Should Catholics be worried that faith was barely mentioned at the debate?

by Matt Hadro

Washington D.C., Sep 27 (CNA) - There were few direct statements about faith by the two presidential candidates in the first debate. But that is not necessarily a cause for worry, Catholic analysts said.

Monday’s event was only “the first of three presidential debates,” noted Dr. Matthew Bunson, senior contributor to EWTN, and the candidates did not have “many opportunities” to discuss faith issues because of the structure of the debate, which focused mainly on national security, the economy, and the direction of the country.

“And I think they were much more concerned with going at each other than they were with bolstering their image with faith voters,” Bunson said of presidential candidates Donald Trump and Hillary

(see Presidential Debate, p. 4)

A Beginner’s Guide to the Rosary

by The Mary Foundation

Anyone who knows six easy prayers can pray a Rosary; you will also need to know twenty Mysteries to meditate upon as you pray. You do not have to be a Catholic.

The Order of Prayers: The Rosary begins with the Apostles Creed, followed by one Our Father, three Hail Marys (traditionally offered for an increase in faith, hope, and charity for those praying the Rosary), a Glory Be, and, if desired, the Fatima Prayer. Next come five mysteries, each consisting of one Our Father, ten Hail Marys, a Glory Be, and, if desired, the Fatima Prayers. Conclude with the Hail Holy Queen. Please say a few extra prayers after the Hail Holy Queen for the Pope.

Rosary Beads: If you do not have Rosary beads, it is perfectly okay to count with your fingers. Counting beads frees your mind to help you meditate.

(see Guide to Rosary, p. 14)
To Love God First and Best

Over the past year, I have frequently meditated on a passage from a guide to the 30 day retreat of Saint Ignatius. "Progress will be made in the spiritual life in proportion to one's flight from self-love, self-will and self-interest." Saint Ignatius and the Company of Jesus take as their motto, "For the greater glory of God." Implied in this motto is a high degree of detachment from selfish interests.

I readily recognize that living a life entirely free of inordinate self-love is not humanly possible. At the same time having the courage to take a long, honest look at ourselves, our actions, our thoughts, our attitudes and searching out the various forms of inordinate self-love can be a wonderful examination of conscience. It can lead to spiritual progress. An excessive attachment to one's own will and one's own interests are not separate from an exaggerated love of self but rather are specific manifestations of self-love.

Self-love is certainly an impediment to living 'for the greater glory of God' and self-will stands side by side with self-love. Jesus came to do the will of His Father. On numerous occasions He made reference to His selfless desire to do the will of the One who sent Him. Our progress in the spiritual life is likewise tied to the degree to which we abandon our own will and seek and strive to follow the will of the One who created us. That will is made known to each of us in the Ten Commandments. Further, the teachings of the Catholic Church, whose moral code is an in depth explanation of these Commandments, manifest for us the will of God. Our examination of conscience then needs to compare and contrast our own will with the will of God, as manifested in Commandments and Church teaching. If that self-will is consistent with the manifest will of God then progress can be made. Unfortunately, an honest look at 'our will' can reveal that what we want for ourselves and what God's wants and desires for us are frequently in opposition. When Jesus set down for us the conditions for discipleship He noted that one must first deny oneself, leave oneself behind. The fulfillment of this first condition is not easy. It requires a responsiveness to grace and a determined self-forgetfulness to which our present American culture is not too sympathetic. Thus, we need the Church's guidance and God's grace.

The third term mentioned above is self-interest. Self-preservation is one of our strongest instincts. This is a good. However, in the spiritual life Jesus makes it clear that whoever seeks to save his life, in this world, loses it. An inordinate attachment to self-interest is a huge impediment to the genuine freedom of a selfless love of God. Since self-preservation is largely an instinct I do not believe it is possible to eliminate self-interest. However, recognizing, understanding and contending with our inordinate self-interests, with the help of God's grace, are possible. This is possible and it is necessary. A heightened or exaggerated self-interest can lead to conflict between spouses as well as in society, it can lead the young to see marriage and children as burdens, it can lead youth to avoid consideration of a priestly or religious vocation, it can cause parents to lead their children away from a consideration of a religious vocation. In short, this form of selfishness is an impediment to wholesome, Christ-like living and an impediment to virtuous happiness.

Talking about a flight from self-love, self-will and self-interest can be seen, in our culture, as a negative. It is, however, simply a response to the clear and consistent call of the Gospel to love the Lord, our God with our whole heart, our whole soul and all our strength. It is this whole-hearted love of God which distinguishes the Saints. Saint John Paul II, Saint Teresa of Calcutta, Saint Junipero Serra, Saint Andrew Kim Taegôn and Companions and a host of others are all sources of admiration for us. The saints are attractive to us because they sought to live the Gospel more fully and completely. They took the path of flight from self-love, self-will and self-interest and sought to love God first and best.
Washington D.C., Sep 20, 2016 (CNA/EWTN News) - Nearly 50 years after the “prophetic” papal document *Humanae Vitae*, the Catholic Church’s longstanding teaching against contraception continues to promote the human good, said a group of Catholic thinkers on Tuesday.

“We hold that Catholic teaching respects the true dignity of the human person and is conducive to happiness,” said hundreds of Catholic scholars in a Sept. 20 document.

“*Humanae Vitae* speaks against the distorted view of human sexuality and intimate relationships that many in the modern world promote. *Humanae Vitae* was prophetic when it listed some of the harms that would result from the widespread use of contraception,” the group said.

More than 500 Catholic scholars with doctoral degrees in theology, medicine, law and other fields have signed the document in support of Catholic teaching, titled “Affirmation of the Catholic Church’s Teaching on the Gift of Sexuality.”

Signatories of the document included Fr. Wojciech Giertych O.P., the theologian of the papal household; John H. Garvey, president of Catholic University of America; Tracey Rowland, Dean of the John Paul II Institute for Marriage & Family in Melbourne, Australia; Sister Prudence Allen, philosophy professor at St. John Vianney Seminary in Denver; Fr. Thomas Petri, O.P., academic dean of the Pontifical Faculty of the Immaculate Conception at the Dominican House of Studies in Washington, D.C.; and Helen M. Alvaré, law professor at George Mason University.

The scholars charged that a new U.K.-based statement opposing Church teaching “offers nothing new to discussions about the morality of contraception and, in fact, repeats the arguments that the Church has rejected and that numerous scholars have engaged and refuted since 1968.”

The statement in question, organized by the U.K.-based Wijngaards Institute, claims there are “no grounds” for Catholic teaching against contraception. It questioned the idea that openness to procreation is “ordinarily be avoided, “ but can be accepted if “there is a proportionate reason for doing otherwise, “ the group said.

Abortions—causing methods of contraception should “ordinarily be avoided,” but can be accepted if “there is a proportionate reason for doing otherwise,” the Wijngaards statement said. It credited access to contraceptives for “substantial increases in women’s education and contribution to the common good” and said the benefits of contraception include easier family planning, a substantial decrease in maternal morbidity and mortality, infant and child mortality, and abortion.

The Wijngaards statement was set to be presented at a meeting hosted at the United Nations Sept. 20 to “encourage the Catholic hierarchy to reverse their stance against so-called ‘artificial’ contraceptives,” the institute said.

Organizers of the Wijngaards statement said they would promote their claims to Catholic Church officials, ordinary Catholics and “opinion leaders,” including bishops, priests, religious sisters, management and medical staff of Catholic health care facilities, Catholic social workers, and Catholic journalists. They said they would also promote their claims and theological materials to “all U.N. departments and development agencies who are trying to navigate the relationship between religious belief and women’s health as they work towards the U.N. Sustainable Development Goals.”

The Wijngaards Institute was founded in 1983 by Catholic priest John N. M. Wijngaards, who was later laicized. His writings question Catholic teaching on masturbation, homosexuality and abortion. He also wrote a novel that promises “to liberate you from outdated Catholic sexual teaching.”

Besides Wijngaards, the 138 Catholic signers of the dissenting document include Mary McAleese, the past president of the Republic of Ireland; Peter Steinfels, former New York Times religion columnist and founding co-director of the Fordham Center on Religion and Culture; Georgetown University religion and international affairs professor John Esposito; Georgetown University professor of Catholic Social thought Peter Phan; Fairfield University religious studies professor Paul Lakeland;emeritus Auxiliary Bishop of Sydney Geoffrey Robinson; and Baroness Helena Kennedy, a member of the United Kingdom’s House of Lords.

Another signatory is Prof Charles E. Curran, a former Catholic University of America theology professor who played a key role in dissent from *Humanae Vitae*. Two Creighton University professors, Michael G. Lawler and Todd Salzmann, were among the statement’s 22 authors.

Blessed Paul VI’s 1968 encyclical *Humanae Vitae* reaffirmed the traditional Christian rejection of contraception and said it applied to the birth control pill. The move drew significant opposition from non-Catholics and from some within the Church who had been campaigning against Church teaching.

The Catholic Church holds that sex is designed by God to be both unitive and procreative, and that attempting to separate these two aspects of human sexuality through artificial contraception is immoral.

Normally, if a married couple faces a just reason to avoid pregnancy, the Church teaches that they may do so through Natural Family Planning, a process that works with a woman’s natural fertile cycles and abstaining from sexual activity during the times that she is fertile.

In their counter-document, the 500 Catholic scholars maintained that Church teaching is “true and defensible” on the basis of Scripture and reason. They described Jesus Christ’s sacrifice on the Cross as “the ultimate and complete self-gift” linked to the biblical spousal imagery of Christ and the Church.

They charged that the Wijngaards statement’s authors “virtually ignored” the word of St. John Paul II and his Theology of the Body.

“Here he demonstrates that our very bodies have a language and a ‘spousal meaning’ – that they express the truth that we are to be in loving and fruitful relationships with others,” the Catholic scholars said in their document.

Human sexual relations fulfill God’s intent only when they “respect the procreative meaning of the... (see Catholic Scholars, p. 4)
(Presidential Debate, cont. from page 1)

Clinton. However, Bunson expects that there will be more mention of faith at the Oct. 4 vice presidential debate between Sen. Tim Kaine (D-Va.), a Roman Catholic, and Indiana Gov. Mike Pence (R), who was raised Catholic but currently identifies as an evangelical Christian.

Presidential contenders Trump and Clinton officially debated for the first time on Monday evening at Hofstra University in Hempstead, N.Y. Clinton has identified as a Methodist; Trump has said he is a Presbyterian Protestant at Marble Collegiate Church in New York, but the church has clarified that he is not a regular attendee.

Throughout the evening, they fielded questions from moderator Lester Holt, the anchor of the NBC Nightly News, on issues of the economy, national security, race relations and civil unrest, and their own personal lives. However, their own faith and the role of faith in today’s public square were topics largely absent from the conversation.

Sara Huckabee Sanders, a Trump advisor and daughter of former presidential candidate Mike Huckabee, said the lack of talk of faith was “a little bit” concerning.

“I think that particularly when it came to the conversation on race relations, that’s where I think faith could have played a really big role. But I think that both candidates have talked some about that in the past,” she said.

However, both Trump and Clinton have already reached out to “galvanize” their religious bases, Bunson noted, so they didn’t necessarily need to do so in the debate.

Clinton has reached out to supporters in the mainline Protestant congregations as well as “more secular voters” who may have voted for her primary opponent Sen. Bernie Sanders (D-Vt.); Trump has courted Evangelical Christians and—“somewhat belatedly,” Bunson suggested—Catholics, in recently naming a list of over 30 prominent Catholic advisors.

While issues like religious liberty, marriage, and abortion were not mentioned at the debate, the candidates did touch on issues directly affecting families, like “pocketbook issues” and “paid leave,” Joshua Mercer of CatholicVote.org told CNA.

And in the debate section on racial tensions, Clinton did mention the importance of churches helping to ease tensions between African-American communities and the police: “And so we need to do a better job of working, again, with the communities, faith communities, business communities, as well as the police to try to deal with this problem.”

The U.S. bishops have spoken out prominently about racial tensions, holding a Day of Prayer for Peace on Sept. 9 and announcing that a new pastoral letter on racism is in the works.

Archbishop Joseph Kurtz of Louisville, the president of the U.S. Conference of Catholic Bishops, created a task force in July to investigate what dioceses could better do to heal racial tensions and address problems plaguing certain communities. He did so after protests in several cities occurred over incidents of young black men being shot by police officers, as well as nationwide horror after a retaliatory killing of five police officers in Dallas.

Archbishop Kurtz condemned the violence while also calling attention to the serious problems many urban communities face, including drug abuse, unemployment, and lack of access to quality education and affordable housing.

Last week, riots broke out in Charlotte, N.C. and protests in Tulsa, Okla. after the deaths of young black men in those cities in dealing with the police.

When asked how they would, as president, work to heal racial tensions, Clinton discussed the various problems affecting minority communities like gun violence, housing, education, and “the systemic racism in our criminal justice system,” while Trump focused more on gun laws and the importance of “law and order.”

“Unfortunately, race still determines too much, often determines where people live, determines what kind of education in their public schools they can get, and, yes, it determines how they’re treated in the criminal justice system,” Clinton said.

