vasa cuts the ribbon at the dedication of the Fr. Eric Freed Memorial bench on May 13th.
Voluntarily Cooperating in Evil is Not an Option

One of the headlines for the month has been that the Little Sisters of the Poor have found some support from the Supreme Court of the United States. While not ruling in their favor the Supreme Court directed the Courts of Appeals reviewing the case to “allow sufficient time to arrive at an approach going forward that accommodates petitioner’s religious exercise.” This is at least a partial victory for it means that the Little Sisters of the Poor and other religious organizations will not be fined for their ‘failure’ to comply with some of the Affordable Care Act (ACA) mandates while their cases are reviewed.

I do not intend here a full treatise on the ACA and the way and degree to which it infringes on religious liberty but I do want to point out why this is such an important moment for the Church and her institutions.

There is no doubt that the Church exists in the midst of a pluralistic society and must coexist in that society with its broadly divergent views. It is one thing to coexist, it is quite another to be obligated to condone, promote, support, endorse or encourage actions permitted in our society but forbidden by our Church. Catholics, like everyone else, are required to obey the law. Laws, however, must be made in a way which fully respects the free exercise of religion. There is a perception that since the Catholic Church is engaged in many activities which touch the secular world, the Church must therefore support everything which that secular society proposes as good. This goes beyond ‘co-existence’.

Catholic hospitals do not treat only Catholics. These hospitals do not hire only Catholics. The Church is not isolationist. Institutions of the Church, however, are required to do what the Church does and avoid what the Church avoids. The Church stands very firmly against the use of artificial contraception, sterilization, abortion, mutilation, euthanasia and other ‘services’ which are opposed to the true dignity of the human person. Despite the fact that all of these things are ‘legal’ in California does not make them moral goods which the Church can condone or approve. Any imposition on the Church to provide these ‘services’ infringes on the Church’s free living out of the faith. The Church needs to be free to deliver health care in a way which is consistent with her well founded beliefs and values.

Coming to a Catholic hospital and demanding or expecting to receive something which that hospital, for good reasons of faith, cannot offer is an unjust request. In the case of the Little Sisters they offer to their employees a healthcare program consistent with Catholic moral principles and values. Their Plan does not cover contraception, abortion, abortifacient drugs or other immoral procedures or pharmaceuticals. The mandate that Church related communities or institutions provide these things in their health plans is an attempt to force them to cooperate in the very actions which we, in our Church, know to be evil. Cooperation in evil is not permitted. Even when that cooperation is not entirely voluntary there is a degree of complicity which conscientious souls cannot permit. Forcing someone to do that which their faith clearly teaches to be an evil constitutes an unjust infringement on a fundamental liberty, namely religious liberty. When that force attempts to coerce the Church Herself, or those institutions directly linked with Her, to do that which the tenets of faith prohibit then the Church must resist even to the point of enduring forms of persecution.

In some ways, investing in a company is a form of cooperation. The Church and Her institutions do not (must not) invest in stocks which are linked with evil. Conscientious Catholics do not (must not) invest in portfolios which lend support to immoral practices.

For this reason, many mutual funds are not suited for Catholic or Christian investors. For instance, the USCCB policy includes: “The USCCB will not invest in companies that engage in scientific research on human fetuses or embryos that (1) results in the end of pre-natal human life; (2) makes use of tissue derived from abortions or other life-ending activities; or (3) violates the dignity of a developing person.” Voluntarily cooperating in evil is not an option.

For more information on investing go to: http://www.usccb.org/about/financial-reporting/socially-responsible-investment-guidelines.cfm
science, information, technology and communication will impact society. The conference is hosted by the Stem for Life Foundation which is a non-profit based in New York dedicated to advancing cell therapy research and development in favor of looking inside ourselves to understand our bodies’ natural repair mechanisms. The conference is co-hosted by the Vatican’s Pontifical Council for Culture. The conference focuses on advances in regenerative medicine, such as immunotherapy and adult stem cell therapy.

Pope Francis spoke to us, and all the attendees of the conference to address the need of finding cures for complex diseases and helping people in need of medical care. He said, “Research, whether in academia or industry requires unwavering attention to moral issues if it is to be an instrument which safeguards human life and the dignity of the person.” His speech went on to say to address the importance of studying science, access to care and working on rare diseases.

Needless to say, in the midst of my battle, it was a great consolation to meet, and receive a blessing from our Holy Father. I will never forget it!

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

(Vatican Conference, cont. from page 1)
The Joy of Love, A Brief Summary

by Dr. John A. Sparks

The Joy of Love affirms the Church's teaching that stable families are the building blocks of a healthy society and a place where children learn to love, respect and interact with others.

Summary of Amoris Laetitia: On Love in the Family

It brings together the results of the two Synods on the family convoked by Pope Francis in 2014 and 2015. It often cites their Final Reports, documents and teachings of his predecessors, and his own numerous catechises on the family.

Introduction (1-7) The Apostolic Exhortation is striking for its breadth and detail. Its 325 paragraphs are distributed over nine chapters. The seven introductory paragraphs plainly set out the complexity of a topic in urgent need of thorough study.

Chapter one: “In the light of the Word” (8-30) The Pope begins his reflections with the Holy Scriptures in the first chapter, which unfolds as a meditation on Psalm 128 (which appears in the Jewish wedding liturgy as well as that of Christian marriages). The Bible “is full of families, births, love stories and family crises.”

Chapter two: “The experiences and challenges of families” (31-57) Building on the biblical base, in the second chapter the Pope considers the current situation of families. While keeping “firmly grounded in [the] reality of family experiences, he also draws heavily on the final Reports of the two Synods.

Chapter three: “Looking to Jesus: The vocation of the family” (58-88) The third chapter is dedicated to some essential elements of the Church’s teaching on marriage and the family. This chapter is important because its 30 paragraphs concisely depict the vocation of the family according to the Gospel and as affirmed by the Church over time.

Chapter four: “Love in marriage” (89-164) The fourth chapter addresses love in marriage, which it illuminates with Saint Paul’s Hymn to Love in 1 Corinthians 13:4-7.

Chapter five: “Guiding, discerning and integrating weakness” (165-198) The fifth chapter is entirely focused on love’sfruitfulness and procreation. It speaks in a profoundly spiritual and psychological manner about welcoming new life, about the waiting period of pregnancy, about the love of a mother and a father. It also speaks of the expanded fruitfulness of adoption, of welcoming the contribution of families to promote a “culture of encounter,” and of family life in a broad sense which includes aunts and uncles, cousins, relatives of relatives, and friends.

Chapter six: “Some pastoral perspectives” (199-258) In the sixth chapter the Pope treats various pastoral perspectives that are aimed at forming solid and fruitful families according to God’s plan.

Chapter seven: “Towards a better education of children” (259-290) The seventh chapter is dedicated to the education of children: their ethical formation, the learning of discipline which can include punishment, patient realism, sex education, passing on the faith and, more generally, family life in an educational context.

Chapter eight: “Guiding, discerning and integrating weakness” (291-312) The eighth chapter is an invitation to mercy and pastoral discernment in situations that do not fully match what the Lord proposes. The Pope uses three very important verbs: guiding, discerning and integrating, which are fundamental in addressing fragile, complex or irregular situations.

Chapter nine: “The spirituality of marriage and the family” (313-325) The ninth chapter is devoted to marital and family spirituality, which “is made up of thousands of small but real gestures.” Everything, “moments of joy, relaxation, celebration, and even sexuality can be experienced as a sharing in the full life of the resurrection.”

In the final paragraph the Pope affirms: “No family drops down from heaven perfectly formed; families need constantly to grow and mature in the ability to love … All of us are called to keep striving towards something greater than ourselves and our families, and every family must feel this constant impulse. Let us make this journey as families, let us keep walking together. May we never lose heart because of our limitations, or ever stop seeking that fullness of love and communion which God holds out before us.”

The full, unabridged text of the Apostolic Exhortation ‘Amoris Laetitia’ or ‘The Joy of Love,’ as well as a summary, discussion guide, and video can be found on our website www.srdiocese.org/content/amoris-laetitia.
Could this Save Catholic Marriage Prep?

by Matt Hadro

Washington D.C., May 22 (CNA/EWTN News) - With high divorce rates among Catholic couples—and marriage rates plummeting among millennials—Church leaders are scrambling to address the problem.

But long before Pope Francis’ recent apostolic exhortation on “The Joy of Love” was written, one marriage prep ministry was already putting the Holy Father’s message into practice.

The U.S.-based Witness to Love marriage prep ministry seeks to challenge engaged couples to a greater and more fulfilling life of virtue through an intensive, multi-faceted program.

It’s something that’s called for distinctly in the Pope’s document when he says that “marriage preparation aimed at giving couples a genuine experience of participation in ecclesial life and a complete introduction to various aspects of family life.”

However, tough conversations about an engaged couple’s spiritual situation often fail to happen in marriage prep.

“In most marriage preparation, we don’t expect them (couples) to accept the challenge, and we don’t give them the challenge,” Mary Rose Verret, founder of Witness to Love, told CNA in an interview.

Verret and her husband realized that many Catholic couples—even those who were receiving marriage prep—saw their marriages fall apart.

“Most of us in marriage prep have lost hope,” she admitted. But couples, she said, “are capable of great things.”

The Witness to Love marriage prep ministry is intensive. It involves engaged couples working with a priest or deacon who catechizes them and a “mentor couple” at the parish who befriends them.

Thus, they not only receive the basic teaching on married life but are invited into a deeper participation in the life of the Church through the friendship and witness of their married “mentors.”

Pope Francis noted a need for stronger marriage preparation in “Amoris Laetitia.” He wrote that “learning to love someone does not happen automatically, nor can it be taught in a workshop just prior to the celebration of marriage.” He added that catechesis must continue after a couple’s marriage, and shouldn’t stop when they make their vows.

Witness to Love, founded in 2012, seeks to do just this, to invite couples to be fully involved in a parish and not simply to disappear from the church once they have said their vows, as is all too common today.

Most couples don’t get married at their current parish, Verret noted, which means that priests and wedding coordinators at the parish venue might not know the couple at all. There might only be a pre-nuptial inquiry and a confirmation of the baptismal certificates of the man and woman without any significant investigation into the emotional and spiritual health of the couple.

Consequently, many couples are “falling between the cracks,” Verret said, and when they encounter marital difficulties they were not prepared for, they may have no one in their parish to turn to. Through interviewing hundreds of couples before they began their ministry, Verret and her husband Ryan realized that many Catholic couples who were even receiving marriage prep saw their marriages fall apart.

“Amoris Laetitia” instructs Catholics to “find the right language” and “invite” couples “to take up the challenge (of marriage) with enthusiasm and courage.” So the Verrets realized that friendship is the answer so many couples need when preparing for marriage.

A couple, at the beginning of Witness to Love marriage prep, is asked to pick a “mentor couple,” a married couple they admire and look up to, to accompany them as friends not only through the engagement but into their own marriage. The mentor couple is then trained by parish staff or volunteers to ensure they are up to the task.

By friendship with this married couple, an engaged couple has both a good example and a mentor they can confide in.

“The only way we’re going to be able to offer true accompaniment,” Verret said, “is if there’s someone already involved in the process before the wedding.”

Someone “who’s been formed, who’s been coached, who’s been growing in virtue with (the couple), who’s been connecting them to the parish, and then prior to the wedding there’s an invitation to parish life, invitation to small groups, a follow-up after the wedding where both of those couples are invited into small groups together.”

Many couples who otherwise might have faded away from active participation in the church after their wedding now have a connection to the Church through their new friends. And, Verret noted, they have someone experienced to talk to when they encounter difficulties early in their marriage.

“Amoris Laetitia” affirms the very practice of mentor couples: “With the help of missionary families, the couple’s own families and a variety of pastoral resources, ways should also be found to offer a remote preparation that, by example and good advice, can help their love to grow and mature.”

It is “equally beneficial” for both parties, Verret said. The engaged couples like to spend time with mentors they admire, and the mentors are awed that they would be chosen for the task, and take their responsibility seriously.

Many couples who otherwise might have faded away from active participation in the Church after their wedding now have a connection.

This friendship is a critical component of the marriage prep program; priests are then able to focus more on catechesis, and the program becomes more than just a conference or series of classes which provide a brief “shot in the arm” for couples that fades in time.