She also praised the positive aspects of many of these communities, “the vibrancy of the black church, the black businesses that employ so many people, the opportunities that so many families are working to provide for their kids.”

Another subject that was absent from Monday’s conversation was the issue of abortion, despite a recent Knights of Columbus/Marist poll showing that almost two-thirds of Americans want Hyde Amendment protections so taxpayers don’t directly fund abortions, and 60 percent of respondents saying abortion should be limited to the first trimester at most.

Kellyanne Conway, a pollster who is now campaign manager for Trump, wished the life issue has been asked about by the moderator so that “Americans should know that Hillary Clinton is for late-term abortion.”

When pressed that many pro-life voters still have serious concerns about Trump’s commitment to the pro-life cause given his statements in the past, Conway said “they shouldn’t have those concerns,” pointing to Trump’s present support for the pro-life cause and his pledges to major pro-life legislative goals like a late-term abortion ban and to “make permanent the Hyde Amendment.”

(Catholic Scholars, cont. from page 3)

The widespread use of contraception appears to have contributed greatly to the increase of sex outside of marriage, to an increase of unwed pregnancies, abortion, single parenthood, cohabitation, divorce, poverty, the exploitation of women, declining marriage rates, as well as to declining population growth in many parts of the world,” the Catholic document said.

Critics of the Wijngaards statement said they would issue a more detailed response in a forthcoming text called “Self-gift: the heart of Humanae Vitae.”

The 1968 revolt against “Humanae Vitae” followed several years of global lobbying and organizing by wealthy foundations involved in population control and other forms of birth control advocacy.

Donald T. Critchlow, in his 1999 Oxford University Press book “Intended Consequences: Birth Control, Abortion, and the Federal Government in Modern America,” said that in the 1960s, the wealthy heir John D. Rockefeller III and others within the foundation community were “astutely aware of the importance of changing the Catholic Church’s position on birth control.”

They saw a series of meetings at the University of Notre Dame from 1963 to 1967 as an opportunity to ally with Catholic leaders who could “help change opinion within the hierarchy,” Critchlow said. These meetings, sponsored by the Rockefeller Foundation and the Ford Foundation, brought together selected Catholic leaders to meet with leaders of the Planned Parenthood Federation of America and the Population Council, as well as with leaders in the two foundations.

Here is the statement, along with the list of signers (to date): http://trs.cua.edu/humanae-vitae/
Archbishop Urges Death Penalty Repeal

by Archbishop Salvatore J. Cordileone


Three years ago at this time I was part of a delegation of California bishops who paid a pastoral visit to San Quentin State Prison. While there, we had the opportunity to meet with a number of the inmates on death row, hearing their stories, learning of the misfortunes in their lives, and becoming sensitized to their deep spiritual yearnings and innate desire for God. The experience put a human face on a tragic human condition that we very comfortably can—and usually do—completely ignore.

This experience also highlights the challenge we as a society face in determining how we can foster peace in this increasingly violent and complicated world. The answer is certainly not by inflicting more violence. As we, the Catholic bishops of California, said in our statement reaffirming our opposition to the death penalty: “Our support to end the use of the death penalty is also rooted in our unshakable resolve to accompany and support all victims of crime... As we pray with them and mourn with them we must also stress that the current use of the death penalty does not promote healing. It only brings more violence to a world that has too much violence already.”

We teach on this sensitive matter aware of the complexities of this issue, but also in communion with the bishops throughout the United States, with conferences of bishops throughout the world, and with the consistent teachings of the Popes of our time. As Pope Francis has recently stated: “The death penalty is an offense to the inviolability of life and to the dignity of the human person; it ... does not render justice to victims, but instead fosters vengeance... the basic purpose of all punishment is the rehabilitation of the offender” (message to the 6th World Congress against the Death Penalty, June 2016).

As Californians we have an opportunity to make our voices heard on behalf of the inviolability of human life and for rehabilitation over retribution. I ask you to join me in voting to end the death penalty in our state by voting Yes on Proposition 62, and voting No on 66. Doing so will put to end the myths of capital punishment—such as the assertion that it serves as a deterrent to violent crimes—and also to the flaws it perpetrates, such as its disproportionate use on the poor and minorities. Most tragic of all, though, is the finality of the sentence: no restitution is possible for a wrongful execution. Since 1973, 151 people have been released from death rows in the United States due to evidence of their wrongful convictions. How many were not so fortunate?

Voting Yes on Proposition 62 will be a vote affirming the human dignity of those on death row, affording them the opportunity to rehabilitate themselves. I also ask you to join me and my fellow California bishops by opposing Proposition 66. This Proposition would expedite executions in California. A rush to stream-

‘We have faced the mercy of God’ —
An interview with Cardinal Koch

by Kevin Jones

Rome, Italy, Sep 28 (CNA/EWTN News) - Hundreds of years before Martin Luther broke away from the Roman Catholic Church and the Pope in the western world, the Great Eastern Schism created a division between Rome and Constantinople.

The split of Christianity in the Orthodox churches of the east and the Roman Catholic Church in the west was formally completed in the year 1054. On December 7, 1065, Pope Paul VI in Rome and the Ecumenical Patriarch Athenagoras in Istanbul terminated the mutual excommunications “from memory and from the midst of the Church” and committed them “to oblivion.”

But efforts toward healing have taken place. Upon the invitation of Archbishop Bruno Forte from Chieti-Vasto, Italy, 70 Orthodox bishops together with two cardinals and numerous other high clergy of the Roman Catholic Church celebrated the Orthodox “divine liturgy” of St. John Chrysostom on September 18, 2016 in the Basilica of the Holy Face before the Face of Christ, which is displayed above the main altar of the church.

In a decisive historical moment for the ancient churches of the east and the west, the Papacy and the Holy See recognized their heritage and welcomed the Orthodox brothers.

Cardinal Koch: Christians believe in one God who showed his concrete face in Jesus Christ. And the closer we come to know the Face of Christ and the deeper we become one in him, the deeper we also become one among ourselves. Therefore, it is a wonderful occasion to be before the face of Christ, to pray, to venerate the Face in order to ask for his wish to be fulfilled that we find unity.

Catholics have something to bring the Orthodox. The other way around is also true, with the Orthodox, say with their culture of venerating icons. Could it be this: that from this day on, the images could be newly comprehended and valued in the Catholic Church—in the midst of that powerful “Iconic Turn,” which the (see Cardinal Koch, p. 6)
Conversion: A can of worms next to a sleeping dog (Money or Mission)

by Chris Lyford

Conversion. If you think about it, we all need it. Yet how we resist it. This is the time of Choice. For many of you, there has been an ongoing theme that has taken shape in your times of prayer and contemplation and quiet. The closer you listen; the louder the message. You hear the reminders of reality: that this world is passing; you can’t take it with you; family is more important than mortgages; you need to spend more time in silence, etc. First of all, you need to thank God if you can hear that; not everyone does. But then there is the question of whether you “practice” what you preach does that dovetail into your personal ‘strategic plan’ for your life? You need to work to make enough money to pay the bills, be responsible, provide opportunities for your children right? But what is the ‘price’ you pay for that? How much time do you actually spend with your spouse and children each and every day regardless of how busy you were working to provide the house and food to keep you going? Are you really living your life, or are you just existing? Right about now some of you might be saying, “yes this is all nice and good, but I really don’t see myself having the time to start something new like this in my life. To work on my personal relationship with God and with my spouse just seems like it would take too much energy right now, and it’s hard because there are things my spouse and I need to address before we can just sit down and have “quality time”. You know what, they say about sleeping dogs, and cans of worms? Well this is a can of worms next to a sleeping dog!” So if not now, when? This is not something you can ‘cram’ for.

You have been choosing for days, months, years, perhaps decades. So why not start choosing to do the things that begin the journey towards living life the way you really want to? Sit with your family in a comfortable place each day for 5 minutes of silence. Or try it yourself first, then invite your family into the ‘bubble of peace’ that is created when you pray together. Prayer, peace, conversion of heart; these are the stepping stones along the way of true joy and lasting peace.

Every institution in the church—schools, parishes, dioceses, hospitals, ministries, etc. are making the choice right now between money and mission. This is a choice from God’s Merciful plan to test and purify His vessels to see which ones he can use when He pours out His Spirit on the earth. Those who are still serving money when this happens will be placed out of commission while they ‘triage’ the attendant wounds caused in their own humanity by committing the sin of idolatry; placing the ‘bottom line’ before God. If they wish to serve His mission, they will have to be willing to walk away from it all. Not that they will have to; they just need to be willing.

The way you know if an institution, family, parish, or non-profit will succeed in responding to the call to be true instruments of God’s coming outpouring, is whether they follow the directives in this word from St. Paul’s letter to Timothy:

“If anyone advocates a different doctrine and does not agree with sound words, those of our Lord Jesus Christ, and with the doctrine conforming to godli- ness, he is conceited and understands nothing; but he has a morbid interest in controversial questions and disputes about words, out of which arise envy, strife, abusive language, evil suspicions, and con- stant friction between men of depraved mind and deprived of the truth, who suppose that godliness is a means of gain. But godliness actually is a means of great gain when accompanied by contentment. For we have brought nothing into the world, so we cannot take anything out of it either. If we have food and covering, with these we shall be content. But those who desire to be rich fall into temptation and a snare and many foolish and harmful desires which plunge men into ruin and destruction. For the love of money is a root of all sorts of evil, and some by longing for it have wandered away from the faith and pierced themselves with many griefs. But flee from these things, you man of God, and pursue righteousness, godliness, faith, love, perseverance and gentleness.” Start today, or seriously re-commit yourself anew to putting God in the first place in all areas of your life. Hang in there, and there will be a blessing with your name on it!

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Letters Policy

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Name, hometown, and daytime phone number for verification required. Short letters only, no more than 150 words. Letters may be edited for clarity or space.

NOTE: Views of correspondents do not necessarily reflect those of this publication.
There are a lot of wonderful things about the Fall—the weather, the leaves, the grape harvest, pumpkin everything! As a parent—my favorite part was the start of the new school year. There was something so hopeful about sending my children off—this was going to be the best year, this was the teacher that was going to have such a positive impact, and this was the year my child would grow and mature and learn. New clothes, new backpack, new haircut, and new shoes—they all symbolized for me the start of some wonderful new adventure! And let’s be real—it was always nice to have the house to myself for a bit while they were at school!

In keeping with this idea of new—we have a new website for our Safe Environment Training. If you plan to volunteer at your child’s Catholic school, or if you plan to volunteer at your parish—please go to the following website: https://www.CMGConnect.org. You will also need to complete a background check via fingerprints to the DOJ. Please complete the training before you get fingerprinted—that way your results can be entered right away and you can be certified compliant more quickly!

If you have completed our training since February 1, 2015, or already been fingerprinted for the diocese and cleared—you do not need to redo it. If you are not sure what your status is—please check with the Safe Environment Coordinator at your parish or school.

The training is a wonderful tool to help all of us learn what diocesan policy is, but also to understand what child abuse is, looks like, and how to report it. We are one Church family and together we need to be looking out for our most vulnerable. One of the things I hope to make available this year is information about what a family ‘in trouble’ looks like. How wonderful it would be, if we recognize a family in trouble—by that I mean one that is at risk for abuse—and we intervene before anything happens. That’s a win in my book. So watch for that information in the coming months.

Some people wonder about the need for background checks. I consider them a safety net. I have written before about some of the things people have been convicted for and then have tried to slip in and access our kids. We want to ensure that our children are in a Safe Environment at our parishes and schools. We want to be able make that promise to each parent in our programs. Each location has a wonderful, dedicated, designated Safe Environment Coordinator who monitors compliance at their site. Make their job easier and complete the requirements as soon as you can. They will love you for it! Our parents and their children will be grateful too! Working together we will make sure that every child has an adventure that’s safe from harm while they are in our care. Then treat yourself to a slice of pumpkin pie—and celebrate Fall! ❖

Healing within Marriage from an Abortion

(USCCB) When Susan’s* husband, Juan, told her about the abortion he was involved in when he was in college, she finally understood why he was so depressed and had trouble bonding with their children. However, she wanted him to just get over it, without seeking help from a post-abortion healing ministry. It bothered her to think of him dealing with this in relation to another woman and child.

Now married and participating in a post-abortion healing ministry, Steve notes, “It is one of the questions you never think to ask during premarital preparation.” During Steve’s premarital preparation with his (now) wife, the topic of her past abortion never arose. Now married and participating in a post-abortion healing ministry, Steve notes, “It is one of the questions you never think to ask during premarital preparation.”

With an estimate of over 56 million abortions in our country since the infamous Roe vs. Wade decision of 1973, there’s little doubt that countless marriages are suffering from one or both spouses’ involvement in an abortion.