“A gradual process where you do tell them the truth in love and within the context of a relationship is more likely to be successful,” the Verrets noted in their program training outline.

“You can’t really witness without a relationship,” Verret told CNA. “Conversion happens in a relationship.”

(see Marriage Prep, p. 7)
Boom Boom, Out Go the Lights

by Chris Lyford

I really thought I was a sophisticated teenager in terms of music selection. I chose to promote bands with deeper lyrics: philosophical, even prophetic. But as I look back I shudder to think that I would allow some of the songs, and their lyrics, to wash over me, saturating my cultural humus (not hummus). I recently had the occasion to reflect on the lyrics of a song by an artist that, as an adolescent, I considered to be a role model (translated: I thought he was cool). The song describes a man who is going to punch his (former) girlfriend for breaking up with him. It’s a big crowd participation song in his concerts, with the crowd shouting at the right time “Boom boom, out go the lights!” Delightful right?

The fact that a violently misogynistic theme could have been one of the cultural pieces in my repertoire alerts me to the fact that, though my parents were saints, they had no chance against the refrains of the culture within which they were doing their best to raise me. But had I really reflected upon the fact that one of my role models produced such a screed, I would have rejected it outright. Yet, to be honest, I was raised in a culture that did away with classical critical thinking; we followed ‘idols’, not ideologies.

The one good thing about the fact that many young people want to rally behind a hero, and not the concepts of natural law and revealed truth, is that there is at least one person worth rallying behind: Jesus Christ. As an eighteen-year-old I was introduced to Him as if for the first time by some evangelical classmate, and yet because my mother saw what was happening, and that I was starting to attend non-Catholic prayer meetings, she made me promise to attend one Mass every time I went to one of the Bible studies. I did so, and I forever grateful. The mystery of the Eucharist made all the difference (and still does).

Now I look back on forty years of growing in the awareness of my inadequacies. The more I strive for holiness, the further I feel I have fallen away from my goal. But thankfully I have also learned that it is precisely that ‘feeling’ of distance from God that gives me an indication that some progress is being made. It has given me a stronger and stronger desire to be close to Him: His mercy, His faithfulness, His unconditional love. The answer is how to reach today’s youth with the Gospel (for that matter adults as well) lies in remembering what the ‘Gospel’ is: forgiveness of sin. Deep down it’s what anyone who sets their feet upon the path wants; to know they are loved by God. Though I listen to all kinds of music (much because it’s forced on me by passing cars, etc.), only the music that reflects the joy and confidence of the Gospel, and the beauty of God is what will open my mind and heart. Here’s to acknowledging the good our culture has to offer, and (boom, boom) bringing it to the light: Jesus Christ.

Response to “Amoris Laetitia Don’t Believe All the Headlines,” May 2016, by Mark Brumley

I would like to address the reception of the Eucharist by divorced and civilly remarried Catholics. Mr. Brumley is quite defensive and neglects to mention key statements such as where the Pope states that problems faced by divorced and remarried Catholics “should not be pigeonholed” to fit into general rules leaving no room for pastoral guidance (298).

The Holy Father suggests the use of the “internal forum,” conversations with the priest, to help them form the correct judgment (of conscience) to discern and repent, resulting in full participation in the life of the Church (300). Pope Francis continues that “in certain cases this can include the help of the sacraments and I would also point out that the Eucharist is not a prize for the perfect, but a powerful medicine and nourishment for the weak” (footnote 351).

Pope Francis does open the door for these persons to receive the Eucharist.

Pete Kiep
(former owner Interfaith Books & Gifts)
Santa Rosa, CA

A Letter of Thanks to NCC from Soledad State Prison

Thursday, May 12, 206

Dear Brothers and Sisters,

Gratia et pacem Christi vobiscum! I just wanted to write a quick note to thank you for your recent article on “visiting the imprisoned”. As an inmate and convert to Catholicism, I deeply appreciated the importance your article gave to that particular work of mercy. There are many good people involved in Catholic prison ministry, but we need so many more!

I have often said that our Church does a number of things very well - as a Church, we feed more of the world hungry, cloth more the naked, give care to more of the world’s hurt than any other organization in the world. One area, however, that has great room for improvement is to visit those in prison.

Thankfully, many Catholic publishers and apostolates are extremely generous when it comes to donating good Catholic materials to men and women in prison. But as Saint Teresa of Calcutta reminded us, so many suffer from a kind of poverty of loneliness. Amidst the massive crowds, prison is a very lonely place. To my estimation, the two greatest deprivations that we suffer are dignity and family. It has been a great comfort to be so often remembered by our Holy Father, Pope Francis, but in so many ways, we are well and truly isolated from our brothers and sisters in the Catholic community. At present, we do not even have a priest! (and I cannot stress how desperately we need one!)

While it is not always possible to physically visit those in prison, as our Lord commanded, nearly everyone can be a pen pal. One doesn’t need to be a theologian, nor a spiritual giant, but only a friend, a brother or sister. I implore you to encourage your readers to reach out to their incarcerated brothers and sisters via correspondence. This can be done in many ways. They can contact existing prison ministries, they can contact prison chaplains, or for the men here, they can contact me at the address below. Thank you again for your encouraging article, may God bless you, and please remember us in your prayers. All in Jesus and Mary, Joseph B.

P.S. The song describes a man who is going to punch his (former) girlfriend for breaking up with him. It’s a big crowd participation song in his concerts, with the crowd shouting at the right time “Boom boom, out go the lights!” Delightful right?

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NOTE: Views of correspondents do not necessarily reflect those of this publication.

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Where Should We Put Our Focus?

by Julie Sparacio

Gosh I love Facebook! Not only is it fun to connect with family and friends all over the country, it’s fascinating to read opinions about the things ‘you aren’t supposed to talk about’, i.e. religion and politics. I don’t usually engage in the political stuff, but today I watched a video that I felt compelled to share. The video I watched was about the issue around gender and bathrooms.

I have heard the hue and cry about the need for people who identify as transgender to have a space that they can feel comfortable in when using the restroom, and the outrage on the other side about the potential for rape and abuse by nefarious men (and women) who use this as an excuse to accost someone in public restrooms. Recently, the California Assembly passed a law, which now goes to the Senate, that there are to be no single sex restrooms in our state.

The video I am talking about, however, was about survivors of childhood sexual trauma, the sight of a man in a women’s restroom, has the potential to be a trigger. Triggers can have a variety of responses in a survivor—physical, emotional, psychological. A survivor may have done a lot of work towards recovery, and a trigger, i.e. the sight of a man in the women’s restroom—a place that has always been seen as offering a modicum of privacy and modesty—can trample the work of recovery and send them back in to a trauma mindset. That would be tragic. Recovering from childhood sexual trauma is hard work, and should be supported and applauded.

Of greater concern for me are those children who are currently being victimized. For those children, going to the bathroom in a public place is hard enough. It can require a great deal of courage to allow themselves to be physically vulnerable while using the restroom. I can only imagine what the sight of a man would do to a child in that situation. I pray for those children, that somehow, someway, their abuse will be stopped and they can begin to heal.

The link to the video is https://www.youtube.com/watch?v=tyg.MAmvXkE. I have not seen the video, but I have read into a political debate about the rights of transgender individuals, or whether it is consistent with Catholic teaching. That is not my point. My point is to provide a different viewpoint, to cause thought about who we are protecting, and who we should be protecting. Watch the video yourself. It certainly provides food for thought on this issue.

Priests’ Welfare & Benefits

by Bishop Vasa

Every Diocese has the duty to provide for the overall wellbeing of all of the priests of the Diocese. Most priests receive their compensation from the parishes where they serve but there are a number of unforeseen circumstances which can afflict priests, just like anyone else, and then it falls to the Diocese to provide for those portions of care which insurance or personal resources do not cover. While we do have a Retirement Fund as well as Disability Insurance, there are other expenses such as Health Insurance or Medicare supplemental Insurance and temporary salary which remain as a Diocesan responsibility.

It is my duty to beg for the resources necessary to provide for their appropriate assistance. Thus, I come to you with a request for your generosity to help fund a need very close and dear to our hearts. The proceeds of the Priests’ Welfare and Benefits Collection are used to provide for the care which the Diocese owes to our priests who find themselves in need. Since these priests have served in our Diocese, it falls to all of us in solidarity to provide for them. This collection for our own priests is scheduled to take place on the weekend of June 4 and 5, 2016.

Our priests have faithfully served the Diocese and they have a right to a dignified care. These are the men who have preached the Gospel, conferred the Sacraments and been available for many of you in time of spiritual need. This important second collection is an opportunity for all of us to show our appreciation for the years of service that our priests have given us. May your gift be an expression of your gratitude and affection for your priests.

The Most Reverend Robert F. Vasa

(Marriage Prep, cont. from page 5)

Dr. Peter Martin is a psychologist who works at Catholic Social Services in Southern Nebraska. The Verrets relied on his input for their ministry. In an interview published in the training program, he explained why a mentor couple is so important to marriage prep.

Engaged couples, once they marry, undergo serious role changes from man and woman to husband and wife, and to father and mother, he noted. This can intensify existing insecurities and bring about new ones, he said. The guidance and advice of a parish and a married couple can bring significant support to a newly-married couple’s struggles, he said.

Yet for a friendship to even exist, there must be “trust,” Verret said. This is hampered by a wide gulf that currently separates many engaged couples from living in accordance with Church teaching.

The mentor couple is there to bridge this gap between an engaged couple’s situation and Church teaching which can seem daunting at first glance, Verret said. The friendship and witness of the mentors makes the Christian life more livable and concrete.

“That’s what we need to be doing,” she said, but “it’s not what’s happening…there’s such a disconnect between engaged couples and those preparing them.”

Some parishes worry about challenging engaged couples with an intensive marriage prep program because they don’t want the couple to be overwhelmed and switch church venues. “We can’t have the revenue,” one marriage prep coordinator told Verret of her fear of losing couples.

Yet “the buck has got to stop with somebody,” Verret said. If the parish doesn’t reach out to invite the couple to full participation in the life of the Church, who will?

On another occasion, a priest told her that it was “unrealistic and impossible to expect engaged couples” to return to mass after marriage prep.

However, St. John Paul II’s 1981 apostolic exhortation “Familiaris Consortio” made it clear that Catholics must “integrate couples into their church, into their parish,” Verret said.

From what she had seen before she and her husband started their ministry, that exhortation was largely being ignored.

“How can we expect couples to come to church if they’re not invited, and if we don’t even expect them to be able to come?” she asked. “If we’re not building friendships with them, they’re not going to come.”

Another big problem today, Verret noted, is that engaged couples visit the church venue and pick out a wedding date before they even begin marriage prep.

“We always say the first person they meet with absolutely, absolutely always must be Father or Deacon,” she insisted. “It cannot be the wedding coordinator ever. They can’t come scope out the church and get their date first. No. That’s backwards.”

Rather, couples should meet with the pastor or deacon first, complete a “pre-marital questionnaire,” choose their mentor couple, and talk with the marriage prep coordinator.

“Otherwise,” Verret said, significant problems might not get discovered until months into the process and after the wedding invites have already been sent out. By then, “everybody knows this shouldn’t have happened, but what was in place to prevent it from happening?”

Guarding the Vulnerable

Julie Sparacio is Diocesan director of Child and Youth Protection.
Pray without Ceasing—Not Just When You Want to, Pope says

by Elise Harris

Vatican City, May 25 (CNA/EWTN News) - For Pope Francis, prayer is neither a “magic wand” used to get what we want nor something casual we do only when we feel like it, but is rather the strength that sustains our faith in difficult moments.

“Jesus says that we need to pray always, without growing tired,” the Pope said May 25. What that means is that “it’s not just praying sometimes, when I feel like it. No.

“Everyone experiences moments of fatigue and discouragement, especially when it seems like our prayer seems ineffectual,” he said, but assured that “God answers his children promptly, even if it means he does it in times and ways other than what we would like.”

Francis spoke to pilgrims gathered in a sunny St. Peter’s Square for his Wednesday general audience. He continued his catechesis on mercy as understood in scripture, focusing on the parable of the unjust judge from the Gospel of Luke.

The parable recounts how a dishonest, indifferent judge is swayed by the constant requests of a widow, who insists on justice for her rights. In the end, the judge concedes due to the widow’s frequent appeals.

In his speech, the Pope noted now the judge in the parable represents a “powerful persona” responsible for passing judgement according to the Law of Moses.

Because of this, “biblical tradition recommended that judges were God-fearing people, trustworthy, impartial and incorruptible,” Francis said, adding in an off-the-cuff comment that “it would do good to listen to this even today!”

However, he noted how instead, the judge in the parable neither feared God nor respected other people. “He was an unjust judge, without scruples, who didn’t take the law into account but did whatever he wanted, according to his own interests,” the Pope observed.

The widow, on the other hand, was considered to be among the weakest class in society, along with orphans and foreigners.

“A poor widow by herself could have been ignored and left without justice, like the orphan, the foreigner, the migrant, “ yet when confronted with the indifference of the judge, “the widow resorts to her only weapon: continuing insistently to bother him by presenter her request for justice,” he said.

Pope Francis noted that it was precisely because of the widow’s perseverance that she achieved her goal in the end. Even the judge admits that he grants her wish without reserve. “Prayer helps us to keep faith in God and to entrust ourselves to him even when we don’t understand his will,” the Pope said, noting that God really did save Jesus from death and, because of his full abandonment to his Father, was heard.

St. Paul didn’t make a mistake on this point, the Pope said, noting that God really did save Jesus from death by giving him full victory over it, “but the path taken to get to it was through death itself!”

The same goes for Jesus’ prayer in Gethsemane, when Jesus, “assaulted by looming anguish,” prays to his Father to deliver him from the “challice” of his Passion. However, even though Jesus asks for delivery, his prayer “is pervaded by confidence in the Father and he entrusts himself to his (Father’s) will without reserve.”

“The object of prayer passes into second place; what is most important above all is his relationship with the Father,” Francis said, and explained that what prayer does is transform one’s desire and “models it according to the will of God, whatever it is, so that whoever prays aspires first of all to union with Him.”

Pope Francis concluded his address by pointing to Jesus’ question at the end of the parable: “But the Son of Man, when he comes, will he find faith on earth?”

With this question “we are all put on guard,” he said, and stressed that we must never cease praying, even if it doesn’t always “pay out” the way we want. “It’s prayer that preserves faith; without it faith falters!” he said, and prayed for the Lord to grant all “a faith which becomes an unceasing prayer, perseverant, like that of the widow in the parable, a faith nourished by the desire for his coming.”

After concluding his address, the Pope offered a special appeal to protect children in honor of International Missing Children’s Day, which was established by U.S. President Ronald Regan in 1983, four years after 6-year-old Etan Patz disappeared in New York City. Since then it has been observed internationally every year on May 25.

“It is a duty of everyone to protect children, especially those exposed to elevated risk of exploitation, trafficking and deviant conduct,” Francis said, and voiced his hope that both civil and religious authorities “might stir consciences and raise awareness, in order to avoid indifference.”

He also offered prayers for the more than 160 people killed Monday, May 23rd in coordinated attacks on the cities of Jableh and Tartus in Syria.

“I exhort everyone to pray to the merciful Father, to pray to the Madonna, that God might give eternal rest to the victims, and consolation to their families… and might convert the hearts of those who sow death and destruction,” the Pope said, and led pilgrims in praying a Hail Mary. 
Keeping Prayer in Summer:
A Mother’s Strategy

by Donna-Marie Cooper O’Boyle

Just the thought of summer fast approaching might bring thoughts of rest and relaxation to mind. We may recall the lazy days of summer during our youth. Summer may also mean anticipated excitement and adventure—exploring new places or trying new things.

Some families plan escapes to beaches and paradise vacations, while others may stay home and plan day trips to fun spots, the local library, or parks and recreation centers. Anything out of the ordinary can be a very welcome change.

The realization that summer is just around the corner can cause Moms to feel a bit (or a lot) nervous too. They might not want to let go of their semi-structured schedule for the more relaxed bedlam, craziness, and insane structure of summertime.

One thing we can count on—the schedule will usually change quite dramatically. But there's no need to fear. Let's take the stress out of summer right now by pausing to plan a strategy.

Summertime can certainly be a time of well-deserved rest and also a welcome change of scenery. While making plans for our families this summer, let's not forget about prayer because a change in schedule can effect our prayer life. What if we hit summertime and an eagerness to “get away from it all” could cause us to lose touch with our spiritual needs. We don’t want to inadvertently let our prayer life go on vacation!

Recently, on a radio show I suggested that we should actually write down the intention to “pray.” We can do that on a dry-erase board, chalkboard, or in our tablet. I suggested that in order to make family prayer happen throughout summertime, we have to carve out time for it—we need to make time to be with our Creator! Sure, all kinds of inconvenient stuff happens in the heart of the family, but God knows what we are all about. He knows we can’t drop to our knees to pray when we are taking care of a pressing need with the children. He also knows that we are a work in progress! When our planned prayer time gets sabotaged or rearranged, let’s just try again—let’s make it work! But, we shouldn’t beat ourselves up when our efforts might fail. If we have tried our very best God will surely reward us for making sure that we are training our children to develop a beautiful relationship with Him.

So, add “pray” to your “to-do” list and teach the kids to do the same. Do that soon! We want to establish solid prayer habits.

Prayer Strategies

A key strategy to help us remain prayerful this summer is to begin each day with prayer—no matter what.

A key strategy to help us remain prayerful this summer is to begin each day with prayer—no matter what. This simple suggestion may seem like a no-brainer to a praying individual. However, the busyness of mornings and preparations for summer outings of even the well-intentioned “pray-ers” can cause prayer time to become lost in the commotion.

On your knees when we face each new day and giving it right over to the Lord will indeed start the day off with the proper disposition and it only takes a few minutes of our time. Mothers should teach their children to do the same—to greet Our Lord first thing in the morning. A morning offering in our own words or a more formal version and a prayer to our Guardian Angel at the breakfast table works very well with our captive hungry “audience!” We can offer our hearts to God all throughout our days as well. Teaching our children to begin their days with prayer is an invaluable lesson that will surely remain with them as they grow older and begin to navigate life on their own.

Making time to come together as a family to offer our hearts to God is indispensable and will be etched on your children’s hearts forever. No family should be too busy to pray together. We can easily slip meaningful prayer into mealtimes to keep our family focused on prayer throughout the day. Saint John Paul II emphasized the importance of family prayer frequently. He said, “Prayer increases the strength and spiritual unity of the family, helping the family to partake of God’s own “strength” (Gratissimam Sane, Letter to Families, 1994).

When making plans for family trips, perhaps we can think about including shrines, basilicas, and holy places in our trips. It’s a win-win situation! When researching places of interest for our family this summer, we can utilize the many Catholic magazines, newspapers, and websites that often highlight interesting places for pilgrimages and visits. We can attempt to attain that healthy balance of nourishment for our family’s spiritual life as well and create times for relaxation and entertainment of our senses.

Summer travel affords us many opportunities for prayer—perhaps more than we might imagine. Prayers such as the rosary can be said in common in the family vehicle en route to a vacation spot or while traveling to the beach, park, or picnic area for day trips. Each child can voice a prayer of petition about something that is close to their hearts as well as offer prayers of thanksgiving for God’s gifts—including family time together. Take time to name the wonderful gifts in your lives. Naturally, we will also want to ask our good Lord for His protection over our family as we travel.

Why not teach the kids about the saints this summer? A saint a week! My book, Catholic Saints Prayer Book (32 saints) has been re-released in paperback and is just the right size to toss into the beach bag.

Turning the Negative Around

Summer doesn’t automatically translate into bliss. Annoyances and inconveniences can crop up at any time. However, the traffic jams, whiny children, bug bites, sunburn, or unexpected delays and mishaps can be turned around and used for good. We have a perfect opportunity to “offer it up” to God and ask Him to use a small sacrifice or inconvenience on our part for the good of others, rather than allowing the situation to cause us to become annoyed or angry.

Let’s keep our cool and turn to prayer. We can ask our Lord to use our sufferings for the souls in purgatory so that perhaps they can get to Heaven a little faster.

Servant of God, Fr. John A. Hardon, S.J., the late world renowned theologian and author (and my former spiritual director), said in his book, Theology of Prayer (The Daughters of St. Paul, 1979), “When I suffer prayerfully, I recognize that God is behind the suffering and I humble my head in faith... when I suffer prayerfully, I trust that God has reasons for permitting what I endure and that in His own time and way, the experience now suffered will eventually somehow be a source of grace.”

(see Prayer in Summer, p. 15)
Hook-up culture is making women miserable, study finds

New York City, N.Y., May 20, 2016 (CNA) - Leah Fessler considers herself a feminist.
And the standard feminist narrative is that women can have, and indeed enjoy, casual sex without consequences—physical, emotional, or otherwise.
But when her experience with hook-up culture (and that of her friends’) in college failed to live up to its empowering promises and left her emotionally empty, Fessler decided to look a little deeper.

In an article written for Quartz, Fessler explains her quest to examine what it was about the prominent hook-up culture, and the ill-defined, non-committal “pseudo-relationships,” at her Middlebury college campus that were making her miserable.

“Far more frequent, however, were pseudo-relationships, the mutant children of meaningless sex and loving partnerships. Two students consistently hook up with one another—and typically, only each other—for weeks, months, even years,” Fessler wrote.

“Yet per unspoken social code, neither party is permitted emotional involvement, commitment, or vulnerability. To call them exclusive would be ‘clingy,’ or even ‘crazy’.”

These pseudo-relationships would typically follow the same cycle, she notes. She’d meet a guy she was interested in, they’d start texting, meet up in their dorms late at night to discuss their mutual interests and hobbies and families, and have sex. This would happen off and on over the course of a few months with the same guy, then the relationship of sorts would just fizzle and die. Wash, rinse repeat with the next. Fessler wrote that she experienced this with at least five men by her senior year.

She felt used and desperate for emotional intimacy. At the same time, she felt bad for being unable to reconcile the fact that she couldn’t achieve the carefree, empowering feeling that her feminists believed told her was possible.

Fessler decided to devote her senior thesis to this phenomenon that was taking its toll on herself and so many of her friends, who for all other intents and purposes were successful, involved, well-rounded students.

Fessler interviewed 75 male and female students and conducted more than 300 online surveys. She found that 100 percent of female interviewees and three-quarters of female survey respondents stated a clear preference for committed relationships. Only 8 percent of about 25 female respondents, who said they were in pseudo-relationships, reported being “happy” with their situation.

“The women I interviewed were eager to build connections, intimacy and trust with their sexual partners. Instead, almost all of them found themselves going along with hookups that induced overwhelming self-doubt, emotional instability and loneliness,” she wrote.

The male responses were just as complex, she adds. Most men interviewed and surveyed also preferred a committed relationship, but felt pressured to have casual sex with numerous beautiful women in order to discuss these “escapades” with their friends and boost their status in a culture where hookups are the norm.

Perhaps it’s time that casual sex ceases to be the progressive norm, and that women recognize the connection between their need for an emotionally fulfilling relationship and their sex lives, Fessler notes.

“The truth is that, for many women, there’s nothing liberating about emotionless, non-committal sex. The young women I spoke with were taking part in hook-up culture because they thought that was what guys wanted, or because they hoped a casual encounter would be a stepping stone to commitment.”

“In doing this, we actually deny ourselves agency and bolster male dominance, all while convincing ourselves we’re acting like progressive feminists. But engaging in hook-up culture while wholeheartedly craving love and stability was perhaps the least feminist action I, and hundreds of my peers, could take.”

Fessler’s thesis, “Can She Really ‘Play That Game, Too?’ recently became available for download and is available at her website: http://hookupmiddlebury.weebly.com/about.html

June 21: St. Alphonsus Gonzaga
In the Deep South where I grew up, work that emulated manual labor started early in the hot months of summer. Working in construction one summer, my day started long before the carpenters and tradesmen arrived to begin that day’s long slog in the heat and humidity. Before the sun even broached the horizon and while the temperatures still hung limp upon the tree boughs draped with Spanish moss, I filled five-gallon water coolers. Then I placed them at positions around the job site, making them readily available for the workers to help protect them from the sweltering, oppressive steam bath to come. Sweating to the point of heat exhaustion happened quickly. One could get through the workday on an empty, gnawing stomach, but without drink, work was impossible.