Although many of the same struggles may arise when only one spouse was involved in a previous abortion, couples who aborted their own child before marriage may experience their own unique difficulties, as Tina shares:

“I didn’t think it bothered me until after we were married for a year and our son was born. I was so resentful that my husband hadn’t protected me and our baby when I became pregnant before we were married. …I began to resent and hate him. It was like a great divide between us. I couldn’t and wouldn’t let go of the anger and resentment, because if I did, it would be like saying the abortion was ok, and it wasn’t. (Our baby died.) I was hurt, and he could just go on like nothing happened.

For cases in which one spouse is unaware of the other’s past abortion experience, some feel it is crucial for him or her to be told, while others believe it is in the past and it’s not necessary to address it. But if “the two shall become one” (Mt 19:5), can the marital union be brought to its fullest potential with the secret of an abortion lingering in the past?

Steve doesn’t think so: “Looking back over our 29 years of marriage, it is probably the one thing from either of our pasts that has affected our marriage more than any other.”

It is no secret that the devastation of abortion brings with it many challenges. Many times the people who have participated in an abortion are not even aware of the countless ways it is affecting their lives. Often, it is not until they recognize some of the effect it is having and become involved in a healing ministry that they begin to more clearly identify their personal abortion connectors (people, places or things that trigger memories of their abortion experience).

It is not uncommon for those suffering from past abortions to overreact to present situations because of the trauma they experienced. For example, what would otherwise be a normal disagreement between spouses can seem like a very real act of abandonment to someone who was coerced into having an abortion. An abortion may also lead to infertility or difficulty conceiving later in life, which bring their own emotional strains for a couple.

Fear of intimacy is another struggle that may arise. Some women and men have kept past abortion experiences a secret and live in the fear of being exposed. They never really open themselves completely to their fiancé or spouse about a past abortion. It requires (see Healing Within, p. 8)

❖
Bishop Vasa Ordains 15 Men, cont. from page 1

riment of Holy Orders from Bishop Robert Vasa, during a beautiful ordination Mass. We processed into church as laymen and processed out as clergymen... as Permanent Deacons. It’s amazing to consider that when Bishop Vasa imposed his hands on our heads to impart the Holy Spirit, we joined an unbroken line of men ordained to Holy Orders that stretches back to the Apostles who ordained the first bishops.

So what is the ministry of Permanent Deacons? The Catechism of the Catholic Church states: “Deacons share in Christ’s mission and grace in a special way... it is the task of deacons to assist the bishop and priests in the celebration of the divine mysteries, above all the Eucharist, in the distribution of Holy Communion, in assisting at and blessing marriages, in the proclamation of the Gospel and preaching, in presiding over funerals, and in dedicating themselves to the various ministries of charity.” (CCC 1570)

The solemn Ordination Mass began as the fifteen candidates, accompanied by their wives carrying the stoles and dalmatics that the candidates would be vested in, processed into the church, preceded by a Knights of Columbus honor guard, while the church rang with the strains of the grand hymn “To Jesus Christ Our Lord a King” by John Pipe. Following the candidates and their wives were deacons and priests from around the diocese followed by those that would be assisting the Bishop on the altar that day including Deacon of the Book Joe Olsen, Deacon of the Altar Peter Matthews, Master of Ceremonies Deacon Gary Moore and finally our celebrant, the Most Reverend Robert F. Vasa, Bishop of Santa Rosa.

The readings for the Liturgy of the Word were directed specifically to the deacon candidates. Deacon Wife Maria Tafolla read in Spanish from the Acts of the Apostles where the Apostles selected seven deacons and consecrated them as the first deacons to serve their Church. The candidates then prostrated themselves on the marble floor before the altar while the Litany of Saints was prayed over them and for them. When the litany concluded, the candidates rose and one by one came forward to receive the laying on of hands from Bishop Vasa in silence. Then the Bishop consecrated these fifteen men as permanent deacons, calling down the Holy Spirit to strengthen them to faithfully carry out their ministry.

The newly ordained deacons were then dressed in the deacon’s stole and dalmatic vestment by priests and deacons who were the bishop’s assistants. Once vested, the new deacons individually knelt before the Bishop who handed them the Book of the Gospels while saying: “Receive the Gospel of Christ, whose herald you now are. Believe what you read, teach what you believe, and practice what you teach.” This commission was taken to heart by each new permanent deacon. The actual ordination ended with the kiss of peace being received by each new permanent deacon first from Bishop Vasa then from all the permanent deacons present representing the three previous classes.

At this time, the Deacon of the Book Joe Olsen and Deacon of the Altar Peter Matthews, who had been assisting Bishop Vasa, took places with the other deacons in the congregation and newly ordained Deacon Dave Gould assumed the role of Deacon of the Book while newly ordained Deacon Dan Vilotti the role of Deacon of the Altar as Mass continued with the Liturgy of the Eucharist. Fifteen priests from around the diocese joined the Bishop on the altar for the consecration.

At the conclusion of the Ordination Mass, two hours after it commenced, fifteen newly ordained Permanent Deacons processed out to a resounding rendition of “Holy God We Praise Thy Name”. After official group photos, the new deacons received friends and relatives in the adjacent church hall where Bishop Vasa presented each new deacon with their Certificate of Ordination to the Permanent Diaconate, a document outlining what duties they are authorized to perform as Deacons within the Diocese of Santa Rosa, and their official assignments to their home parishes although the Bishop does have the right to reassign them as he sees fit.

At long last, my classmates and I (now all very close friends) were beginning our ministries “In Persona Christi Servi” (in the person of Christ the Servant) that would include reading the Gospel at Mass in our home parishes the next day, giving homilies in the very near future and in my case, being from the Napa Valley, blessing the first grapes harvested from a family vineyard within a week of ordination.

The Permanent Deacons of the Class of 2016 express our thanks to Almighty God for calling us to this great honor and opportunity to serve Him and his Church. We, new permanent deacons also wish to express our thanks to everyone who supported us along the way to Ordination Day! We look forward to serving God, the Bishop and the Diocese of Santa Rosa for many years to come. We keep the newly ordained deacons in your prayers and pray for future vocations to the permanent diaconate.

THE 2016 CLASS OF PERMANENT DEACONS:

Patrick Barnes – St. James, Petaluma
Malcolm Barrack – St. John the Baptist, Healdsburg
Charles (Russ) Bowden – Cathedral of St. Eugene, Santa Rosa
Craig Brown, OFS – St. Joseph, Fortuna
James Eckert – St. Thomas Aquinas, Napa
Dance Farrell – St. Bernard, Eureka
Joaquin G. Gould – St. Francis Solano, Sonoma
Dave Graverson – Our Lady of Guadalupe, Windsor
Thomas Nangle – St. James, Petaluma
Joseph B. Oberting – St. John the Baptist, Napa
Sergio Orozco – St. Aloysius, Point Arena
Jaimie Tafolla – St. John the Baptist, Napa
Aadam Trask – St. Joseph, Crescent City
Daniel Vilotti – St. Mary of the Angels, Ukiah

The ordination Mass can be viewed in its entirety on YouTube by searching for Ordination to the Diaconate—Diocese of Santa Rosa California.

(Healing Within, cont. from page 7)

great trust in that person’s love for them and trust in God. Unfortunately, sometimes that knowledge can threaten the relationship, but it can also be a means for the couple to grow closer together.

Through the help of a post-abortion healing ministry, couples can successfully work through abortion-related challenges, and God’s grace can bring true healing in their relationships. Matt shared his own story of this experience:

I had a hard time learning about the abortion and was not sure if I in fact was still going to be able to marry my fiancée. Attending the retreat helped me to recognize that she was the same person I had loved the day before I learned, and that if God had forgiven her, I needed to forgive her as well. Through counseling and direction we have been able to work through the many feelings and fears I had, and I feel confident we are now able to work on any issues that come up together, and move past them through the grace of God. I feel I am now able to love her the way God intended.

Significant growth can also result from working through the pain together as a couple. For example, the spouse that was not involved in their husband’s or wife’s past abortion may choose to “spiritually adopt” their spouse’s aborted child. This spiritual adoption can be a beautiful way to unite the couple as the family God intends them to be, as Steve recognized:

I made the decision that this was part of what was brought to our marriage ‘in good times and in bad, in sickness and in health... to love and honor... all the days of my life.’ I take that vow seriously. We had to make this journey together. ... I now look upon it that I have two sons, the one [whom] she conceived before we met, and the one we conceived together. Would it be any different if the child had lived and... [were] here present in our lives? No!! The only real difference is that we now have a child who is with God and who is working and praying for us.

Abortion affects countless marriages more than many people recognize. But there is no doubt that God will bring great healing to those who trust in his infinite mercy. If a past abortion can be acknowledged and addressed, a married couple can make great strides in experiencing even more fully God’s design that “the two shall become one” (Mt 19:5). The stories of Susan, Juan, Steve, Tina and Matt (their names are changed for their privacy) are just a few examples of the many marriages touched by abortion. To find out what pastoral resources for marriage may be available in your local area, contact your diocesan family life office. To find resources for post-abortion healing, visit HopeAfterAbortion.org.

8 NORTH COAST CATHOLIC / OCTOBER 2016 / www.srdioocese.org
10/21 St. Hilaryan 10/22 Blessed Timothy Giaccardo 10/23 St. John Capistrano
Video Game Addiction: Five Warning Signs for Assessing Risk

by Lisa Hendey on June 16, 2011 (CatholicMom.com)

Games are powerfully motivating of deep engagement that can last for hours on end, day after day. The first step to really understanding how to manage gaming in your life (or that of a loved one)—and to identify when there may be a problem—is understanding what is really at the root of games strong motivational pull. It’s not some mystical force, or a secret desire to blow things up, as many non-gamers might fear. The research we’ve been doing for the last eight years, has helped to identify the basic psychology of game motivation and engagement. This serves as a critical foundation to understand the incredible “pull” of games, as well as serving as a guide for when addiction may be emerging.

Simply put, hundreds of motivational studies have demonstrated that we all have basic psychological needs for competence (a feeling of mastery, growth, and efficacy), autonomy (that sense of personal volition and feeling there are many interesting opportunities from which to choose), and relatedness (a feeling that “I matter” to others, and they matter to me). Decades of research have shown these needs are always operating, whether we’re playing games, at work, playing sports, or just being social. They are, in other words, fundamental or basic psychological needs.

Good games draw us in because they are designed to satisfy these needs really, really well. Specifically, they satisfy needs with immediacy, consistency, and density. Let’s talk about each of these briefly...

Immediacy means that games are readily available. I bet all of us could be playing a video game—either on our phones or computers—within the next ten seconds if we wanted to. Sure beats the hour of driving just to get back and forth to the movies or out to the soccer field.

Consistency means that games give us clear paths to success and achievement, and treat us fairly. A game doesn’t tell us we got passed over for promotion because of office politics, or benched during the baseball game unfairly. Games give us the rewards and recognition for meeting our needs, the immediate—and the availability of satisfactions for competence, autonomy, and relatedness in games often become a stronger pull that draws us in too long and too often.

2) Are Games “Crowding Out?”—Do you miss deadlines at work or school because of gaming? Do you often choose to game rather than spend time with friends or family? One gamer I know reflected wistfully that he had missed most of the first five years of his daughter’s life because he spent so much time gaming. If you’re having these kinds of feelings about relationships, or not meeting other responsibilities because of playing video games, it is a sure sign that you might have a problem with too much gaming.

3) Are you feeling personal pressure, guilt or shame around your gaming?—It may sound like a funny thing to say that some gamers feel they “pressure” themselves into gaming, but it happens. There is a feeling that games are something you’re compelled to do, even if you don’t particularly enjoy or want to play at that moment. You may feel a sense of guilt or shame about firing up another game, but do so anyway. If this feels like a common experience for you, it is a sign that you are over-involved in gaming.

4) Are you playing four or more hours a day? — A simple rule of thumb is how much time you spend on average every week playing video games. We find that up until about 25 hours, there is no direct association with problems (including dropping out of school, work, social relationships, and non-gaming hobbies and activities). The data suggest that if our basic needs are too sparsely satisfied by life, there may be a susceptibility to over-involvement in video games. Why might this happen? Well when life isn’t meeting our needs, the immediate—and the availability of satisfactions for competence, autonomy, and relatedness in games often become a stronger pull that draws us in too long and too often.

5) Is gaming isolating important others?—While you are running around virtual worlds, perhaps in the company of dozens of other online friends, slaying dragons and completing missions, it is sometimes hard to remember that you are leaving the molecular world—and often the loved ones that are under your own roof—alone and isolated from you. If you are immersed in a fantasy world, you aren’t in this one. Be sure to check in with family and friends about this. Listen to them if they express concern or even some feelings of abandonment. If you feel you can’t respond to their requests to have more of your time, it is sign you are too deeply involved with games.

Arthur Bios
Scott Rigby PhD, co-author of Glued to Games: How Video Games Draw Us In and Hold Us Spellbound, is founder and president of Immersyve, Inc., a research and consulting group specializing in the psychology of virtual worlds and interactive technologies. In addition to publishing scholarly research on human motivation, Dr. Rigby has himself developed interactive applications for entertainment (Sony, Warner Brothers), education (The Smithsonian Institute), and health care.

Richard M. Ryan, PhD, co-author of Glued to Games: How Video Games Draw Us In and Hold Us Spellbound, is a clinical psychologist and professor of psychology, psychiatry, and education at the University of Rochester, Rochester, NY. He is co-founder of the Self-Determination Theory and has published well over 300 scholarly articles in the areas of human motivation, personality development, and applied psychology.

For more information please visit http://www.glued-togames.com

Since we now know why gaming is so compelling psychologically, we can look out for "warning signs" more effectively.
To Make Jesus Christ Better Known and Loved

by NCC Staff

A new laborer in the vineyard has begun work in the Diocese specifically to build up and support Family Life! Sister Caritas Marie MSSR (Marian Sister of Santa Rosa) has begun her preliminary work this Fall. We caught up with her in her new office at the Chancery to touch base and get to know her, and her new work.

Thank you Sister Caritas Marie for taking the time to let us get to know you and your ministry! Tell us about yourself, where did you grow up? Your family? Interests and hobbies?

My three brothers and I were raised on a cattle ranch in the remote regions of Eastern Oregon. My family grew into our faith as we matured, resulting in three primary topics at the dinner table: faith, family, and cows. The ranch provided us with many opportunities for developing a sense of independence and initiative as well as experiencing community and the collaboration necessary to that form of life. I commend my parents for their dedication in imparting the faith and a personal prayer life to their four lively, strong-willed children. Along with two of my brothers, I studied at Franciscan University of Steubenville, majoring in Business Finance and Theology. Like many young people graduating from college, I was unsure what God wanted me to do with the life He had given to me. I spent a while working for the University, debating between finishing my Theology Masters or switching back to business, until God opened up another path and I ended up working in the Diocese of Santa Rosa. God works all things unto the good of those who love Him—moving to California allowed me to become familiar with the Marian Sisters of Santa Rosa, the diocesan community of which I am now very happily a member.

Could you give us a brief glimpse of what led you to your vocation as a consecrated religious, and to the Marian Sisters of Santa Rosa?

Growing up, I did not believe that I was called to consecrated life. Looking back now, I see very clear indications of a religious vocation, and a religious vocation to a Marian community with a charism embracing the fullness of the liturgical life and having an evangelistic mission, but never once was I certain of a call to religious life. It was through the conviction that others held that I might have a religious vocation that I came to see that it was possible and even probable. When I was introduced to the Marian Sisters of Santa Rosa, I was immediately attracted by their joyful witness to authentic consecrated life.

What are the main goals, and objectives for your office?

The primary goal of this office, as of every other ministry in the Church, is to make Jesus Christ better known and loved. Specifically, we are called to share the beauty, goodness, and truth of the Sacrament of Matrimony and the sacred family bond that it establishes by fostering the family fully alive in Christ. St. John Paul II, in his Apostolic Exhortation Familiaris Consortio, states that the family is the fundamental unit of society, the first school of social living, and a microcosm of the Church. When the bond of marriage and the family is disregarded, society and the Church are weakened. Our Holy Father Francis, speaking to Humanum, called the family “a guarantee against social fragmentation,” correctly identifying the current crisis of marriage and the family as the source for the modern breakup of society.

The family is heavily pressured by our culture to abandon the beautiful plan that God has for it in favor of passing pleasures and individualistic whims. Our goal is to build up and support the family, particularly by supporting those who prepare couples for marriage, facilitating a deeper understanding of God’s plan for human sexuality, and providing resources for the families of our Diocese to assist them as they grow in holiness and unity.

How can people help?

The first way people can help this ministry to be fruitful is to pray. Pray for this ministry, pray for the marriages and families of our Diocese. Without prayer, nothing that we do or provide will flourish, but with the sincere prayer of the people of the Diocese, great things can happen for God. As a seed spends a good amount of time hidden in the dirt before maturing into a fruit bearing plant, this office is just in its beginning stages and it will be a while before it is fully operational, but that time is coming and I know that when it does the good people of this Diocese will be ready to collaborate to build up the family for the greater glory of God and the salvation of souls.

When I was introduced to the Marian Sisters of Santa Rosa, I was immediately attracted by their joyful witness to authentic consecrated life.
With the Extraordinary Jubilee of Mercy entering its final two months, it's time to ask ourselves if we feel good about how we have been spending this precious year of Mercy. Have we taken advantage of all the opportunities to grow in our own trust in Jesus, the Divine Mercy? Have we been advocates of God's mercy, speaking about it to the people in our lives? Being a good steward of the gifts God has placed in our care means reflecting honestly on the past, and stepping with hope into the future.

The easy part is that no matter what our past looks like, when we really think about the Divine Mercy of Jesus, we are met with nothing less than love and mercy. It's nothing to presume on God's mercy by saying "Oh God knows me and I am sure he will forgive all my sins in the end", and saying "Dear Lord, I've come up short again, and sinned against you and the Church, please forgive me!" If Jesus told his questioner that we should forgive 70 times 7, how much more will he forgive us if we are truly filled with contrition?

Many of us think of the beautiful Divine Mercy image of the resurrected Christ and His right hand raised in blessing, His left hand pointing to the red and white rays coming from His heart, and the inscription “Jesus, I trust in You.” Most of us have seen the boxes of Divine Mercy prayer cards placed in the vestibules of our churches.

Inspired by Fr. Sean Rogers’ family’s devotion to Divine Mercy (a devotion that dates back to the 1950s when his grandmother Florence Skikos made trust in Jesus and His Divine Mercy the cornerstone of the family’s faith), in 2004 a small group of volunteers formed The Divine Mercy Team in Santa Rosa and began working to spread the Divine Mercy message.

To accomplish this task, for a nominal donation of just $10, they sent out 1,000 prayer cards to hundreds of Catholic churches around the country and requested the cards be placed in church vestibules for parishioners. During the next nine years, the tiny team sent out over 47 million prayer cards and over 3 million 8x10 pictures throughout the United States and to many countries around the globe. That's right folks, from the mail house on Sebastopol Road, over 50 million!

In addition to English and Spanish, the cards were printed in Italian, Polish, Portuguese, and French. In an effort to get the Divine Mercy message to more people, in 2013 The Divine Mercy Team purchased a high volume printing press and advanced cutting equipment and joined forces with the Marians of the Immaculate Conception of Stockbridge, Massachusetts. In an agreement arranged with Fr. Michael Gaitley, MIC, author of the best sellers Consoling the Heart of Jesus and 13 Days of Morning Glory, The Divine Mercy Team became the fulfillment center for the Marians and began printing and distributing the Divine Mercy orders received by the religious order.

Fulfilling these requested has represented an enormous task for the tiny team. In 2014, they filled almost 5,000 orders and new orders come in daily. Now, as the final two months of the year of Mercy begins, their goal of sending a package to each parish in the United States seems to be an extremely daunting task. They still need to cover eight thousand Churches! The cost of this task will be over $375,000.00. Though this one humble, generous family has done a lot, they now need all families to help.

To achieve this goal, the fulfillment center of “The Divine Mercy Team” is reaching out to invite anyone to become part of the Team by sponsoring a parish. As of Spring of 2016, they have sent over 80 million images out for free! They are currently rushing to cover the country in Divine Mercy images by sending each parish in the entire country a package with 2000 small images, and 300 8x10 images. Being systematic in their approach, they are working their way through the states alphabetically. They are currently on the letter “M” as in Montana! Email divinemercyteamsr@gmail.com to find out more!
The Great Shake Out Earthquake Drill is October 20th

Are You Ready to ShakeOut? With 318 million people living and working in the United States, a major earthquake could cause unprecedented devastation. What we do now, before a big earthquake, will determine how well we survive and recover. With country’s future, we must act quickly to ensure that disasters do not become catastrophes.

Great ShakeOut Earthquake Drills in October 2015 involved over 43 million participants through broad-based outreach programs, media partnerships, and public advocacy by hundreds of partners. The drill is held annually on the third Thursday of October. This year, the International ShakeOut Day of Action will be at 10:20 a.m. on October 20.

A key aspect of the ShakeOut is the integration of comprehensive science-based earthquake research and the lessons learned from decades of social science research about why people get prepared. The result is a “teachable moment” on par with having an actual earthquake (often followed by increased interest in getting ready for earthquakes). ShakeOut creates the sense of urgency that is needed for people, organizations, and communities to get prepared, to practice what to do to be safe, and to learn what plans need to be improved.

Not just any drill will accomplish this; it needs to be big. It must inspire communities to come together. It must involve children at school and parents at work, prompting conversations at home. It must allow every organization, city, etc., to make it their own event. We are all in this together.

The 2016 ShakeOut drill will be the largest preparedness event in world history. To participate, go to www.ShakeOut.org/register and pledge your family, school, business, or organization’s participation in the drill. Registered participants will receive information on how to plan their drill and involve others. At the minimum practice “Drop, Cover, and Hold On” at the specified time, which is 10/20 at 10:20 a.m. this year. It is only a one-minute commitment for something that can save your life. For more information, visit http://www.ShakeOut.org/.

Carmelite House of Prayer
Rosary Procession and Crowning

Sunday, October 16, 2016
2:00pm
Carmelite House of Prayer, Oakville

Come join us and bring a friend to honor the Blessed Virgin Mary at the Carmelite House of Prayer, Oakville, located in Napa Valley. Our annual rosary procession and crowning will conclude with Benediction of the Blessed Sacrament.

Light refreshments will be served.

Child & Youth Protection
If you or someone you know has been harmed by sexual misconduct by clergy, a Church employee, or volunteer, please contact:

Julie Sparacio, Director
Child and Youth Protection
707-566-3309
jsparacio@srdicoese.org
“Dear Young People! My predecessor, Pope Benedict XVI, put into your hands a Youth Catechism, YOUCAT. Today I would like to commend to you another book, DOCAT, which contains the social doctrine of the Church.” — Pope Francis

This CAT is out to change the world.

DOCAT is a popular adaptation of the social doctrine of the Catholic Church, as it has been developed in important documents since Pope Leo XIII. Young people especially ought to take an interest in reading the major documents of the Church and in guiding their actions by the maxims of truth, justice, and charity that are contained in them. It’s a great, practical follow up to YOUCAT, the hugely popular Youth Catechism, based on the Catechism of the Catholic Church.

DOCAT shows young people how to work toward building a “civilization of love.”

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YOUCAT Youth Prayer Book YCAT:PB-P . . . $14.95
YOUCAT Confirmation YOUCAT:CCS-P . . . $12.95
Confirmation Leader’s Handbook: YOUCAT:CCT-P . . . $24.95

In Spanish:
YOUCAT:SP-P . . . $19.95
YOUCAT:SG-P . . . $7.95
YOUCAT:PB-P . . . $14.95
YOUCAT:CCS-P . . . $12.95
YOUCAT:CCT-P . . . $24.95

With DOCAT and the DOCAT Study Guide, you have an instant and flexible Catholic Social Doctrine curriculum that can be used as a core classroom text or a quick supplemental reference! DOCAT Study Guide: DOCAT:SG-P . . . $8.95

“DOCAT, a youth catechism on Catholic social teaching, is the perfect complement to YOUCAT, which has sold more than 750,000 copies in the U.S. and millions worldwide.” — Fr. Joseph Fessio, S.J.
Prayers for Praying the Rosary

The Apostles’ Creed: I believe in God, the Father Almighty, Creator of Heaven and earth; and in Jesus Christ, His only Son, Our Lord, Who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified; died, and was buried. He descended into Hell; the third day He arose again from the dead; He ascended into Heaven, sitteth at the right hand of God, the Father Almighty; from thence He shall come to judge the living and the dead. I believe in the Holy Spirit, the holy Catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen.

Our Father: Our Father, Who art in heaven, hallowed be Thy name; Thy kingdom come; Thy will be done on earth as it is in heaven. Give us this day our daily bread; and forgive us our trespasses as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil. Amen.

Hail Mary: Hail Mary, full of grace. The Lord is with thee. Blessed art thou amongst women, and blessed is the fruit of thy womb, Jesus. Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. Amen.

Glory Be: Glory be to the Father, and to the Son, and to the Holy Spirit, as it was in the beginning, is now, and ever shall be, world without end. Amen.

Fatima Prayer (Optional): O my Jesus, forgive us of our sins. Save us from the fires of hell. Lead all souls into Heaven, especially those most in need of Thy mercy.

Hail Holy Queen: Hail, holy Queen, Mother of mercy, our life, our sweetness and our hope. To thee do we cry, poor banished children of Eve: to thee do we send up our sighs, mourning and weeping in this valley of tears. Turn then, most gracious Advocate, thine eyes of mercy toward us, and after this our exile, show unto us the blessed fruit of thy womb, Jesus. O clement, O loving, O sweet Virgin Mary!

Leader: Pray for us O Holy Mother of God, All: That we may be worthy of the promises of Christ.

(Prayer for the Holy Father (for private devotion)

Leader: Upon this Rock He will build His Church...

All: ...and the jaws of death shall not prevail against her.

Leader: O Mother of the Redeemer...