In the barren deserts and the semiarid landscape of the ancient Near East, the setting of biblical literature, the link between drink and life was also more than a mere proverb. Perhaps the earliest version of this corporal work of mercy in that region is found in the Egyptian Book of the Dead, a funerary text dated more than a millennium before the events narrated about the biblical patriarchs. As in biblical literature, the Egyptian funerary saying expressed a double meaning: “I have pleased God by something that he loves, I have given bread to the hungry and water to the thirsty.” On the one hand, this work of mercy is a matter of practical necessity, like providing water coolers on a job site. Drink is life. On the other hand—as is often the case in the development of linguistic communication—the real and concrete matter at hand, such as giving drink to the thirsty, was (see Mercyworks, p. 12)
In the eyes of the Jews, the Samaritans were guilty of fusing together differing belief systems, mixing Yahwism (worship of God) with religious devotion to other gods, thus violating the first commandment given by Moses. As a result, she was considered unworthy of God's blessing and salvation. She is seen as the least suitable person to receive God's mercy and blessing, yet Jesus asks her for a drink and links his own thirst for water to his desire to provide “living water” to her (John 4:10; see verse 14). In an example of John's penchant for wordplay, Jesus' thirst means both to desire and to give. He thirsts for the Samaritan woman's life, which he hopes to obtain by giving her living waters.

Lastly, his announcement at the well of Jacob anticipates the bread discourse in John 6 wherein Jesus proclaims his own flesh and blood to take the place of the manna and water supplied to the Israelites wandering in the desert.

In John's passion narrative, the figurative meaning of Jesus' thirst is teleological. It embodies the fulfillment, finalization and consummation of God's work of salvation. The teleological meaning is derived from the original Greek: “After this, aware that everything was now finished, in order that the scripture might be fulfilled, Jesus said, ‘I thirst.’ There was a vessel filled with common wine. So they put a sponge soaked in wine on a sprig of hyssop and put it up to his mouth. When Jesus had taken the wine, he said, ‘It is finished.’ And bowing his head, he handed over his spirit” (John 19:26–30). The New American Bible translation of this passage helpfully renders the key verbs in the Greek text (tetelestai and teleithe) with the same English verb (“to finish”) so the reader may easily see the connection between Jesus' thirst and the fulfillment and completion both of the Father's plan and of Scripture. Both of these themes find their end, or telos, in Jesus' death.

Of course the literal meaning of the words also apply since Jesus' literal thirst is part of the agony of the crucifixion. Jesus' thirst is his deep desire to provide for others, a desire given metaphorical form when blood and water flow from his pierced side. This moment echoes the scene of the Samaritan woman at the well of Jacob.

In the scene of the passion, both the sayings at Jacob's well and Jesus' teaching in anticipation of the feast of Passover at Capernaum are recalled. In the latter he says: “Very truly, I tell you, unless you eat the flesh of the Son of Man and drink his blood, you have no life in you. Those who eat my flesh and drink my blood have eternal life, and I will raise them up on the last day; for my flesh is true food and my blood is true drink. Those who eat my flesh and drink my blood abide in me, and I in them. Just as the living Father sent me, and I live because of the Father, so whoever eats me will live because of me” (John 6:53–57, New Revised Standard Version Bible). Here, both the literal and figurative meanings of this text are united. His blood, the transubstantiated wine, is real drink that quenches real thirst and that also satiates the deepest yearning of life and communicates eternal life (John 6:67–68 and see verses 50 – 51, 53, 57 – 58). And Jesus’ teaching at Jacob’s well is also heard: “Jesus answered and said to her, ‘Everyone who drinks this water will be thirsty again; but whoever drinks the water I shall give will become in him a spring of water welling up to eternal life’” (John 4:13 –14). Therefore, when we hear Jesus proclaim his thirst from the cross, the narrative supplies the context for its meaning in relation to Jesus himself.

However, in the passion narrative John emphasizes the teleological meaning of Jesus' thirst, that is, its meaning in relation to two other realities, and this in two ways. First, John interprets Jesus’ announcement of thirst in view of his knowledge that everything given to him by his Father was accomplished (see John 4:34; 5:36; 13:1, 3; 17:4, 23).

This is a prophetic understanding of the event. Second, Jesus' thirst is linked to the fulfillment of Scripture, another prophetic concept. This theme began early in the Gospel and is sprinkled throughout the narrative until this climactic scene, wherein it is repeated four times (John 19:24, 28, 37–38). If the passion means anything to John, it means the fulfillment of the Father's plan of salvation and of the ancient writings that both predicted and explained that plan.

After this scene in John, Scripture will be mentioned only once more, and that in connection with the disciples’ ignorance of Scripture and their misunderstanding of the resurrection (John 20:8).

The Father's plan and the Scriptures are fulfilled, but so is Jesus' heart. His own deepest desire is filled (see Mercyworks, p. 16)
At a High School Conference at the Reagan Ranch...

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The Diocese of Santa Rosa Department of Religious Education

Invites you to a day of prayer and fellowship
Religious Education Conference
“The Year of Mercy”
Saturday, June 18, 2016 9am - 3pm
Held at St. Bernard Catholic School, 222 Dollison St., Eureka

“I wish that the Jubilee Indulgence may reach each one as a genuine experience of God’s mercy, which comes to meet each person in the Face of the Father who welcomes and forgives, forgetting completely the sin committed.” — Pope Francis, September 1, 2015

INFORMATION
• The day will begin with Holy Mass with Bishop Vasa at St. Bernard School, Gym.
• Some of the day’s presenters: Bishop Vasa, Jessie Romero and Rev. John Boettcher and Mark Brunley.
• Registration begins May 1, 2016.
• For free admittance you must register before June 1, 2016.
• A charge of $10.00 for any registrations received after June 1, 2016 & at the door.
• Due to limited seating please register early, the room fills up quickly.
• We are unable to provide child care.
• Email or fax your registrations.
• Bring a bag lunch – lunch will not be provided.


To Register Contact: Carmen Perez Aanenson, Diocese of Santa Rosa, Department of Religious Studies
dre@srdiocese.org / (707) 566-3366 / Fax (707) 542-9702 / www.santarosacatholic.org

Holy Year Pilgrimage Tour to
ITALY

Ocotber 5-16, 2016
Lake Como, Milan, Portofino, Tuscany, Sienna, Assisi, Rome
Roundtrip San Francisco ~ 4-Star Hotels
English-Speaking Guides ~ Priest Accompanies
All Major Basilicas ~ Papal Audience
$5399.00 per person Sharing Double Single + $969 (limited availability)

Details & Registration:
susanpk123@gmail.com or Susan Kennelly (707) 257-1804
www.pilgrimages.com/stapollinaris

La Diócesis de Santa Rosa Departamento de Educación Religiosa

Te invita a un día de oración y compañeroismo
Conferencia de Educación Religiosa
“El ano de la Misericordia”
Sábado, 18 de junio de 2016 9am - 3pm
Lugar : El escuela de St. Bernard Catholic School, 222 Dollison St., Eureka

“Deseo que la indulgencia jubilar llegue a cada uno como genuina experiencia de la Misericordia de Dios, la cual va al encuentro de todos con el rostro del Padre que acoge y perdona, olvidando completamente el pecado cometido.” — Papa Francisco 1 de septiembre de 2015

INFORMACION
• El día comenzará con la Santa Misa con el Obispo Vasa en la escuela de St. Bernard Catholic School, en la gimnasio.
• Los presentadores serán Jesse Romero y sacerdotes Juan Carlos Gavancho, Juan Carlos Chiariotti and Oscar Díaz.
• La registración comienza el primero de mayo de 2016.
• Para la entrada gratuita se debe registrar antes de 1 de junio de 2016.
• Aba un cargo de $10.00 para las inscripciones recibidas después de 1 de junio de 2016 y el mismo día del evento.
• Como tenemos una cantidad limitada de asientos por favor regístrate a tiempo.
• No podemos ofrecer cuidado de niños este año.
• Favor enviar el registro por fax o correo electrónico o habla con Carmen y dejar su nombre, número de teléfono, cuantas personas asistirán a la conferencia y la parroquia.
• No ofrecemos almuerzo. Por favor traiga su propio almuerzo.

Conferencia de Educación Religiosa ~ “El ano de la Misericordia” 18 de junio de 2016

Nombre ________________________________
Dirección ________________________________
Número de teléfono _________________________
Email __________________________________
Parroquia ________________________________

Para Regístrate a Esta Invitación: Carmen Perez Aanenson, Diocese of Santa Rosa, Department of Religious Studies
dre@srdiocese.org / (707) 566-3366 / Fax (707) 542-9702 / www.santarosacatholic.org

Cardinal Newman High School, Santa Rosa

• Registrations begins July 1, 2016.
• Mailings go out in June 2016.
• If you wish to receive the brochure, please send us your name, email & mailing address.
• El registro comienza 01 de julio de 2016.
• Folletos salen en junio.
• Si desea recibir el folleto, por favor enviemos su nombre, dirección de correo electrónico y dirección postal.

Contact: Carmen Perez Aanenson
Diocese of Santa Rosa Department of Religious Education
(707) 566-3366 dre@srdiocese.org

Save the Date
Guarde este fecha
Santa Rosa Religious Education Congress
Congreso de Educación Religiosa de Santa Rosa
Saturday, August 20, 2016
Sábado, 20 de Agosto 2016
Cardinal Newman High School, Santa Rosa

• Registrations begins July 1, 2016.
• Mailings go out in June 2016.
• If you wish to receive the brochure, please send us your name, email & mailing address.
• El registro comienza 01 de julio de 2016.
• Folletos salen en junio.
• Si desea recibir el folleto, por favor enviemos su nombre, dirección de correo electrónico y dirección postal.

Contact: Carmen Perez Aanenson
Diocese of Santa Rosa Department of Religious Education
(707) 566-3366 dre@srdiocese.org
The Santa Rosa Youth Mission Trip will be working to support the efforts of Betty Chinn and all the people who are assisting the homeless in the Eureka area. The Betty Chinn center and a number of team members (including Deacon John Gai) set up temporary shelter for the people forced to leave their encampment. The accommodations were made by a creative use of shipping containers, and is lovingly called “Shipping Container Village”.

More from the North Coast Journal:
May 2, 2016
There were more reporters, police and clergy than homeless people in the PalCo Marsh this morning as the City of Eureka made a final sweep of the area, forcibly evicting those remaining in the camps. As of 7:30 a.m. at least half of the residents remained, according to accounts, despite repeated warnings over the last few weeks that they would be arrested.

“We’re procrastinators,” said Jeffrey Valkanoff, who stood at the Del Norte pier with his belongings and his dog Tracker. Valkanoff said that he would probably go the shipping container village being overseen by Betty Chinn, despite his initial reservations. “I didn’t want to go, but I went to the orientation yesterday and the more I found out about it, the more I liked it.”

The village had 22 people stay last night, a little over half of its projected occupancy. Its operation and lease agreements were finally signed on Monday, embraced with parcel maps of the camps, which had been divided into sections and their occupants documented. After making sure there were no remaining occupants, the officers systematically dismantled the camps, extinguishing smoldering campfires and disposing of remaining items with the help of inmates from the Sheriff’s Work Alternative Program. Some items are going into storage for residents to retrieve later.

As of this update, only one arrest had been made, a woman protesting in the parking lot, though we were unable to reach the Eureka Police Department’s public information officer for more details. Per an order signed by the U.S. District Judge this morning, the 11 people named in attorney Peter Martin’s lawsuit against the city were contacted by a representative from his office and informed they have several options for shelter, including the Serenity Inn, Multiple Assistance Center or container village, but they did not have the option to stay.

International

In seismic meeting, Pope Francis embraces top Sunni imam
by Ann Schneible

Vatican City,
May 23, 2016 / 10:09 am (CNA/EWTN News) -
Pope Francis on Monday embraced the grand imam Sheik Ahmed Muhammad Al-Tayyib during a meeting at the Vatican, a move which is being seen as a step toward reopening dialogue between Christians and Sunni Muslims.

“Our meeting is the message,” the Pope was heard to have said to the imam during the meeting.

The pontiff and Al-Tayyib, who is the grand imam of Cairo’s Al-Azhar mosque, observed the significance of the meeting “within the framework of dialogue between the Catholic Church and Islam,” said Holy See press office director Fr. Federico Lombardi.

They addressed the commitment on the part of authorities and the faithful of major religions alike to toward bringing world peace, “the rejection of violence and terrorism, and the situation of Christians in the context of conflicts and tensions in the Middle East and their protection.”

Following their 30 minute “very cordial” meeting in the pontiff’s private library, Pope Francis presented the imam with a medallion depicting an olive of peace, as well as a copy of his Encyclical “Laudato Si.”

Al-Tayyib was joined by a large delegation, which was joined by the Ambassador of the Arab Republic of Egypt to the Holy See, Hatem Seif Elnashir.

The imam also met with the president of the Pontifical Council for Interreligious Dialogue, Cardinal Jean-Louis Tauran, and secretary of that council, Msgr. Miguel Ángel Ayuso Guixot.

The meeting comes five years after Pope Benedict XVI denounced a New Year’s Eve attack which killed 21 people at a Coptic Christian church in Alexandria, and called for better protection of Christian communities. According to the AP, the Al-Azhar in Cairo put a freeze on talks with the Holy See as a result of Benedict’s remarks.

However, while the persecution of Christians has increased in the region, steps had recently been taken toward reopening dialogue.

In February, a Holy See delegation in Cairo extend-
ed an invitation for el-Tayyib to visit the Pope at the Vatican.

Prayer from St. John Paul II for families:

Lord God, from You every family in Heaven and on earth takes its name. Father, You are love and life. Through Your Son, Jesus Christ, born of woman, and through the Holy Spirit, the fountain of divine charity, grant that every family on earth may become for each successive generation a true shrine of life and love. Grant that Your grace may guide the thoughts and actions of husbands and wives for the good of their families and of all the families in the world. Grant that the young may find in the family solid support for their human dignity and for their growth in truth and love. Grant that love, strengthened by the grace of the sacrament of marriage, may prove mightier than all the weaknesses and trials through which our families sometimes pass. Through the intercession of the Holy Family of Nazareth, grant that the Church may fruitfully carry out her worldwide mission in the family and through the family. We ask this of You, Who is life, truth and love with the Son and the Holy Spirit. Amen.

Donna-Marie Cooper O’Boyle is EWTN television host, speaker, and author of numerous books including Mother Teresa and Me: Ten Years of Friendship, Catholic Mom’s Cafe: 5-Minute Retreats for Every Day of the Year, and The Miraculous Medal: Stories, Prayers, and Devotions. Visit her online at www.donnacooperbole.com.
transition between a couple of new chaplains leading that we had a number of meetings along with the Newman Center, chose a beautiful bench to be bench put in place to honor the late Fr. Freed. Fr. Ron Serban, suggested that we have a memorial for and to enjoy. Fr. Freed mentioned in one of his courses with a beverage beside him. As we can University of Steubenville. One day, my husband as I prepared for an MA in Theology from the Francis- and a is writing second series on the Corporal Works of Mercy in both its literal and figu- tive meaning than that of an Albanian sister who of Mercy in 2016. He has a wide range of experience in parish ministry and higher education. So much, in fact, that, in the imagery of the narrative, it bursts forth with blood and water that will quench the thirst of all (John 19:34).

If we follow the figurative meaning of giving drink to the thirsty, we must come to grips with delivering on the spiritual reality of new, life-giving water and blood that flows from Christ himself. For John, these are the core features of the Gospel message. However, just as Jesus was rejected by his coreligionists and even by some of his own disciples when he announced the gift of his life-giving blood to quench the deepest desire of the human heart, so also is the disciple faced with incredulous rejection when sharing the Gospel (John 6:41, 52, 60, 66). Often the message of this life-giving drink falls on deaf ears.

In our times, there is perhaps no better exemplar of this work of mercy in both its literal and figu- tive meaning than that of an Albanian sister who began her vocation as a religious with the Institute of the Blessed Virgin Mary. In 1946, Gonxha Agnes Bojaxhii, who had taken the name Teresa as one of the so-called Loreto Sisters, was on a train to attend her annual retreat at a convent in Darjeeling, which lay among the foothills of the Himalayas 400 miles north of Calcutta. While praying on the train, Mother Teresa—as she was called—heard what she would later describe as her “call within a call” to leave everything, deny Jesus nothing, and live and move among the poorest of the poor to slake the thirst of Jesus.

And so began the Missionaries of Charity that is today spread across the world with but one goal: To quench the thirst of Jesus by giving drink to the thirsty.

Even as a Loreto sister, Mother Teresa spent her Sundays among the poorest. She had nothing to give but joy, a joy born from surrendering all to Jesus. Obeying Jesus in all things, withholding nothing, saying only yes to his requests was the font of a bot- tomless well of the drink of joy that she shared with all she encountered. She gave to Muslim, Hindu, and Christian alike from her tender heart that was overflowing with love and joy. Yet as small and insig- nificant as her gift was, her company was welcome. Indeed the joy she brought was perhaps the only respite for those who knew only suffering, darkness, and despair. Her “call within a call” on that day travel- ing to Darjeeling began with slaking Jesus’ thirst for souls by assuring him of the gift of her own soul first and then by seeking out the souls of the lowliest per- sons whom Jesus loved, those who were desperately thirsty. ♦

Dr. Andrew Minto has is doctorate in Biblical Studies from Catholic University of America. He is a Professor of Theology at Franciscan University of Steubenville. He also taught at their Austrian Campus, in Gaming. Dr. Minto has written a series on the Spiritual Works of Mercy for Liguorian, and a is writing second series on the Corporal Works of Mercy in 2016. He has a wide range of experience in parish ministry and higher education.

(Mercyworks, cont. from page 12)

other at Sacred Heart Parish.

Fr. Eric Freed had been a beloved chaplain at the Humboldt State University Newman Center from 2007 to 2012. He was a well-known and loved profes- sor on the HSU campus. The Newman Center with its view of Humboldt Bay and redwoods was a favorite retreat of his. He would sit on a bench outside of the Newman Center and watch many a sunset. Fr. Freed would prepare his lectures as he sat upon that bench.

Fr. Freed would proctor my distance learning exams as I prepared for an MA in Theology from the Francis- can University of Steubenville. One day, my husband and I were walking up the Newman driveway with paperwork for Fr. Freed in the late afternoon and found him sitting on the bench. He was reading a book for one of his courses with a beverage beside him. As we came up to him, he exclaimed, “This is the life!”

And that is how he lived his life. There are a thou- sand things we can worry and be upset about. At the same time, there are a thousand things to be thank- ful for and to enjoy. Fr. Freed mentioned in one of his Wednesday Night Bible Lectures at the Newman Center that he consciously makes the choice to say, “Thank you,” and to look for what is good and beauti- ful rather than dwelling on the negative.

His bench was later demolished by a automobile in the summer of 2013. Fr. Mike Cloney donated a bench to replace it for the time.

After the tragedy on January 1, 2014, the current chaplain of the Newman Center and friend of Fr. Freed, Fr. Ron Serban, suggested that we have a memorial bench put in place to honor the late Fr. Freed.

Anne Carlisle, a friend of Fr. Freed and volunteer at the Newman Center, chose a beautiful bench to be made by a local craftsman in Fr. Freed’s honor. After that we had a number of meetings along with the transition between a couple of new chaplains leading to nothing being actually put in place.

Meanwhile, Fr. Freed’s trial kept getting postponed.

On Friday, May 13, 2016, all four of Fr. Freed’s sisters came to the Newman Center to see his beau- tiful retreat with a bench in his spot dedicated in his honor. His sisters helped me wrap a red ribbon around it.

About 100 people came including a number of Knights of Columbus, priests of the area, college students, professors, public officials, and the people who loved him. I welcomed everyone. Fr. Michael Cloney gave a short history of the bench and told some endearing stories of Fr. Freed. After Fr. Mike gave his talk, HSU Religious Studies Department Chair and close friend of Fr. Freed, Sara Jaye Hart, shared some information about the Fr. Eric Freed Peace and Freedom Scholarship.

Bishop Robert Vasa used the blessing for social communication to bless the bench. He said that this is one of the oldest forms of social communication. Bishop Vasa cut the red ribbon and sat on the bench with Fr. Balaswamy Govindu. Fr. Govindu invited people to the lovely reception put on by the Arcata Peace and Freedom Scholarship.

Finally, in February of 2016, Fr. Balaswamy Gov- indu, the administrator of the Newman Center, said something like this, “You have told me you wanted to put a bench in to honor Fr. Eric. Are we ever going to do it?”

We called a meeting in March 2016 and made a date for the bench dedication that the college stu- dents and the Bishop could both attend: May 13, 2016. Bernard Fosnaugh, a Newman volunteer, set to work reinforcing the hillside, laying concrete and flagstone, forming a protective barrier from vehicles. The bench was also ordered with the delivery date of May 12.

That delivery date made Fr. Govindu and me a little nervous but there was nothing we could do about it. Fr. Freed’s trial finally began in spring of 2016. All four of Fr. Freed’s sisters attended the trial.

As the bench dedication date drew near, so did the end of Fr. Freed’s trial. The day, and perhaps even the hour, the sentence was given to Fr. Freed’s murderer, the beautiful, custom built bench was delivered to the Newman Center. That was Wednesday, May 11.

On Friday, May 13, 2016, all four of Fr. Freed’s sisters came to the Newman Center to see his beau- tiful retreat with a bench in his spot dedicated in his honor. His sisters helped me wrap a red ribbon around it.

Regina Fosnaugh is the Activities Director of the Hum- boldt State University Newman Center. There are a number of pictures of the ceremony on the Santa Rosa Diocesan Facebook Page: www.facebook.com/Dioce- seOfSantaRosa.
Exorcist says There’s a Demon that Targets the Family

(CNA) There’s a demon that specializes in attacking the family, said exorcist César Truqui, a priest who participated in a course on exorcism held in Rome last year.

Fr. Truqui warned that everything that is harming the family, including divorce, pleases the devil.

Speaking to the Italian weekly Tempi in 2015, the priest said that there is “a demon who specializes in the attack on the family, also cited in the story of Tobias, called ‘Asmodeus.’”

In the Old Testament book, the demon is known to have killed seven of Sarah’s husbands and was chained in the desert by Saint Rafael. The demon “is present” in many exorcisms, Fr. Truqui said.

The priest recalled encountering the demon “in exorcisms by Father Gabriele Amorth and Father Francisco Bamonte, whom I assisted.” The 90-year-old Fr. Amorth is a renowned exorcist in Rome who has performed an estimated 70,000 exorcisms over the course of 29 years. Carrying out an exorcism can require multiple sessions and each time the rite is administered it is counted as one instance.

Santa Rosa in History...

From The Monitor – April 29, 1967 Father James E. Pulskamp, son of Dr. and Mrs. C.A. Pulskamp, was born in Ross on June 3, 1941. He attended St. Anselm’s grammar school and Marin Catholic High School.

In 1959 he entered St. Joseph’s college and in 1961 St. Patrick’s Seminary.

Fr. Pulskamp will be ordained for the Diocese of Santa Rosa at 10:30 am April 29th at St. John the Baptist church in Napa. He will offer his first concelebrated solemn Mass at St. Sebastian’s church in Greenbrae, April 30, 1pm.

The concelebrating priests will be Msgr. William L. O’Connor and Msgr. John O’Hare of Hanna Boys’ Center in Sonoma, Manuel Costa, and Michael Kenny from the Diocese of Santa Rosa.

Two of Father Pulskamp’s nephews, Robert and Kenneth Pulskamp, will serve the Mass. The music will be under the direction of Me. Larry Carolan of St. Patrick’s. Mr. Gregory McAllister will give the commentary.

Let’s Celebrate, Santa Rosa!

by Terence Collins

Upon passing through the main entrance of Saint Eugene’s Cathedral in our City of Santa Rosa, one may note the stained glass window directly to the left above the beautiful white marble baptismal font. The window is a depiction of a Native American girl being Baptized by Father Juan Amarosa on August 30, 1829, the Feast Day of Saint Rose. It was common practice at the time to name places after the Catholic Feast Day of the particular Saint which coincided with that period of time. Also, just down the street from the Cathedral, is a monument commemorating this most sacred event in the regional history of not only our area, but that of the Americas.