All: ...Living Tabernacle of the Eucharist, and Luminous Rose of Heaven, with humble confidence we ask you to bestow upon the Holy Father all the graces and blessings reserved for him by the Holy Trinity from all eternity. Amen.

Leader: Help his friends...

All: ...convert his enemies.

Leader: Saint Joseph...

All: ...pray for us. Amen.

The Twenty Mysteries: Here is a brief listing and description of all twenty Mysteries.

The Joyful Mysteries

The Annunciation: The Archangel Gabriel "announces" to Mary that she shall conceive the Son of God.

The Visitation: Mary visits her cousin Elizabeth, who is pregnant with John the Baptist.

The Nativity: Jesus is born.

The Presentation: Mary and Joseph "present" Jesus in the Temple where they meet Simeon.

The Finding in the Temple: After losing Him, Mary and Joseph find young Jesus teaching the Rabbis in the Temple.

The Wedding at Cana: Christ changes water into wine, his first public miracle.

The Baptism in the Jordan: Jesus calls to John the Baptist to baptize Him in the Jordan River.

The Proclamation of the Kingdom: Jesus calls to first disciples to follow Him.

The Sorrowful Mysteries

The Agony in the Garden: Jesus sweats blood over learning of his impending death.

The Scourging at the Pillar: Jesus is whipped by Roman soldiers.

The Carrying of the Cross: Jesus meets His mother and followers on the way to Calvary.

The Coronation: Mary is crowned Queen of Heaven and Earth.

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Our Father:

Hail Mary:

Glory Be:

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Diocesan

Annual Three Parish Barbecue Celebrates Fr. Mario Laguros 20th

by Irene Bryant

On Sunday, Sept. 18th, Ferndale Assumption Parish hosted the 2nd annual three-parish barbecue picnic at Ferndale Firemen's Park in Ferndale. It brought together three Humboldt County parishes—Our Lady of the Redwoods, Garberville; St. Patrick's, Scotia; Assumption of the Blessed Virgin Mary, Ferndale and its mission church, St. Patrick's of Petrolia. All these parishes have one special thing in common; Rev. Fr. Mario Laguros is pastor to all these parishioners.

In recognition of Fr. Mario’s 20th anniversary of his ordination to the priesthood in June, 2016, the parishes joined together to surprise and present Fr. Mario with a beautiful, new white Chasuble. Parishioners appreciate his dedication, spiritual guidance, and ministry to his people.

After a delicious BBQ lunch, bocce games were enjoyed by those in attendance.

International

Don’t blame Muslims for the decline in European Christianity "Europe’s Christian legacy is in danger, because we Europeans have squandered it," says Vienna’s cardinal

Cardinal Christoph Schönborn has elaborated on the widely-shared homily he delivered last weekend, in which he lamented Europe’s falling away from Christianity and stated that “many Muslims” wish for “a third attempt at an Islamic conquest of Europe.”

In his most recent statement, Schönborn said that while Europe’s Christian heritage is “in danger,” this is not because of Muslims, but rather “because we Europeans have squandered it.”

According to the cardinal, the decline in European Christianity “has absolutely nothing to do with Islam nor with the refugees. It is clear that many Islamists would like to take advantage of our weakness, but they are not responsible for it. We are.”

Cardinal Schönborn continued: “One must not take my homily to be a call to defend ourselves against the refugees, this was not at all my intention. The opportunity for a Christian renewal of Europe lies in our hands: if we look at and come to Christ, spread his gospel and deal with our fellow men, strangers included, as he has taught us, in love and responsibility.

The cardinal’s homily was delivered on Sunday, September 11, the day commemorating the Battle of Vienna in 1683, when European forces defeated the Ottoman Empire.

Reflecting on the Sunday gospel, the cardinal said: "We are a little bit like [the prodigal son]. We have dissipated the inheritance, we have squandered our Christian heritage, we have thrown it away. And now we are astonished that Europe looks as it looks… wherever we turn we are experiencing need, we are falling into want. Not only in the sphere of economics… but above all humanly speaking and in the sphere of religion and faith. What will become of Europe?"

“Will there now be a third attempt at an Islamic conquest of Europe?” Cardinal Schönborn asked. “Many Muslims think so and long for it and say: This Europe is at an end.”

The cardinal concluded: “This is what we ask for Europe today: Lord, give us another chance! Do not forget that we are your people. As Moses reminds him that it is YOUR people. You have led it out of slavery, YOU have sanctified it, it is YOUR people. Hence we ask: Lord, remember, it is YOUR people.

And when we have gone wayward and have squandered the inheritance, Lord, do not cast us away! Do not repudiate this Europe, which has brought forth so many saints. Do not abandon us, because we have become so mediocre in our faith.”

Last spring, Cardinal Schönborn spoke about the need for Muslim immigrants to integrate into European societies, noting the differences between democracies and many Middle Eastern countries.

“In Saudi Arabia, for example, there is no religious freedom,” the cardinal said in an interview on Austrian television. “That is quite out of the question here. We must make these differences quite clear to Muslims when they come. They must understand and accept that.”

Cardinal Schönborn also mentioned the significant number of Muslim converts to Catholicism within the Archdiocese of Vienna in the last several years. “I myself have baptized many Muslims,” he said.

Mexico may be the most dangerous country to be a priest

Mexico City, September 28 (CNA/EWTN News) With 15 priests killed in the last four years, Mexico is the most dangerous country to exercise priestly ministry in the entire world, Father Hugo Valdemar, spokesman for the Archdiocese of Mexico, said recently.

In a report published Sept. 21, the research unit of the Catholic Multimedia Center recorded 14 murders of priests from 2012 to 2016. The death of Fr. José Alfredo López Guillén, whose body was found the night of Sept. 24, brings that number to 15.

Speaking to CNA, Fr. Valdemar stated that “it has become clear that Mexico is the country where ministers of the Catholic Church are most at risk.”

“Which is even surprising because there is still more risk in Mexico than, for example, in Syria or in those countries where Christians are persecuted by the Islamic State.”

Just in the last week, three priests were murdered in the states of Veracruz and Michoacán. Fathers Alejo Nabor Jiménez Juaréz and José Alfredo Juárez de la Cruz were kidnapped and then murdered in the town of Poza Rica in Veracruz.

Fr. López, the pastor of Janamuato, was kidnapped Sept. 19 in Michoacán. His body was found on Sept. 24 near Puruándiro.

In both cases Mexican authorities have sought to deny that these homicides were linked to organized crime, though Veracruz and Michoacán have faced years of violence from drug cartels.

Fr. Valdemar said that in these last three crimes “the states where they occurred, in a highly irresponsible way, have wanted to deny this was carried out by organized crime.” He charged that the state governments “don’t want to accept the state of affairs with organized crime, which has become uncontrollable in these areas.”

He added that the kidnapping and murder of the three priests “demonstrates the gravity of the situation” in Mexico.

“If there is no respect for a priest, who are generally highly respected in Mexico, then you can imagine the rest of the population. If they kill, extort, and rob a priest, imagine what it’s like for the rest of the population, which is even more vulnerable, more unprotected than are we priests.”

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Why Catholic Thinkers Say the Push For Contraception Is Stale

by Adelaide Mena

Washington D.C., Sep 21 (CNA/EWTN News) - Modern-day imperialism. Harmful to women. A failed promise. These are the ways that leading Catholic scholars described contraception—and said the Church is right to warn against it.

“What women have discovered over the past 48 years is that we don’t have a design flaw. Being a woman is enough, and it’s a wonderful thing,” said Mary Rice Hasson, J.D., director of the Catholic Women’s Forum at the Ethics and Public Policy Center.

Hasson was among a group of more than 500 Catholic scholars who signed a document supporting Church teaching against contraception, as expressed in Blessed Paul VI’s 1968 encyclical Humanae Vitae.

The document, entitled “Affirmation of the Catholic Church’s Teaching on the Gift of Sexuality,” was released at a Sept. 20 press conference at The Catholic University of America in Washington, D.C.

It responded to a statement opposing Church teaching, released by the U.K.-based Wijngaards Institute. The 150 signatories of the dissenting statement argued that the Church has no reason for its teaching against contraception. They said that the use of birth control is sometimes “an ethical imperative” and that abortion-causing methods of contraception are sometimes acceptable.

Pope Paul VI’s 1968 encyclical Humanae Vitae reaffirmed the traditional Christian rejection of contraception and said it applied to the birth control pill. If a married couple faces a just reason to avoid pregnancy, the Church teaches that they may accept contraception and said it applied to the birth control pill. If a married couple faces a just reason to avoid pregnancy, the Church teaches that they may do so through Natural Family Planning, a process that works with a woman’s natural fertile cycles and abstaining from sexual activity during the times that she is fertile.

Hasson voiced gratitude for the Church’s teaching, saying that it affirms women and does not treat their bodies as “broken.”

“And what we’ve found, not looking just through the eyes of faith, but our lived experience has shown that this is a false promise. In fact, women have proved to be hurt and more vulnerable by the consequences of the sex revolution and the promotion of contracept-

tion as the solution.”

Rather than affirming women, Hasson said, contraception tells women that their fertility is a problem to be “fixed” through medical means.

In contrast, the Church’s teaching protects and defends women, she said. “We are the future. Women have the support of the Church’s teaching and it’s been just a tremendous thing.”

Hasson told CNA that both domestic and foreign organizations are “very coercive” in pushing contraceptive implements on lower-income women around the world, often without regard for women’s relationship goals and at the cost of other forms of developmental support.

Religious studies professor John Grabowski of Catholic University of America agreed.

He told CNA that during his time serving on the Pontifical Council for the Family, he has heard people from around the world complain that “we are having these population, family planning services shoved down our throats, regardless of our convictions, our cultural values, our religious convictions.”

In many cases, he said, funding is directly tied to acceptance of contraception and abortion programs. “It really is contraceptive imperialism.”

Grabowski, who also signed the document supporting Church teaching, pointed out that every major Christian church agreed with Catholicism through the 20th century.

And today, he said, “there are many Catholic scholars, academics and intellectuals who support the Church’s teaching, who recognize that the teaching is not the policy instituted by the Church 48 years ago, but represents the constant teaching of the Church from its beginning.”

Grabowski noted that when Pope Paul VI wrote Humanae Vitae, he “predicted that if contraception were to be widely implemented we could expect a number of things to come to pass: increasing infidelity, and the overall moral decline within society, a loss

(see Contraception, p. 23)
In the seventeen years since I was received into the church, I've had what might be called an “up and down” relationship with the Rosary. It began with my difficulty with Mary.

I had decided to convert to Catholicism before I was completely comfortable with “the whole Mary thing.” (This is the polite term the Protestant version of myself employed after downgrading my attitude from “strongly suspicious” to a more manageable “awkwardly tolerant.”) As a Protestant Evangelical, I only ever saw Mary around Christmas, and even then, she wasn’t portrayed as anything at all special. She was like a demure, distant cousin who shows up for Christmas dinner and sits quietly in the corner at the kids’ table: you may recognize her, but you don’t remember ever having a conversation with her. After I had become convinced of the truth of the Catholic faith and of the protective offices of the Church. I was willing to try, that my discomfort with “the whole Mary thing” was no reason to stay away from the Eucharist. It would work itself out, I told myself, and for the most part, it has.

The Difficulty and Frustrations of the Rosary

Even though the ensuing years would transform that initial awkwardness toward Mary into affection and finally into love, I just could never get the hang of the Rosary. Intellectually, I understood the benefits of its method and perspective. I understood that so many saints offer it as a preeminent mode of Christian prayer, growth, spiritual flourishing, and peacemaking. I understood the role of its physicality (and, in fact, greatly appreciated this aspect of it). But still, it remained opaque to me. How was I to address myself to one person, making one set of invocations, while meditating on the events of the life of another person, without confusing either and being attentive to both? It always felt like spiritually trying to pat my head and rub my belly. My attention always felt divided, and therefore unmoored. I always felt distracted. I usually gave up. The Rosary that I carried in my pocket often took the form of a tangled, knotted mess for being so rarely used. A perfect image of my prayer life.

It may be hard for cradle Catholics to understand why Marian spirituality can feel so awkward to so many Protestant converts. But in the old school of fundamentalism, the invocation of the saints and the special honor accorded to Mary are the stuff of boogyman tales. It was made clear that such papist barnacles were errors Catholics would have all of their own initiative. It is something else entirely.

After reading this, I realized for the first time that my own prayer is not a matter of my own individual initiative. It is something else entirely.

Prayer is a Service of Obedience

Prayer is, in fact, a service of obedience. Fr. Jacques Philippe, in his poignant book, Time for God, tells us that it is never a good idea to use one’s own desires to pray as the motivation to pray (and therefore to accept reticence to pray as a reason to avoid it). “There is another motive for going to meet God in mental prayer that is equally meaningful and far deeper and more constant: he invites us to.” What should be our guide, says the good father, is “faith and not … our subjective mood.” We pray as a matter of obedience.

Obedience has a bad connotation to the liberalized mind, as it does to the Protestant sensibility (consider the term protestant). To be obedient is somehow to jettison freedom and authenticity. Obedience is seen to be a matter of power relations. To obey may be better than sacrifice, but both should be effortless and free, right?