Legend has it that as Father Amarosa was conducting Mass, a group of Native Americans were watching a short distance away. He spoke to them of eternal life in Jesus, and the necessity of Baptism. One young woman came forward and asked to be baptized. Father Juan gave her the name “Rosa”, and declared the stream and entire area, “Santa Rosa”.

Saint “Rose” coincidentally, in relation to this article, she is the first Saint to be born in the Americas who suffer ridicule from piety, and people who suffer from family problems. Most significantly though, in relation to this article, she is the first Saint to be born in the Americas.

The research I’ve done for this article has brought me to a closer affinity not only with the place name, Santa Rosa, but to the most Holy person which is its namesake. Saint Rose has given me a real reason to make it feel like a home. I pray this article has done the same for you.

The monument consecrating the spot where Father Amarosa baptized “Rosa” and named the stream and the areas surrounding it “Santa Rosa”, lies conveniently adjacent to a bile/walk path near Saint Eugene’s Cathedral, at the North end of Yulupa Avenue. If you would like, please join us for a short bus ride to it (this?) Sunday after 9:00am, and 10:30 Masses. There will be a bus to take those interested in front of the Parish Life Center at Saint Eugene’s. Come, let’s see more of the beauty and sanctity of our area and revel anew in the sacredness of our very own, Santa Rosa.

Let’s Celebrate Santa Rosa!
Cooperación Con El Maligno
No Está Permitido

Uno de los titulares del mes ha sido que las Hermanitas de los Pobres han encontrado cierto apoyo de la Corte Suprema de los Estados Unidos.

Mientras la Corte Suprema no ha dado fallo a su favor ha dirigido el caso a la Corte de Apelaciones para su revisión y “permitir el tiempo suficiente” para “llegar a una propuesta que satisfaga el ejercicio religioso del peticionario.”

Esto es al menos una victoria parcial ya que significa que las Hermanitas de los Pobres y otras organizaciones religiosas no serán multadas por su ‘falta’ a cumplir con algunos de los mandatos de la ley de Atención Asistencial (ACA –en sus siglas en inglés) mientras sus casos son revisados.

No pretendo hacer aquí un tratado completo sobre ACA y la manera y el grado a que infringe sobre la libertad religiosa, pero quiero señalar por qué, este es un momento tan importante para la Iglesia y sus instituciones.

No cabe duda de que la Iglesia existe en medio de una sociedad pluralista y debe coexistir en esa sociedad con sus puntos de vista ampliamente divergentes. Una cosa es coexistir; y otra es ser obligado a conformarse a las ideas de otros, a sentir, promover, apoyar, respaldar o promover acciones que sean inmorales.

Los Católicos, como todos los demás, estamos obligados a obedecer la ley. Las leyes, sin embargo, deben hacerse de una manera que respete plenamente el libre ejercicio de la fe.

Existe la percepción que como la Iglesia Católica se dedica a muchas actividades que toca el mundo secular, la Iglesia debe por lo tanto ayudar a que su ocasión se cumpla con las normas de su propia fe y que sean apropiadas para inversión de los Católicos conscientes.

Los hospitales católicos atienden no sólo a los católicos. Estos hospitales no contratan sólo a los católicos. La Iglesia no es aisladora. Las instituciones de la Iglesia, sin embargo, deben hacer lo que la Iglesia hace y evitar lo que la Iglesia evita.

La Iglesia se opone firmemente al uso de anticonceptivos, aborto, la esterilización, el aborto, la mutilación, la eutanasia y otros ‘servicios’ que se oponen a la verdadera dignidad de la persona humana.

A pesar de que todas estas cosas son ‘legales’ en California no los convierte en bienes morales que la Iglesia pueda consentir o aprobar.

Cualquier imposición a la Iglesia de estos ‘servicios’ le quita el derecho de vivir libremente la fe. La Iglesia necesita su libertad para proveer el cuidado de salud de una manera que sea consistente con sus muy bien fundadas creencias y valores.

Visitar un hospital católico y exigir o esperar recibir algo que ese hospital, por razones de fe, no puede ofrecer es una petición injusta.

En el caso de las Hermanitas de los Pobres, ellas ofrecen a sus empleados un programa de salud con base en valores y principios morales católicos. Su Plan no cubre anticonceptivos, aborto, medicamentos abortivos u otros procedimientos o productos farmacéuticos inmorales. El mandato de que la Iglesia y sus comunidades o instituciones provean estas cosas en sus planes de salud es un intento de obligarlos a cooperar en actos que, en nuestra Iglesia, sabemos que son inmorales.

Cooperación con el maligno no está permitida. Aún cuando esa cooperación no es totalmente voluntaria existe un grado de complicidad que las almas conscientes no pueden permitir.

Obligar a alguien a hacer algo que la fe enseña claramente que son profundamente inmorales, constituye una infracción injusta en una libertad fundamental, es decir, la libertad religiosa.

Cuando esa fuerza intenta obligar a la Iglesia misma, o aquellas instituciones vinculadas directamente con ella, a hacer lo que los principios de fe prohíben entonces la Iglesia debe resistir incluso hasta el punto de enfrentar formas de persecución.

De alguna manera, invertir en una empresa es una forma de cooperación. La Iglesia y sus instituciones no hacen (no deben) hacer inversiones en compañías que están ligadas con el mal.

Católicos conscientes no hacen (no deben) hacer inversiones en portafolios o compañías que apoyan prácticas inmorales.

Por esta razón, muchos fondos mutuos no son adecuados para inversores Católicos o Cristianos.

Por ejemplo, la póliza de la Conferencia Episcopal de Estados Unidos (USCCB –siglas en inglés) incluye: “La Conferencia Episcopal de los Estados Unidos, no invertirá en empresas que participan en la investigación científica de fetos humanos o embriones que:

1. resulte en la terminación de la vida humana prenatal;
2. hace uso de tejido derivado de abortos u otras actividades de finalizar la vida humana;
3. violar la dignidad de una persona en desarrollo” cooperar voluntariamente con el maligno no es una opción.

Para obtener más información vaya a: http://www.usccb.org/about/financial-reporting/socially-responsible-investment-guidelines.cfm

Sinceramente su Hermano en Cristo Jesús,
Reverendísimo Roberto F. Vasa
Obispo de Santa Rosa

(Exorcist, cont. from page 17)

During the exorcism “the demon was furious and threatened Fr. Amorth in order to prevent the marriage, otherwise he would kill the young woman. Obviously, this is a threat from the Liar which in fact did not happen.”

In that regard, the priest added that the devil also seeks to attack the family through ideologies and lifestyles, as well as individualistic thinking and the spread of divorce.

“They think ‘if I don’t like my husband anymore, I would be better off divorcing’ but they forget about the consequences to the children and society,” he said.

“This mentality that works against the family pleases the devil—he knows that a man who is alone without any points of reference is manipulable and unstable.”

“Even today, and I’m more than 50 years old, just thinking that my mother and father love each other forever, I find comfort and courage. In contrast, the children of separated parents are more fragile and wavering,” he said.

In June of last year, Pope Francis gave an address to the Charismatic Renewal, in which he pointed out that the devil seeks to destroy families because that is where Jesus grows, in the midst of the love of the spouses and in the lives of their children.

“He grows in the love of the spouses, he grows in the lives of the children. And that’s why the enemy attacks the family so much. ‘The devil does not love the family. He seeks to destroy it, he wants to eliminate love there,’” he warned at Rome’s Olympic stadium before 52,000 people.

On that day Francis reminded that “families are these domestic churches. The spouses are sinners, like everyone, but they want to progress in the faith, in their fruitfulness, in the children and their children’s faith.”

And so he asked the Lord to “bless the family, make it strong, in this crisis in which the devil wants to destroy it.”
Irreprochable. " Que es "caminar en la presencia de Dios de modo
y conversión."

Puede oír para que el otro sea santo, pero el
camino debe hacerlo él, no yo. Caminar en la presen-
cia de Dios, de modo irreprochable. Y yo usaré hoy
algunas palabras que nos enseñan como es la santi-
cidad de cada día, esa santidad—diganos—también
anónima. Primero: coraje, el camino hacia la santidad
requiere valentía, explicó.

Esperanza:
Sobre este mismo, manifestó que "el Reino de los
Cielos de Jesús" es para aquellos "que tienen el coraje
de ir adelante" y a su vez es movido por la "esperanza."

Gracia:
"La santidad no podemos hacerla nosotros solos.
No, es una gracia. Ser bueno, ser santo, dar todos los
días un paso adelante en la vida cristiana es una gracia
de Dios y tenemos que pedirla."

"La valentía es un camino. Un camino que se debe
caminar con coraje, con la esperanza y con la esperanza y
con la disponibilidad de recibir esta gracia. Y la espe-
ranza: la esperanza del Camino," expresó Francisco.

Convicción:
El Papa habló también de la importancia de cam-
biar el corazón: "la conversión, todos los días: 'Ah,
Padre, para convertirme debo hacer penitencia,
darme golpes...' No, no, no: conversiones pequeñas.
Pero si tú eres capaz de no hablar a espaldas del otro,
es un buen camino para ser santo."

"Eso es así de simple!" dijo para concluir. "Yo sé que
vosotros muchas habláis mal a espaldas de los otros,
¿verdad? Pequeñas cosas... Tengo ganas de criticar al
vecino, al compañero de trabajo: morderse la lengua
y callarse. Y vosotros nunca habláis mal a espaldas del otro,
donde salga libre, decretaría una nueva fiesta mariana
en la Iglesia. Napoleón cae, el Santo Padre retorna
triunfante a su sede pontificia el 24 de mayo de 1814
y decreta que todos los 24 de ese mes se celebraría
en Roma la Fiesta de María Auxiliadora.

Al año siguiente nació San Juan Bosco, a quien la
Virgen se le apareció en sueños para que le constru-
yera un templo con el título de Auxiliadora. Es así
que el Santo inició dos monumentos: el físico que es
la Basílica de María Auxiliadora de Turín y el "vivo"
conformado por las Hijas de María Auxiliadora.

San Juan Bosco aseguraba a sus jóvenes que él y
mucha fieles obtienen grandes favores del cielo con
la novena a María Auxiliadora y la Jaculatoria dada
por San Juan Damasceno.

"Confía siempre en Jesús Sacramentado y María
Auxiliadora y veís lo que son milagros," afirmaba
San Juan Bosco.

Movimiento Familiar Cristiano Catolico, Usa
Federación de Napa, CA
¡Un Nuevo estilo de vida, promoviendo los valores
humanos y cristianos en la familia! Te invitamos!
A la gran experiencia de descubrir con la Guía
De Dios y justos como Matrimonio, que la comunicación
y el diálogo en la familia, abren tus ojos para apro-
oche ovechar las oportunidades, como el regalo divino
en nuestras vidas.

Nuestra visión es formar personas de FE, aprender
def disfrutar de la unión familiar, participar como
miembro activo y lograr frutos en beneficio de nues-
La Guía de descubrir.

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La Guía de descubrir.
Pope to Teens: There isn’t a phone app for love and happiness

Vatican City (CNA/EWTN News) - Freedom does not come from things we possess or from doing whatever we want, Pope Francis said Sunday in his homily for the Jubilee for boys and girls. Rather, true freedom and happiness can only be found in the love of Jesus.

“Your happiness has no price, the Pope said during Mass in St. Peter’s Square. It cannot be bought: it is not an app that you can download on your phones nor will the latest update bring you freedom and grandeur in love.”

Francis challenged the young teens to not “be consumerist culture” reinforces the temptation to “have to have” what we find pleasing, “the Pope said. “The Lord, if you let him teach you, will show you true freedom and happiness can only be found in love story, “he said. Furthering the message, the Pope gave the example of everyone who has experienced the love of a parent, “The biggest threat to growing up well comes from thinking that no one cares about us, from feeling that we are all alone,” he said. “The Lord, on the other hand, is always with you and he is happy to be with you.”

Moreover, Jesus calls young people to follow him, just as he did the first disciples, the Pope added. “Jesus is waiting patiently for you. He awaits your response. He is waiting for your ‘yes’.”

The Jubilee for boys and girls, geared specifically towards young teenagers, is the latest initiative for the Holy Year of Mercy, which began on December 8. The three-day event started Saturday with the sacrament of reconciliation in St. Peter’s Square where Pope Francis himself heard confessions—followed by a youth rally in Rome’s Olympic Stadium.