To the Catholic mind, obedience is not about power or ease, but about trust. Obedience is the lived form of trust. You obey someone you trust. You disobey someone when you want to trust yourself more than the person asking your compliance. There may be times when such a thing is prudent, but not when dealing with the Son of God.

This reframed the whole problem of prayer for me. If prayer was a matter of obedience, then it was a form of following Christ on his Way—perhaps the primary form. And so, to avoid my prayers was to declare that I would trust myself more than Christ the Way. It was to walk a way of my own devising. But even in choosing to obey, to trust, there remain challenges.

She That Points the Way

When we pray, we are obediently (again: trustingly) living with Jesus, following him, watching what he is doing so that we may do the same. But in turning our eyes toward this task, we should notice immediately (see Rosary for Converts, p. 20)
Amor De Dios Como La Primera y Mejor Opción

El pasado año, he meditado con frecuencia sobre un pasaje de una guía a los 30 días de retiro espiritual de San Ignacio. “Se hará progreso en la vida espiritual en proporción al despegue del amor propio, la obstinación y el egoísmo” San Ignacio y la Compañía de Jesús toman como suyo el lema, “Para mayor Gloria de Dios.” Estamos implicados en este lema un grado de desprendimiento de intereses egoístas.

Reconozco que no es humanamente posible vivir una vida totalmente libre de amor propio desordenado. Al mismo tiempo, necesitamos que la voluntad de echar un vistazo realmente honesto a nosotros mismos, nuestras acciones, nuestros pensamientos, nuestras actitudes y buscar las diferentes formas del amor propio excesivo, puede ser un maravilloso examen de conciencia. Puede llevar a un progreso espiritual. Un excesivo apego a los propios intereses no está independiente de un exagerado amor de sí mismo, sino que son manifestaciones específicas del amor propio.

El amor propio es sin duda un impedimento a la vida para mayor gloria de Dios y la obstrucción se encuentra lado a lado con el amor propio. Jesús vino a hacer la voluntad de su Padre. En numerosas ocasiones hizo referencia a su desinteresado deseo de hacer la voluntad de quien lo envió. Nuestro progreso en la vida espiritual está vinculado asimismo al grado en que abandonamos nuestro propio voluntad y buscar esforzarnos por seguir la voluntad de aquel que nos creó. Esa voluntad se nos dio a conocer en los Diez Mandamientos. Además, las enseñanzas de la Iglesia Católica, cuyo código moral es una profundidad en la explicación de estos mandamientos, nos manifiesta la voluntad de Dios. Nuestro examen de conciencia entonces debe comparar y contrastar nuestra propia voluntad con la voluntad de Dios, como ha sido manifestada en los mandamientos y las enseñanzas de la Iglesia. Si esa voluntad propia es consistente con la voluntad de Dios, entonces se puede progresar. Desafortunadamente, una mirada honesta a nuestra voluntad puede revelar que lo que queremos para nosotros y lo que quiere y desea Dios para nosotros, están con frecuencia en desacuerdo. Cuando Jesús establece las condiciones para el discípulo señaló que primero uno debe negarse a sí mismo, renunciar a uno mismo. El cumplimiento de esta primera condición no es fácil. Requiere una respuesta a la gracia y un decidido abandono de sí mismo, algo que en nuestra actual cultura americana no es tan bien aceptado. Por lo tanto, necesitamos la dirección de la Iglesia y la Gracia de Dios.

El tercer término mencionado es egoísmo. Instinto de conservación es uno de nuestros instintos más fuertes. Y esto es bueno. Sin embargo, en la vida espiritual Jesús dejó claro que quien pretende salvar su vida, en este mundo, la pierde. Un apego excesivo al interés propio es un gran impedimento para la verdadera libertad de un amor desinteresado a Dios. Puesto que el instinto de conservación es en gran parte un instinto, creo que no es posible eliminar el egoísmo. Sin embargo, reconocer, entender y lidiar con nuestros intereses desmesurados, con la ayuda de la Gracia de Dios, es posible. Esto es posible y es necesario. Un interés mayor o interés exagerado puede llevar a tener conflictos entre los cónyuges, así como en la sociedad, puede llevar los jóvenes a ver el matrimonio y los niños como una carga, puede llevar a la juventud a evitar considerar la vocación sacerdotal o religiosa, puede causar que los padres alejen a sus hijos el considerar una vocación religiosa. En definitiva, esta forma de egoísmo es un impedimento a una vida saludable, como la que Cristo nos mostró; y es un impedimento a la felicidad virtuosa.

Hablar de una renuncia al amor propio, obstinación y egoísmo pueden verse, en nuestra cultura, como algo negativo. Sin embargo, es simplemente una respuesta a la llamada clara y consistente del Evangelio de amar al Señor, nuestro Dios con todo nuestro corazón, alentado por la clara y consistente del Evangelio de amar a los demás como al Señor, nuestro Dios con todo nuestro corazón, nuestro prójimo. Ellos tomaron la ruta de alejarse del amor propio, obstinación y egoísmo; y buscaron el amor de Dios como la primera y mejor opción.

Obispo Vasa ordena a 15 hombres al Diaconado Permanente

La mañana del Sábado, 3 de Septiembre del 2016, quince hombres católicos, católicos de nacimiento, escucharon el llamado y se comprometieron. Sus edades entre 38 y 63 años de edad, provenientes de Napa y Sonoma hacia el norte, de diferentes profesiones incluyendo Contratista, Ingeniero, Financiero, Jardiniería, Abogado, Comandante Naval, Guarda Bosques, Maestro, Guía Turístico de Viñedos y otros; procesaron en la Iglesia Católica Santa Isabel de Seton en Rohnert Park, sus esposas a su lado. Ellos vinieron con diferentes historias de vida pero todos contestando la misma llamada: servir a Dios y a su pueblo por el resto de sus vidas. He sido grandemente bendecido y honrado de ser parte de este grupo, sólo la cuarta clase de Diáconos Permanentes ordenados en la Diócesis de Santa Rosa.

Después de más de cinco años de formación, estudio y discernimiento, mis hermanos y yo recibimos el Sacramento del Orden Sagrado del Obispo Robert Vasa, durante una hermosa Santa Misa de ordenación. Procesamos de entrada a la Iglesia como los laicos y procesamos de salida como clérigos... como Diáconos Permanentes. Es asombroso considerar que cuando el Obispo Vasa impone las manos sobre nuestras cabezas para impartir el Espíritu Santo, nos unimos a una línea intacta e inquebrantable de hombres ordenados para impartir el Espíritu Santo, nos unimos a una línea intacta e inquebrantable de hombres ordenados a la Sagrada Orden que se extiende a los apóstoles quienes ordenaron a los primeros obispos.

¿Qué es el Ministerio del Diaconado Permanente? El Catecismo de la Iglesia Católica dice: “Los diáconos participan de una manera especial en la misión y la gracia de Cristo... corresponde a los diáconos, entre otras cosas, asistir al obispo y a los presbíteros en la celebración de los divinos misterios sobre todo de la Eucaristía y en la distribución de la misma, asistir a la celebración del matrimonio y bendecir, proclamar el Evangelio y predicar, presidir las exequias y entregarse a los diversos servicios de la caridad” (CCC 1570)

Los diáconos permanentes de la clase 2016 queremos expresar nuestro agradecimiento primero a Dios Todopoderoso por llamarnos a este gran honor y oportunidad de servir a El y a su Iglesia.

(vea Obispo Vasa Ordena a 15 Hombres, p. 20)
**Noticias en Español**

**Unido a Siria en el sufrimiento, el Papa pide de nuevo la paz urgente para el país**

VATICANO (ACI) - Después de la catequesis de la Audiencia General y de los saludos a los peregrinos provenientes de varios países del mundo, el Papa Francisco ha pedido una vez más la paz en Siria.

"Continúan llegándose noticias dramáticas sobre lo que le ocurre a la población de Alepo, a la que me siento unido en el sufrimiento, a través de la oración y de la cercanía espiritual".

"Al expresar el profundo dolor y la viva preocupación por cuanto sucede en esta ciudad maltratada, donde mueren niños, ancianos, enfermos, jóvenes, viejos, muchos...rueveo a todos el llamado a comprometerse con todas las fuerzas en la protección de los civiles, lo que es una obligación imperativa y urgente."

"Mi llamado a la conciencia de los responsables de los bombardeos, que tendrán que rendir cuentas a Dios", añadió.

Siria vive una cruenta guerra que cuenta además con la presencia de los terroristas islamistas del autodenominado Estado Islámico. En los últimos días, las fuerzas del régimen sirio y sus aliados intensifican las operaciones contra las milicias rebeldes al este de Alepo. Las fuerzas de infantería gubernamentales lanzaron ataques coordinados en cuatro frentes con apoyo aéreo y de vehículos blindados. Además, el Gobierno de Damasco se atribuyó la conquista de un barrio, pero la oposición dijo haber rechazado la incursión.

**Estados Unidos: Congreso reflexionará sobre apostolado de defensa de la vida**

ARIZONA (ACI) - Los días 19 y 20 de noviembre se llevará a cabo en los Estados Unidos el 2º Congreso Binacional Hispánico de Respeto a la Vida y Evangélicización, que pondrá énfasis en todas las áreas del apostolado sobre defensa de la vida, especialmente en aquellos sobre misericordia, sanación y perdón.

El evento, que tiene como lema "El Señor es clemente y compasivo, paciente y rico en amor", se realizará en los ambientes del centro de convenciones Phoenix, en el Estado de Arizona.

"Debido a la realidad que vivimos, la Iglesia, como madre y maestra, acoge y sana a las muchas familias que han sido víctimas de la terrible tragedia del aborto y de un sistema de dolor y sufrimiento" explicó a ACI Prensa, Carmen Portela, directora de la Oficina de Apoyo al Liderazgo Parroquial Hispano de la Diócesis de Phoenix.

"Entre los ponentes estarán el actor, productor y líder pro vida, Eduardo Verástegui; el director de ACI Prensa, Catholic News Agency y conductor del programa Cara a Cara en EWTN, Alejandro Bernúdez; el ex torero, actor y actual apóstol del rosario, Manuel Capetillo; y el testimonio de Gustavo Gómez, quien abandonó su vida homosexual de 30 años y su adicción a la pornografía.

"Dentro de los apostolados de misericordia, sanación y perdón se encuentran los apostolados post aborto. Sabemos gracias a la técnica del ‘Popula- tion Research Institute’ que de cada cinco clínicas de Planned Parenthood en Estados Unidos, cuatro de ellas están ubicadas en vecindarios de gente que pertenece a minorías", explicó Portela.

Agregó que "una de las minorías que son objeto del constante acoso de Planned Parenthood es la comuni- dad hispana. La literatura de muerte que distribuye la multinacional de abortos ha sido ampliamente tradu- cida al español inundando las comunidades hispanas conservadoras con sus panfletos.

"Gastan exorbitantes sumas de dinero difundiendo su mensaje de muerte y mentiras que dirigen a la comunidad latina", concluyó.


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**Como Reaccionar Ante el Sufrimiento Personal?**

**por Diácono Mario Zúñiga**

DIÁCONO MARIO ZÚÑIGA Preguntas al diácono Mario (Pregunta Leonor Suarez—Parroquia de Epi- fania).

Podemos decir, el que el sufrimiento no discrimina a nadie y hay solamente 2 formas de Reaccionar ante cualquier clase de sufrimiento:

Una es una reacción de Rebelión: En la cual la per- sona que sufre, No le da ningún propósito, u sentido a su Sufrimiento.

Y la otra reacción es de Resignación: En la cual la persona "Consagra" a Dios, todos sus sufrimientos, y su culpa y lo reprendió diciéndole: "Es que no temes a Dios?, Yo que Sufres la misma condena que yo?, Nosotros somos muchos, pero este hombre No ha hecho nada malo!

Luego, de su confesión, el ladrón arrepentido, en un Gigantesco! acto de Humildad y Fe!, se dirige a Jesús con algunas palabras que le dice:

"Señor, Acuérdate de mí cuando estés en tu reino!"

"Y Jesús, conmovido con la gran Fe de este hombre arrepentido; No le dijo, en 1 año, en 50 años, talvez en 100 años; sino que le dice, 

"¡Hoy mismo!", y "Hoy mismo! estará conmigo en el Paraíso! Y aquel ladrón, gracias a su Fe y actitud de Humildad ante su Sufrimiento, quedó lavado de todos sus pecados, y en vez de morir como un malhechor; murió como un Sant!, a quien hoy día conocemos como: San Dimas!

Hermanos y hermanas en Cristo: La conclusión práctica es que si queremos estar con Dios, tenemos que aceptar el Sufrimiento en cualquiera de sus formas, cuando nos llegue, tenemos que ir donde está esta Jesús y la cruz es uno de los lugares donde por seguro, lo podemos encontrar.