In his homily, Pope Francis stressed that love is the “Christians’ identity card,” and is “the only valid document” identifying us as Christians.

“If this card expires and is not constantly renewed, we stop being witnesses of the Master,” he said.

Those who wish to be Jesus’ disciples, to be “his faithful friends,” and to “experience his love,” must learn how to love from him.

Going off the cuff, the Pope said that Jesus’ “true friends” stand out because theirs is a “genuine love that shines forth in their way of life,” through “real actions.”

“Those who are not real and genuine and who speak of love are like characters is a soap opera, some fake love story,” he said.

“Before all else, love is beautiful, it is the path to happiness,” Pope Francis said, but he warned that this path is also demanding and “requires effort.”

The Pope gave the example of everyone who has given us a gift, invested time, and sacrificed for our sake. He cited in particular the sacrifices made by the parents and group leaders who organized the pilgrimages to Rome for this weekend’s Jubilee for boys and girls.

“To love means to give, not only something material, but also something of one’s self: one’s own time, one’s friendship, one’s own abilities.”

Addressing the teens present at the Mass, Francis acknowledged their “growing desire to demonstrate and receive affection.”

“One day, when you teach me, will show you how to make tenderness and affection even more beautiful,” the Pope said.

Moreover, this love is not possessive, but allows the other person freedom. “There is no true love that is not free!” he said in unscripted remarks.

Today’s “consumerist culture” reinforces the temptation to “have to have what we find pleasing,” the Pope said.

(see Pope to Teens, p. 24)

St. Boniface

St. Boniface

St. John’s School in Healdsburg, wrote the grant that provided a classroom set of the books. She and 7th grade literature teacher, Elisabeth Bertero, co-taught the literature unit which included a field trip to Canine Companions and a service project that involved cleaning up the recreation area for dogs at Doyle Park.

Seventh grade student, Gina Taurian, found that the book lead her to think about her pets in a totally different way. “We read about how dogs help people and then we wanted to help dogs. The book reminded us of God’s purpose—to serve others,” said 7th grade student, Olivia Perra.

Seventh grade teacher, Elisabeth Bertero, really enjoys using her literature course to compliment what students learn in religion class. This novel helped her students to think deeper about the purpose God has for them and for all His creation. She is looking forward to teaming with Rachel Icaza and the Sonoma County Library in a year to next year to teach the book, The Boy Who Harnessed the Wind by William Kamkwamba.
Newly Confirmed Parishioners of St. Vincent de Paul Petaluma Share Reflections

As of May 22nd, Bishop Vasa has completed administering the Sacrament of Confirmation to over one thousand four hundred young adult Catholics in the Diocese of Santa Rosa. Beginning in early April, our Bishop has traveled hundreds of miles in our geographically expansive Diocese, to administer the Sacrament to each of the Confirmandi by the laying on of hands.

On May 6th 84 of those young adult Catholics were confirmed by Bishop Vasa at St. Vincent de Paul Church in Petaluma. The following are reflections from five young adults after having been confirmed:

Sophia Licata: Receiving confirmation changed me as a person. I feel very accomplished to receive this sacrament after two years of classes and I feel closer to God.

Olivia Bagdalia: Receiving the sacrament of Confirmation was a wonderful experience. I became a full member of the Catholic Church and grew more within my faith. I am so grateful that I could share this turning point in life with all the people who supported me. Over all confirmation has given me the opportunity of making new friends and a stronger bond with God.

Andrew Lombardi: During Confirmation, I felt the presence of the Holy Spirit inside me. I really absorbed and took in the holiness as I was walking up the aisle.

Alexandra Saisi: Throughout my experience in confirmation I have noticed a huge increase in my faith. While going to classes with kids from other schools, I have gotten to know them and go through this process with a loving and caring community.

Emma Riley: Confirmation was an amazing experience for me. In addition to growing in my faith, I also made some amazing friends. I am looking forward to becoming a confirmation leader next year as a full member of the Catholic Church.

The Marian Sisters of Santa Rosa

The Marian Sisters had their beginnings in Spokane, Washington. Their religious community was in the midst of a reorganization and the sisters found themselves in need of new Diocesan sponsorship. Bishop Robert Vasa of the Diocese of Santa Rosa heard of their need for new Diocesan sponsorship and offered his sponsorship to the Sisters in Santa Rosa.

As the numbers of the community began to increase, Bishop Vasa moved out of his home and offered its use to the Marian Sisters. The sisters moved into the Bishop's personal residence and started their ministry. The Sisters vision is to communicate the beauty, goodness and truth of the Catholic Faith through works of joyful evangelization in our diocese. The Marian Sisters currently work in Catholic Schools and Parishes. They teach at Cardinal Newman High School, St. Eugene Cathedral School, and work at the Diocesan Catholic School office. They teach parish Faith formation classes and participate in confirmation and RCIA programs. The Sisters religious community has grown in the Diocese of Santa Rosa from two to nine members and are close to expanding to thirteen Sisters. The future goal for the Marian Sisters is to continue to grow their order and establish a much stronger presence of dedicated service throughout the Parishes and schools of the Diocese of Santa Rosa.

They have now outgrown the Bishop’s home they currently occupy and are in strong need of a larger facility to accommodate their planned expansion. The Diocese of Santa Rosa is diligently searching for an existing suitable convent for the Marian Sisters.

Carole Duncan is the main contact and volunteers countless hours to help with the Sisters Annual fundraiser.

The July 10 BBQ fundraising event is dedicated to raising significant funds to acquire a convent for the Sisters. Please attend the July 10 event and offer your financial support. If you can’t attend, please donate to the convent campaign. You can do this by visiting the Marian Sisters website and giving through their donation portal. www.mariansisters.com
**CALENDAR**

**June 8**  
**Mini-Pilgrimage to St. Bernard**  
Bishop Vasa has designated St. Bernard Church as one of the places of pilgrimage in our Diocese for the Holy Year of Mercy. Therefore, St. Mary’s will be making a Mini-Pilgrimage to St. Bernard on June 8. All are welcome and indeed encouraged to make this short Pilgrimage Journey. There will be a sign-up sheet in the Narthex and we ask you to sign in and let us know whether you NEED a ride or can OFFER a ride to someone. We will gather at St. Mary’s and return to St Mary’s Wednesday June 8 at 11:30am.  
Beginning Prayer (Fr Bal), 11:45am leave for Eureka, 12:15pm Mass at St Bernard, 1pm to 2pm Reconciliation & Pray, 2pm Leave for St Mary’s, 2:20pm Closing Prayer (Fr Bal), 2:30pm Pilgrim Refreshments. A pilgrimage is a journey with God to a special place. How will you get the most out of your pilgrimage spiritually? In addition to having your own goals for your trip, what goals might God have for it? Is there some aspect of your life God wants to address? Some question on your heart you want an answer to? The needs of others you’re wanting to lift to Him along the way? You could consider extra time for prayer before your journey to seek God’s agenda for your pilgrimage.

**June 11**  
**Wild Game Feed/Surf and Turf Dinner**  
Knights of Columubus Council 9090 Saturday June 11 at St. Elizabeth Seton Church in Rohnert Park. Appetizers at 5:30pm; Dinner at 6:15pm. Appetizers: Stuffed Mushrooms, Smoked Salmon, Rocky Mountain Oysters Assorted Sauages & Cheese and more. Dinner: Shrimp, Steamed Clams, BBQ - Elk, Deer, Mountain Oysters Assorted Sausages & Cheese and all the trimmings! Elegant surroundings, Fine Napa Valley Wines, Great Desserts, Sparkling conversation. Live Auction/Items from the Sisters. Raffle (Courtesy of Ignatius Press), and an Instant Wine Cellar Raffle (3 cases of the finest Napa Valley Wines) $25 per ticket or 5 tickets for $100. Cost in advance is $50 per person and $90 per family Cost at the door is $60 per person and $110 per family. Our wonderful sisters continue to grow; please join us in praising God for His blessings and in helping to raise much needed funds for this growing Religious Community. To RSVP – contact Carole Duncan at dincan@aol.com, or mail to: Marian Sisters Barbeque P.O. Box 2641 Yountville, CA 94599, or go to the sisters website to pay online: www.mariansisters.com/donate.

**June 18**  
**Religious Education Conference 2016**  
On Saturday, June 18th, the Diocese of Santa Rosa will present a day of prayer and fellowship for all adults in the diocese. The event will be held at St. Bernard Catholic School, 222 Dollison St., Eureka. The theme is “Year of Mercy.” The day will begin at 9am in the gym with Holy Mass celebrated by Bishop Robert F. Vasa. The presenters of the day are Bishop Vasa, Fr. John Boettcher, Mark Brumley, and Jesse Romero. The event ends at 4pm. This day is designed to bring spiritual nourishment to all adults in the diocese. If you register by June 1, registration is free; if you register after June 1, including the day of the event, the registration fee is $10. Bring a bag lunch. Because of limited seating please register early. For more information or to register, please contact Carmen Aarnenson at the Diocesan Dept. of Rel. Ed. dre@sr dioce se.org, (707) 566-3366.

**June 25, July 23**  
**The Human Person – A Dignity Beyond Compare**  
An Introduction to St. John Paul II’s Theology of the Body Presented by Mr. John Galten. Saturday, June 25th, 2016, 9:30am – 3:30pm The course is designed for teaching adults, but all are welcome. The cost is $75. The two required texts will be provided. This course can be used to satisfy some of the renewal requirements for Diocesan certificates. Contact the Diocesan Department of Religious Education for an application.

**July 2**  
**NFP Class**  
Do something great for your marriage! Learn natural family planning. Class 1 is on July 2, 2016 from 7-9pm. For more information and registration go to www.ccli.org or contact (707) 542-3635.

**July 10**  
**Marian Sisters Barbeque**  
Bishop Robert Vasa & The Marian Sisters of Santa Rosa Invite you to a Barbecue with Our Sisters Sunday, July 10, 2016 3pm. Please join us for an afternoon of food and fellowship at The Smith Family Ranch 5390 Washington Street Napa, CA 94555. Join us for a full-filled day featuring: Games for the Children/petting zoo. Great food! Barbecue Tri-Tip or Chicken, Chili, Salads and all the trimmings! Elegant surroundings, Fine Napa Valley Wines, Great Desserts, Sparkling conversation. Live Auction/Items from the Sisters. Raffle (Courtesy of Ignatius Press), and an Instant Wine Cellar Raffle (3 cases of the finest Napa Valley Wines) $25 per ticket or 5 tickets for $100. Cost in advance is $50 per person and $90 per family Cost at the door is $60 per person and $110 per family. Our wonderful sisters continue to grow; please join us in praising God for His 51lessings and in helping to raise much needed funds for this growing Religious Community. To RSVP – contact Carole Duncan at dincan@aol.com, mail to: Marian Sisters Barbeque P.O. Box 2641 Yountville, CA 94599, or go to the sisters website to pay online: www.mariansisters.com/donate.

**July 16**  
**St. Eugene Estate Planning Seminar**  
9am -12pm St. Eugene's Parish Life Center. Co-sponsored by St. Eugene and the Diocese of Santa Rosa. Presented by Dan Galvin, Diocesan attorney and St. Eugene parishioner. Learn the basics about wills, trusts, powers of attorney and health care directives in this seminar. Ensure that your hard earned assets go to your family and favorite charities and not to taxes and unnecessary probate costs. To sign up for this free seminar, please call the Parish office: (707) 542-6984.

**August 21 - September 10**  
**St. Mary's Arcata 20th Anniversary Celebration**  
Wednesday, August 21 – Thursday, September 8: Novena prayer to begin each evening at 6:30pm. Friday, September 9 Dinner in Leavey Hall at 6:30pm. Saturday, September 10: Mass at 6:30pm celebrated by Bishop Vasa, Dedication of Church Meeting Room, candle-lit procession, and rosary.

**September 10**  
**St. Patrick’s Seminary Gala 2016**  
5pm - Vespers, 5:30 - Tours and cocktails, 6:30pm dinner. Honoring the Knights of Columbus. Online registration available at www.stpsu.edu.