Y cuando Dios nos envía el amanecer de un nuevo día, le damos gracias por ese amanecer, y cuando nos envíe muerte, Sufrimiento y cruces, también le damos gracias a Dios. En el cielo, vamos a hacer exactamente lo mismo, vamos a decirle a Dios, muchísimas gra- cias, por ese pequeño sufrimiento, que No entendía en ese tiempo, Pero, ese pequeño sufrimiento, que No entendía en ese tiempo, ahora veo, que fue lo más precioso que me paso en la vida, porque me sirvió para acercarme a ustedes."

Recordemos que cualquier clase de sufrimiento en esta tierra es Temporal y Santa Teresita nos dice, en relación al sufrimiento:

"Que el sufrimiento que podamos experimentar aquí en la tierra, una vida llena de las más horribles penas y dolores, serán vistos comparado con la gloria del cielo, como pasar una noche, en un hotel de lujo, con algunos pequeños inconvenientes.

San Pablo en: Hébreos 11:1 nos dice: La Fe es afer- rarse a lo que se espera, es la certeza de cosas que No se pueden ver, con los ojos físicos, sino con los ojos de la FE!

Y hablando de cosas que No se pueden ver: Las Sagradas Escrituras, contienen una promesa tan espectacular y confortadora, en la hora de Sufrimentos, que dice: "Dios cambiara tu tristeza en alegría."

Ni ojo ha visto, Ni oído ha escuchado, Ni la mente lo mismo, vamos a decirle a Dios, muchísimas gra-

gracias, por ese pequeño sufrimiento, que No entendía en ese tiempo, Pero, ese pequeño sufrimiento, que No entendía en ese tiempo, ahora veo, que fue lo más precioso que me paso en la vida, porque me sirvió para acercarme a ustedes."

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s, que dice: "Dios cambiara tu tristeza en alegría."

Ni ojo ha visto, Ni oído ha escuchado, Ni la mente del hombre puede haberlo imaginado, Los que les espera, a los que tienen Fe, y permanecen fieles al Señor, hasta el final!

Los dejo con una oración muy bella de confianza en Dios, de Santa Teresita de Ávila que dice así: Nada te turbe, nada te espante, Todo pasa. Dios No se marcha, La paciencia, todo lo alcanza. Quien a Dios tiene… Nada, absolutamente nada le falta! Solo Dios basta! Amén!

ZÚÑIGA es Diácono de Misión Dolores.
La Misa solemne de Ordenación comenzó cuando los quince candidatos, acompañados por sus esposas, llevaron las estolas y dalmáticas con la que los candidatos eran revestidos, procresaron entrando a la iglesia, precedida por una guardia de honor de los Caballeros de Colón, mientras que la Iglesia entonaba el himno «A Jesucristo Nuestro Rey Soberano». Después de los candidatos y sus esposas, procesaron diáconos y sacerdotes de la Diócesis, seguidos de los que estaban asignados a asistir al Sr. Obispo en el altar; ese día como diácono del Evangelio Joe Olsen, diácono del altar Peter Matthews, maestro de ceremonias diácono Gary Moore y, finalmente, el celebrante, el Excelentísimo Reverendo Reverendo Robert F. Vasa, Obispo de Santa Rosa.

Las lecciones de la Liturgia de la Palabra estaban dirigidas específicamente a los candidatos. Esposa de diácono, Melanie Oberting, proclamo del Profeta Jeremías concluyendo con “el Señor me dijo, ‘yo pondre mis palabras en tu boca’” una muy apropiada referencia ya que siempre es un diácono que proclama el Evangelio al estar presente en la Santa Misas. Después, esposa de diácono, María Tatolla, proclamo en Español del libro de los Hechos de los Apóstoles en la cual el Apóstol Pedro y Pablo exhortaron a los cristianos, y los consagraban como los primeros diáconos para servir a las necesidades de la comunidad Cristiana que estaba en cincelamiento. El Diácono Joe Olsen proclamo el Evangelio según San Lucas el capítulo 12 en donde Jesús nos dice que siempre debemos estar listos para servir al Señor como siervos fieles en todo momento.

Después de las lecturas, el rito de ordenación comenzó al comenzar a llamar a los candidatos uno por uno y el Obispo Vasa, quien reconoció a cada candidato individualmente. Los candidatos como un grupo fueron recomendados como dignos para la ordenación por Monsenor Thomas Deaveux quien sería su Director Espiritual a lo largo de sus años de estudio y formación. El Obispo aceptó el testimonio de Monsenor Thomas y luego se dirigió a los candidatos para recordarles que serían ordenados diáconos permanentes para servir a Dios y llevar a cabo esa promesa sirviendo a sus hermanos. Los candidatos entonces individualmente prometieron respeto y obediencia al obispo Vasa y sus sucesores. A continuación los candidatos fueron examinados como grupo para asegurarse de que estaban dispuestos a aceptar las responsabilidades de la oficina del diácono. Los candidatos se postaron entonces en el piso de mármol delante del altar mientras las Letanías de los Santos se rezaron por ellos y para ellos. Cuando concluyeron las letanías, los candidatos se pusieron en pie y uno a uno se acercaron en silencio al Obispo Vasa para recibir la imposición de manos. Entonces el Obispo Vasa le puso sus manos sobre el hombro del candidato y proclamó: “En el nombre del Padre y del Hijo y del Espíritu Santo, te ordeno al Señor como diácono permanente. El rito de ordenación que lees, enseñas lo que crees y practicas lo que enseñas.” Esta comisión fue tomada muy en serio por cada nuevo diácono permanente. El rito de ordenación terminó con el beso de paz recibido por cada nuevo diácono permanente primero por el Obispo Vasa seguido de todos los diáconos permanentes presentes representando a las tres clases previas que habían sido ordenadas.

En este momento, el Diácono del Evangelio Joe Olsen y Diácono del Altar Peter Matthews, que habían estado ayudando al Obispo Vasa, tomaron sus lugares con los otros diáconos en la congregación; y el recién ordenado Diácono Dave Gould asumió la responsabilidad como diácono del Evangelio y recién ordenado diácono Dan Vilotti la responsabilidad como diácono del Altar ya que la Misa continuaba con la Liturgia de la Eucaristía. Quince sacerdotes de la Diócesis acompañaron al Obispo en el altar para la consagración.

En la conclusión de la Misa de ordenación, dos horas después de haberse iniciado, quince diáconos permanentes recién ordenados procesaron hacia la salida mientras se entonaba el himno «Santo Dios alabamos tu nombre. Después de tomar la foto oficial en grupo, los nuevos diáconos recibieron a amigos y familiares en el salón de la Iglesia en donde el Obispo Vasa presentó a cada nuevo diácono su Certificado de Ordenación al Diaconado Permanente, un documento en donde se detallan las responsabilidades a la que ellos están autorizados a realizar como diáconos de la Diócesis de Santa Rosa. Y asimismo les entregó el Evangelio al estar presente en la Santa Misa.

Por fin, mis compañeros de clase y yo (ahora todos amigos muy cercanos) estábamos empezando nuestros ministerios “In Persona Christi Servi” (en la persona de Cristo el servidor) que incluiría proclamar el Evangelio en la Misa en nuestras parroquias al día siguiente, dar homilías en un futuro muy cercano y en mi caso, desde el Valle de Napa, bendecir las primeras uvas cosechadas de un viñedo familiar dentro de una semana de ordenación.

Los diáconos permanentes de la clase 2016 que renovamos nuestro agradecimiento al Padre el Dios Todopoderoso por llamarnos a este gran honor y oportunidad de servir a El y a su Iglesia. Nosotros, los nuevos diáconos permanentes también deseamos expresar nuestro agradecimiento a todos los que nos apoyaron a lo largo del camino hasta llegar al Día de la Ordenación! Esperamos poder servirle a Dios, a la Diócesis de Santa Rosa por muchos años. Por favor, en orden al diácono recién ordenado y por las vocaciones al diácono permanente.

The 2016 Class of Permanent Deacons:

- Benjamin Haney – St. Matthew, Santa Rosa
- David Gould – Our Lady of the. Rosary, Ukiah
- Adam Trask – San Jose, Crescent City
- Daniel Vilotti – Santa Maria de los Angeles, Ukiah
- Jamie Tafolla – San Juan Bautista, Napa
- Malcolm Barrack – San Juan Bautista, Healdsburg
- Pedro Araujo – Nuestra Señora de Guadalupe, Windsor
- Todd Graveson – Nuestra Señora de Guadalupe, Windsor
- Melissa Oberting – Santa Maria de los Angeles, Ukiah
- Patrick Barnes – San Santiago, Petaluma
- Joseph Tafolla – St. James, Santa Rosa
- Joseph Various – St. Mary’s, Petaluma
- Sandra Ramiras – St. Matthew, Santa Rosa
- Alberto Ortega – St. Mary’s, Petaluma
- Malcolm Barrack – San Juan Bautista, Healdsburg
- Juan Games – San Jose, Crescent City
- James Eckert – Santo Tomas de Aquino, Napa
- Amanda Tafolla – Nuestra Señora de Guadalupe, Windsor
- Bryce Francis – St. Mary’s, Petaluma
- Thomas Nangle – San Santiago, Petaluma
- Joseph B. Oberting – San Juan Bautista, Napa
- Sergio Orozco – San Aliso, Point Arena
- Jaime Tatolla – San Juan Bautista, Napa
- Daniel Vilotti – Santa María de los Angeles, Ukiah
- Todd Graveson – Nuestra Señora de Guadalupe, Windsor
- Thomas Nangle – San Santiago, Petaluma
- Malcolm Barrack – San Juan Bautista, Napa
- Sergio Orozco – San Aliso, Point Arena
- Jaime Tatolla – San Juan Bautista, Napa
- Daniel Vilotti – Santa María de los Angeles, Ukiah
- Todd Graveson – Nuestra Señora de Guadalupe, Windsor

La Misa de ordenación puede verse en su totalidad en YouTube buscando por ordenación diocesana diócesis de Santa Rosa California.
This Ohio mystic mentored Mother Angelica. Was she a saint?

by Kevin J. Jones

Cleveland, Ohio, Sep 28 (CNA/EWTN News) – Rhoda Wise, the mystic visionary and reputed stigmatic and miracle worker who played a key role in the life of Mother Angelica, is now the focus of a diocesan inquiry as one of the first steps towards possible canonization.

“She was instrumental in the healing of Mother Angelica when she was a teenager,” Karen Sigler, director of the Rhoda Wise Shrine, told CNA Sept. 27. “Mother Angelica wasn’t the only one. There are all kinds of testimonies of healings people received after contact with Rhoda in her home.”

“And it is still happening today,” Sigler said, citing the testimonies recounted on the website of the Canton, Ohio shrine.

St. Peter Catholic Church in Canton will host the Mass opening the diocesan investigation into Rhoda Wise’s cause for beatification and canonization.

Monsignor Robert Siffert, the vicar general of the Youngstown diocese, will celebrate the Mass on Friday, Oct. 7 at 7 p.m.

Wise was raised in West Virginia, as one of eight children in a staunchly Protestant family, with the last name Green. She first encountered Catholicism at age 16 when she underwent an appendectomy and a nun gave her a St. Benedict Medal. She hid the medal from her parents and kept it all her life, the Canton Repository newspaper reports.

Her first husband died in 1916, six months after they married. She then married George Wise. Their first adopted daughter died from influenza and they adopted a second daughter, Anna Mae, in 1922. They lived in a Depression-era three room house that was renovated over time.

Wise suffered serious health problems. In 1932, at the age of 44, doctors removed a 39-pound tumor from her body. In December 1936 she seriously injured her ankle by stepping into a water drain. Despite several casts, her foot remained bent inward and she could not stand on it without pain. Doctors thought the injury was permanent.

In 1938 she began a series of treatments and surgeries at Mercy Hospital, Canton. Doctors discovered complications from the surgery on her tumor, and operations to repair these complications left a scar, sore open wound that refused to heal.

She was visited by a Sister of Charity of St. Augustine who introduced her to the Rosary and suggested she offer nine days of prayer to St. Therese of the Child Jesus for her healing.

Wise went on to pray the nine-day novena and drew closer to the Catholic faith, converting to Catholicism on Jan. 1, 1939. A few months later, she was discharged from the hospital with the belief her wound was incurable.

Rhoda claimed to have received a visit from Jesus on May 27, 1939.

“The room which had been dark suddenly became bright, and when I turned around in bed to see the cause of it, I beheld Jesus sitting on a chair beside my bed,” she said in her own words. “I distinctly saw the marks of His forehead where the thorns had pierced His brow. He was gloriously beautiful and was robed in a gold garment which reflected every color.”

On June 28 of that year, she said, she received a visitation from Jesus and St. Therese of Lisieux.

“I am the Little Flower. You have been tried in the fire and not found wanting. Faith cures all things,” the vision of St. Therese said to her.

Wise said she was healed of her stomach wound that night. After another vision months later, her leg healed, and she went to church at the insistence of a vision of St. Therese. She attended Mass for the first time on the Feast of the Assumption of the Blessed Virgin Mary, walking without crutches.

According to Wise, Jesus promised that many miraculous cures would take place at her home as well as many conversions. She said Jesus promised that her devotion to the Sacred Heart and the Little Flower would “win many souls.”

She reportedly suffered the visible stigmata for two and a half years and then suffered invisible wounds. She had several visions of Jesus and St. Therese. Her final vision took place June 28, 1948, ten days before her death.

“Tell the people not nearly enough of them are saying the daily Rosary; they must say the Rosary for the conversion of Russia,” the vision of Jesus told her.

Hundreds of people flocked to Wise’s home when she was alive. These visitors included a young Canton, Ohio native named Rita Rizzo. The teen would become Mother Angelica, the founder of EWTN Global Catholic Network.

On Jan. 8, 1943, the 19-year-old girl had been suffering for months from severe stomach pains related to a discolored abdominal lump.

Wise had Rizzo sit in the wooden chair where Jesus purportedly sat during his visitations. Wise spoke with Rizzo’s mother. Wise gave Rizzo prayers to the Little Flower to say in a novena and told her to make some kind of sacrifice and promise to spread devotion to St. Therese if she were cured.

After the novena’s nine days, Rizzo suffered severe pains, then experienced what she believed to be a miraculous healing. According to Mother Angelica biographer Raymond Arroyo, doctors dismissed the claims of a miracle. Arroyo questioned whether the doctors gave a thorough evaluation, though there are no surviving medical records.

Mother Angelica saw the healing as pivotal.

“When the Lord came in and healed me through the Little Flower, I had a whole different attitude,” she told Arroyo. “I knew there was a God; I knew that God knew me and loved me and was interested in me. I didn’t know that before. All I wanted to do after my healing was give myself to Jesus.”

The young woman would visit Wise’s home more frequently and consult her about her religious vocation.

Decades later, Wise’s house was willed to Mother Angelica and EWTN. It was in the possession of the Eternal Word Television Network from 2001 through 2014, when it was deeded to the Rhoda Wise Shrine.

Sigler, the shrine’s director, welcomed the opening of the investigation into Wise’s life.

“A lot of us have waited for it for a long time. We’re very happy,” she said.

If the diocesan investigation finds sufficient reason, the cause for Wise’s beatification would go to the Vatican for further evaluation.
Gatherings of Catholics are held twice a month. Other Catholics are living their life of holiness and pray friendships, enjoy singing and fellowship, hear how want a Catholic friend? Come join us. Develop October 15th Knights of Columbus First Annual Harvest Pig Roast & Beer Fest St. Rose Church Parking Lot Noon - 4:00 pm. Tickets are $25 The St. Rose Knights of Columbus is proud to announce our first Harvest Pig Roast. The beneficiary of this fund raiser is youth groups in Santa Rosa. We will be serving Slow roasted outdoor pig and chicken, coleslaw, German potato salad and dessert. Your first beverage is included with each lunch and we are serving local beers and wines! Keeping with the spirit of Oktoberfest, we’ll be playing Bavarian music and will also have local musicians entertaining us. Tickets will be sold after masses at St. Rose or you can contact: Roberto Lucha 707-890-2191 or Dave Henry 707-477-2116 Catholic Cursillo is a movement within the Catholic Church based on friendship. We would love to be your friend. Join us on October 15 from 2-4 pm at St. Elizabeth Seton in Rohnert Park. For further information call Debbie Simonson at 707-763-7165 or 904-463-1070. Catholic Cursillo is a movement within the Catholic Church based on friendship. We would love to be your friend. Join us on October 5th and November 2nd from 6-8 pm at St. Eugene’s Faith Room in Santa Rosa. For further information call Debbie Simonson at 707-763-7165 or 904-463-1070. Prime Rib Dinner ICF #18 Chef Randy Apel. Menu includes Antipasto, Prime Rib, Salad, Italian Beans, Desert and Wine. Location: Scottish Rite 600 Acacia Ln. Santa Rosa. Tickets RSVP only. Call Doreen 707-525-0295. Fundraiser for Charities and Scholarships. ROYAL ORDER OF COLUMBUS O.C. D. 8:30, following the 8:00am Mass. Mass 11am. Wednesday 10-12pm, 3-5pm, 8-9pm Confessions (Spanish) Wednesday 10-12pm, 3-5pm, 8-9pm 20 Mount Carmel Drive, Oakville, CA 707-944-2454 Phone: 707-544-7272. Catholic Cursillo is a movement within the Catholic Church based on friendship. We would love to be your friend. Join us on October 5 from 2-4 pm at St. Elizabeth Seton in Rohnert Park. For further information call Debbie Simonson at 707-763-7165 or 904-463-1070. October 16th Rosary Procession and Crowning Carmelite House of Prayer, Oakville. 2:00 p.m. Come join us and bring a friend to honor the Blessed Virgin Mary at the Carmelite House of Prayer, Oakville, located in the Napa Valley. Our annual rosary procession and crowning will conclude with Benediction of the Blessed Sacrament. Light refreshments will be served. Directions: Highway 29 North of Yountville, take Oakville Grade westbound for about 1 mile. Follow the signs to the House of Prayer on the right. October 22nd XLT The Humboldt State students at the Newman Center would like to invite all youth and young adults to praise Jesus in the Holy Eucharist at the upcoming XLT Service. The HSU students will lead praise and worship in adoration. Stephen Morris, the diocesan director of youth and young adult ministry, will be our speaker. St. Mary’s Church in Arcata will host the event on October 22. Doors open at 6:30PM and event begins at 7:00PM. We hope to see you there! If you have any questions, please call Regina at 707-822-6057. October 22nd Sarah Hart Workshop Resurrection Parish of Santa Rosa will host a workshop conducted by Sarah Hart Saturday October 22nd at 9:00am. Sarah Hart most recently released Till The Song Is Sung, her ninth album as a solo artist. That collection of songs, captured with Nashville producer Paul Moak, comes during a fruitful songwriting season for Hart. Amy Grant, Celtic woman, Matt Maher, Audrey Assad and The Newsboys are among those who’ve recorded her songs, and Grant’s recording of “Better Than a Hallelujah” earned Hart a Best Gospel Song Grammy nomination. She has also had several song placements in film and television, and her songs appear in hymnals all across the world. Resurrection Parish is located at 303 Stony Point Road. Phone: 707-544-7272. GATHERINGS OF CATHOLICS ARE HELD TWICE A MONTH. OTHER CATHOLICS ARE LIVING THEIR LIFE OF HOLINESS AND PRAY FRIENDSHIPS, ENJOY SINGING AND FELLOWSHIP, HEAR HOW WANT A CATHOLIC FRIEND? COME JOIN US. DEVELOP FRIENDSHIPS, ENJOY SINGING AND FELLOWSHIP, HEAR HOW OTHER CATHOLICS ARE LIVING THEIR LIFE OF HOLINESS AND PRAY AS A GROUP BEFORE THE BLESSED SACRAMENT. FELLOWSHIP GATHERINGS OF CATHOLICS ARE HELD TWICE A MONTH.
Being ‘Merciful like the Father’ Isn’t A Slogan—It’s A Way of Life, Pope Says

by Elise Harris

Vatican City, Sep 21, 2016 (CNA/EWTN News) - On Wednesday, Pope Francis reflected on the theme of the Jubilee of Mercy, “Merciful like the Father,” telling pilgrims that while imitating God’s love can seem impossible, it’s genuine effort, rather than quantity, that matters.

To be “merciful like the Father” is not just “a slogan for effect, but a life commitment,” the Pope said Sept. 21. However, he also questioned whether Jesus’ words to his disciples in the Gospel of Luke are actually realistic, asking “is it really possible to love like God loves and to be merciful like him?”

When looking back at the story of salvation history, Francis noted that God’s entire revelation to man consists of his tireless love for humanity which culminates with Jesus’ death on the Cross.

“So great a love can be expressed only by God,” he said, explaining that Jesus’ call for humanity to be merciful like the Father “is not a question of quantity. Instead it is a summons to be signs, channels and witnesses to his mercy.”

And the Church can’t but be the sacrament of God’s mercy in the world, in every time and across all humanity,” he said, adding that “every Christian is called to be a witness of mercy, and this takes place on the path to holiness.”

Pope Francis spoke to the thousands of pilgrims present in St. Peter’s Square for his weekly general audience. He has dedicated his catechesis to the topic of mercy in honor of the ongoing Holy Year of Mercy, which takes its theme from the day’s Gospel reading from Luke.

In his address, the Pope said that while “of course God is perfect,” if he is seen only in this way, it becomes impossible for humanity to strive toward that model of “absolute perfection.”

Instead, having God “before our eyes as merciful allows us to better understand what his perfection consists of and spurs us to be like him; full of love, compassion and mercy.”

Francis then asked what it means for the disciples to be merciful. The answer, he said, was given by Jesus in two verbs: “to forgive” and “to give.”

Mercy is expressed “above all in forgiveness,” he said, adding that “forgiveness in fact is the pillar that holds up the life of the Christian community, because in this is shown the gratuitousness of the love with which God has first loved us.”

“All Christians must forgive! Why? Because they have been forgiven. All of us, each one of us here in the Square, have been forgiven,” the Pope said, explaining that “if God has forgiven me, why shouldn’t I forgive others? Am I greater than God?”

When it comes to giving, Francis noted that God always “gives well beyond our merits,” but will be even more generous with those who were generous on earth.

Jesus, he said, “doesn’t say what will happen to those who did not give,” but sends a warning when he uses the image of “the measure: with the measure of love that we give, it is we ourselves who decide how we will be judged, how we will be loved.”

Because of this, “merciful love is the only path to take,” Francis said, stressing the need for everyone to be a little more merciful and a little less hasty to speak poorly of others, to be judgmental and to “pluck” at others with criticism, envy and jealousy.

“We must forgive, be merciful and live our lives in love,” he said, explaining that by doing so, the heart enlarges with love rather than selfishness and anger, which makes the heart small and hardens it “like stone.”

“What do you prefer? A heart of stone or a heart of love? If you prefer a heart full of love, be merciful.”

Kevin Jones contributed to this report.

The Human Person - A Dignity Beyond Compare

An Introduction to St. John Paul II’s Theology of the Body, Presented by Mr. John Galten

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 Terese Auer, O.P., and Man and Woman He Created Them, 2nd ed., by Terese Auer, O.P.

CLASS SUMMARY & SCHEDULE

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<td><strong>Man In the Beginning</strong></td>
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<td><strong>Male and Female He Created Them</strong></td>
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• 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. Or, use cut out.

To Apply Contact: Carmen Perez Aanenson, 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 2016-2017

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<td>History of Catechesis/Intro to Ecclsiological Method</td>
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<td>Ten Commandments &amp; Conscience Formation</td>
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<td>Catholic Social Teaching</td>
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<tr>
<td>Christian Prayer &amp; Observation</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 practice. Prerequisite: Basic Catechist Certification)
- For those interested in dropping in $20/person/class, not including books.
- There will be various books available to purchase. The Class fee does not include all books.
- Those who wish to attend and are not interested in receiving a California Certificate are welcome, but must register.
- Class can be used as credit towards Catechist Recertification.
- Complete an Application to register in the Adult formation or California Catechist Process.

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

To apply & for registrations, contact: Carmen Aanenson

dre@srdiocese.org  |  (707) 566-3366  |  www.santarosacatholic.org

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## World Priest Day is the Last Sunday in October!

World Wide Marriage Encounter and the Serra Club join to honor priests.

(October 2016 World Wide Marriage Encounter) For 11 years, Worldwide Marriage Encounter has proclaimed a World Priest Day to honor the men who have dedicated their lives to Jesus Christ and the Catholic Church through the Sacrament of Holy Orders. It is an opportunity for Catholics to thank, affirm and share their love and support for all priests, diocesan as well as those in religious orders. World Priest Day will be celebrated each year on the last Sunday in October.

Please join thousands of other Catholics in taking a day to especially recognize the priests who so faithfully serve us by providing the Sacraments, spiritual guidance, education and love as a daily gift. This can be as simple as sending a special card or making phone calls to as elaborate as your creativity allows. Take the time to reach out in a special and affirming way to acknowledge the priests who have been an important part of your life: your pastors and associate (past and present), the priest who witnessed your marriage, baptized your children, provided consolation during the loss of a loved one, to name a few.

For some, supporting and caring for priests has been an ongoing and continuing experience; for others, it may be a new chance to say “we love and value you” to the priests they know. There are ideas for celebrating at our website, wpd.wme.org, and you can visit the Serra Club’s website at www.priestsunday.org for ways to show priests how much they are valued and appreciated. We also ask that you tell us of your ideas and celebrations so we can share them with others on the WPD website.

A “World Priest Day Celebration Starter Kit” for your use can be found online at wpd.wme.org. This site has many ideas including a “Blessing for a Priest”, sample note cards and ideas for parish-wide celebrations.

Have a great time celebrating World Priest Day! 🙏

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**Patrocinado por el Departamento de Educación Religiosa**

Para más información o para registrarse, póngase en contacto con Carmen Perez Aanenson:

dre@srdiocese.org  |  (707) 566-3366  |  www.santarosacatholic.org