**October 5 - 16**  
**Holy Year Tour to Italy**  
St. Apollinaris Parish of Napa is sponsoring a Holy Year Tour to Italy for 12 days October 5-16. All are welcome to join. The trip includes many famous, as well as holy, sites beginning with Sacri Monti di Osuccio, one of the seven Sacred Mountains of northern Italy in the Italian Lake District. This is a UNESCO World-Heritage site overlooking Lake Como, the first stop. For more information contact Susan Powers Kennedy, (707) 257-1804 or susank12@gmail.com

**October 8 - 12**  
**Year of Mercy Tour**  
Knights of Columbus, and Italian Catholic Federation, Napa, 5 days, $1500. 4 or 5 star hotels, Airfare included from anywhere, all breakfasts and tour fees. Spiritual Director Bro. Paul McCarthy. Call (855) 842-8001. www.proximotravel.com.

**Ongoing Offerings**

- **Every Saturday Morning of Prayer**  
  St. Helena Catholic Church, St. Helena. 9am-10am, Adoration of the Blessed Sacrament and individual confessions; daily Mass at 10am followed by the Rosary. All are invited to begin their weekend with some quiet time before our Lord in the Blessed Sacrament. Come for all or part of the morning.

- **Oakville House of Prayer (Carmelite Monastery)**  
  Morning Of Recollection every first Saturday of the month; Spiritual Talk 9-10am; Confessions 10-11am; Mass 11am. Bible Study Tuesdays with Father Michael Buckley, O.C. D. 8:30-9:30am following the 8:30am Mass. Confessions-English Monday, Wednesday, Friday; 10-12pm, 3-5pm, 8-9pm Confessions-Spanish Wednesday 10-12pm, 3-5pm, 8-9pm 20 Mount Carmel Drive, Oakville, CA 707-944-2454 | oakvillecarmelites.com

- **Every Sunday Short Scripture Lessons**  
  St. Eugene Cathedral The Knights of Columbus are showing a new free video of “Opening the Word:” a program offering prayer and insights for the Sunday Scripture lessons in Year C. Featuring a variety of experienced presenters including Dr. Tom Gray, Mary Healy, Scott Powell, Dr Edward Sri and Ben Akers, the 52 videos are designed to facilitate thought and discussion for personal faith formation. The short videos only last for 10 minutes but give you a background in the Sunday Scripture Readings. The video is presented each Sunday in the PLC Hope Room at 10am, running through December 2016. For more information please contact Greg De Gennaro 707-944-5969 or gregory@sonic.net

**Weekly on Sundays at Sonoma State Newman Center:**  
Mass is offered Sunday 6pm, followed by a social gathering and meal. All are invited! ssunewmancenter@gmail.com www.srdioceseespirituality.org
Youth Ministry Events

June 27 to July 1, 2016
Eureka Mission Trip (ages 14-23)
Mission focused youth travel to Eureka, stay at St. Bernard high school dorms, and volunteer in a variety of programs in the surrounding areas. Prayer, formation, fellowship.

July 5-8, 2016
“Camp 12: An Apostolic Adventure”
Camp 12 will renew or introduce a daily walk with Christ, via the cathedral of the outdoors. We will break open the call Christ made to the apostles and teach teens how to listen to their own call and discern their vocation through prayer, outdoor adventure, fellowship and Sacramental focus.

July 14-17, 2016
“Y outh on a Mission” NorCal Discipleship Training
Incoming 10th, 11th, and 12th graders (teen leaders) experience servant leadership, evangelization tools, and accept the challenge of discipleship in their families, parishes, and communities.

July 25-31, 2016
World Youth Day (Poland)
Please pray for our pilgrims. For more information please visit: www.srdiocese.org/WYD

July 29-31, 2016
Stuebenville Conference, San Diego
This event takes place at the University of San Diego campus and involves 5000 people between the ages of 14-24. The conference is an epic witness of the vibrant and young Catholic Church. 50 participants will fly to San Diego and experience charismatic worship, elevating prayer, tremendous teachings, and Sacramental celebration of the faith.

Register @ www.srdiocese.org/Youth_Ministry_Events
Or search online:
Santa Rosa Catholic Youth Event.
Or, call: (707) 566-3371

The Human Person - A Dignity Beyond Compare
An Introduction to St. John Paul II’s Theology of the Body, Presented by Mr. John Galten
Sponsored by the Diocesan Department of Religious Education

A class which will examine the crisis of our age in the form of the dignity of the human person and its implications for an understanding of human love. With his gift to the Church of the Theology of the Body, St. John Paul deepened our understanding of the human person, bringing together the Church’s traditional view of the human person with new insights he had acquired in response to some of the problems we face in modern times.

The texts for the course are: ‘The Human Person – Dignity Beyond Compare’ by Sr. Terese Auer, O.P., ‘Man and Woman He Created Them’, 2nd ed., by St. John Paul II.

• The course is designed for teaching adults, but all are welcome.
• The cost of the course is $75. The two required texts will be provided.
• Classes are being held at two locations, Santa Rosa and Eureka.
• This course can be used to satisfy some of the renewal requirements for Diocesan certificates.
• Contact the Diocesan Department of Religious Education for an application.

To Apply Contact: Carmen Perez Amenson, Department of Religious Studies – P.O. Box 1297, Santa Rosa, CA 95402
dre@srdiocese.org / (707) 566-3366 / Fax (707) 542-9702 / www.santarosacatholic.org
Adult Faith
Formation & Certification 2015–2017

Cardinal Newman HS  
50 Ursuline Rd.,  
Santa Rosa  
Saturdays  
10am-3pm Lunch 12-1  
(BC) Room 28  
9am-3:30pm Lunch 12-1  
MC year 1 - Room 29  
MC year 2 - Room 27  

Chancery  
890 Airway Ct.,  
Santa Rosa  
Fridays  
10am-3pm Lunch 13-1  
(BC only)  
Conference Room  

St. Bernard School  
222 Blossom St.,  
Eureka  
(BC only)  
Fridays  
6:30pm-9:30pm  
Saturdays  
9am-3:30pm Lunch 12pm

**SCHEDULE**

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<th>Orientation, Introduction, &amp; Spirituality of Catechesis</th>
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<tr>
<td>Liturgy &amp; Sacraments of Initiation</td>
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<td>Sacraments of Healing &amp; Service</td>
<td>Feb. 27</td>
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<tr>
<td>Principles/Methods/History of Catechesis; Intro to Ecclesial Method</td>
<td>March 19</td>
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<tr>
<td>Moral Life in Christ; Foundations</td>
<td>April 23</td>
<td>April 1</td>
<td>Feb. 3, 2017</td>
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<tr>
<td>Ten Commandments &amp; Conscience Formation</td>
<td>May 21</td>
<td>May 6</td>
<td>Feb. 4</td>
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<tr>
<td>Catholic Social Teaching</td>
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<td>June 3</td>
<td>March 31</td>
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<tr>
<td>Christian Prayer &amp; Observation</td>
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**PROGRAMA**

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<td>nov 5</td>
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<td>Sacramentos de Sanación y Servicio</td>
<td>febrero 27</td>
<td>mayo 12</td>
<td>junio 5</td>
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<tr>
<td>Principios, Metodología, Historia de la catequesis y Introducción a la Eclesiología</td>
<td>marzo 19</td>
<td>junio 2</td>
<td>dec 3</td>
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<tr>
<td>La vida moral en Cristo: formación</td>
<td>abril 23</td>
<td>junio 16</td>
<td>feb 3, 2017</td>
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<tr>
<td>Los Ocho Mandamientos y Formación de la Conciencia</td>
<td>mayo 21</td>
<td>julio 7</td>
<td>feb 4</td>
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<td>La doctrina social católica</td>
<td>junio 25</td>
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<tr>
<td>La oración cristiana y observaciones</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.
- (In-depth study, advance seminar & teaching practicum. Prerequisite: Basic Catechist Certification)
- For those interested in dropping in 30 persons/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 Catechist Certificate, 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

**Sponsored by the Diocesan Department of Religious Education**

To apply & for registrations, contact: Carmen Aanenson
dre@srdiocese.org  |  (707) 566-3366  |  www.santarosacatholic.org

Adultos Formación de fe y Certificación 2015–2017

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50 Ursuline Rd.,  
Santa Rosa  
Saturdays  
10am-3pm Lunch 12-1  
(BC) Room 31  
9am-3:30pm Lunch 12  
(MC) Room 30  

St. John School  
963 Napa St.  
Napa  
(Is only)  
6:30pm-9:30pm Science Room  

St. Bernard School  
222 Blossom St.,  
Eureka  
(BC only)  
6:30pm-9:30pm Saturdays  
9am-3:30pm Lunch 12

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- Formación para adultos $150.00/persona para toda la serie. Algunos libros están incluidos. No estoy interesado en la certificación.
- Catequista básico (BC) $150.00/persona para toda la serie. Algunos libros están incluidos.
- Catequista Maestro (MC) $175.00/persona para toda la serie. Algunos libros están incluidos. (Estudio en profundidad, seminario avanzado y práctica docente. Requisito: Catequista básico)
- Para aquellos interesados en ir a solamente una clase el costo es $20 por clase, no incluye los libros.
- Habrá varios libros disponibles para comprar. La tarifa de la clase no incluye el costo de estos libros.
- Aquellos que desean asistir y no están interesados en recibir un certificado de catequista son bienvenidos, pero se debe registrarse.
- Clase se puede utilizar para la recertificación del catequista.
- Llene una solicitud para iniciar el proceso de certificación de catequista o registrase para clase.
- Los requisitos para el programa del BC catequista son 40 horas.
- Los requisitos para el programa del MC catequista son mínimo de 100 horas mas otros requisitos.

**Patrocinado por el Departamento de Educación Religiosa**

Para mas información o para registrarse, póngase en contacto con Carmen Perez Aanenson
dre@srdiocese.org  |  (707) 566-3366  |  www.santarosacatholic.org

(Pope to Teens, cont. from page 20)

Pope Francis acknowledged the teenagers “great longing for freedom,” but warned that freedom does not mean “doing whatever you want.”

This interpretation of freedom “makes us self-centered and aloof, and it prevents us from being open and sincere friends.”

“Instead, freedom is the gift of being able to choose the good,” he said. “The free person is the one who chooses what is good, what is pleasing to God, even if it requires effort.”

Pope Francis stressed that love is more than a “sweet poem” we study and memorize, but a “life choice” which must be practiced.

“Love is nurtured by trust, respect and forgiveness,” he said, adding that we grow in love through Jesus, who “gives us himself in the Mass, he offers us forgiveness and peace in Confession. There we learn to receive his love, to make it ours and to give it to the world.”

“And when loving seems hard, when it is difficult to say no to something wrong, look up at Jesus on the cross, embrace the cross and don’t ever let go of his hand. He will point you higher, and pick you up whenever you fall.”

“Throughout life we will fall many times, because we are sinners, we are weak,” the Pope said, again going off script. “But there is always the hand of God who picks us up, who raises us up. Jesus wants us to be up on our feet!”

Pope Francis concluded his homily by speaking about the capability of young people towards “acts of great friendship and goodness,” and challenged them to live their “youth and all its gifts to the fullest and without fear of hard work.”

“Be like sporting champions, who attain high goals by quiet daily effort and practice,” and whose daily routine consists of the works of mercy.

“Enthusiastically practice them, so as to be champions in life, champions of life! In this way you will be recognized as disciples of Jesus.”

Towards the end of Mass, Pope Francis delivered his Regina Caeli address, during which he praised the youth for their “joyful and boisterous witness,” encouraging them to “go forward with courage.”

The Pope also remembered Saturday’s beatification in Burgos, Spain of the priest Valentin Palencia Marquiña who, along with four others, were martyred for their faith during the Spanish Civil War.

“We praise the Lord for these courageous witnesses and to bless their intercession to free the world from all violence,” he said.

Pope Francis also expressed his concern for bishops, priests and religious & Catholic and Orthodox alike—who have been kidnapped in Syria. He prayed that God in his mercy would touch the “hearts of the kidnappers,” and release “our brothers and sisters” back to their communities. Leading into the Marian prayer, he asked everyone to pray for these, and all victims of kidnapping through the world.

After reciting the Regina Caeli, Pope Francis once again addressed the young people in the crowd.

“You have celebrated the Jubilee (for boys and girls): Now back home with the joy of your Christian identity. Standing, head held high, and with your ID card in your hands and in your heart!”

(Pope to Teens, cont. from page 20)