Rite of Christian Initiation and Coming into Full Communion

When a Catechumen, the priest and the parish team working with him or she believes the person is ready to make a faith commitment to Jesus in the Catholic Church, the next step is the request for baptism and the celebration of the Rite of Election. Even before the Catechumens are baptized, they have a special relationship to the Church.

The Rite of Election includes the enrollment of names of all the Catechumens seeking baptism at the coming Easter Vigil. On February 13 and 14, 2016, the first Sunday of Lent, the Catechumens, their sponsors and families gathered at St. Mary’s Church, Arcata and St. Elizabeth Ann Seton Church, Rohnert (see Full Communion, p. 24)

We Won’t Look on the Likes of Mother Angelica Again

by John L. Allen Jr. Associate editor, Cruxnow.com

ROME – With the death of Mother Angelica on Easter Sunday, the Church has lost the most charismatic American Catholic media personality of her time, as well as someone who proved beyond any doubt that a determined and savvy woman can, after all, wield real power inside an organization often perceived as a boy’s club.

Ninety-two at the time of her death and largely withdrawn from the world, Mother Angelica at the top of her game was feisty, smart, alternately stern and hilarious, all wrapped up in the habit of a seemingly ordinary Franciscan nun. There was nothing “ordinary” about her, (see Mother Angelica, p. 6)

Extraordinary Graces Available for Divine Mercy Sunday

What graces are available and how do we receive them?

In her Diary, St. Faustina records a special promise given to her by Jesus. He told her to communicate it to the whole world:

“My daughter, tell the whole world about My inconceivable mercy. I desire that the Feast of Mercy be a refuge and shelter for all souls, and especially for poor sinners. I pour out a whole ocean of graces upon those souls who approach the font of My mercy (699).

In three places in her Diary, St. Faustina records our Lord’s promises of specific, extraordinary graces:

I want to grant a complete pardon to the souls that will go to Confession and receive Holy Communion on the Feast of My mercy (1109).

Whoever approaches the Fountain of Life on this day will be granted complete forgiveness of sins and (see Extraordinary Graces, p. 4)
Easter! For some the relieved sigh is, “It’s about time!” for others perhaps, “Already?” is more appropriate. My own sense is that there is always room for Lenten Regrets. At Easter we are reminded of all the good things we intended to do during Lent. It was only a few short weeks ago that those glowing resolutions were seriously considered, decided upon and chosen. The determination of how well or how poorly they were lived is ultimately between each person and God but the degree of “resurrection” experienced at Easter is tied directly to how much “death” we experienced during Lent.

Children will often stockpile the candy given up for Lent dreaming of a heaven of abundance by Easter Sunday morning. If those same children have been sneaking a little candy here and there during Lent then the stockpile is not nearly as large and the eagerness to resume a regimen of candy consumption is not nearly as intense. Besides, there is the guilt of knowing that they could have done better. Whatever the age of the children, they could be upwards of eighty, whatever the nature of the candy, the experience is the same. Hopefully during the course of this Lent we learned once again that there are many things to which we are too deeply attached. There is a wonderful kind of “resurrection” that can occur for someone who gave up cigarettes for Lent, who dreamed of that first smoke after Easter then we have not really returned to life. At Easter, after the penitential work of Lent then do not let that resolve lapse. Continue to make indulge in them again after Easter then we have not really detached from them, we have simply suffered their absence with a hope of their return. This type of thinking belies the butterfly as a symbol of the resurrection. The caterpillar goes into the cocoon stage. After several weeks of apparent death when nothing observable to the eye is occurring the day of its resurrection approaches. We have all watched this process in grade school science class. Imagine the dismay if that cocoon finally finishes its time of incubation and out from it emerges the same plain caterpillar which resumes its prior habit of voracious eating.

Unfortunately, this is us if our Easter goal is to return to the same place we were before Lent began. I have no desire to spoil your Easter but I also do not want you to negate your Lent. Jesus did not simply ‘return to life,’ He rose to a new life. Our Easter is also to be different from a simple ‘return to life’ as we knew it before Lent. If that is all we look for, if that is all we expect then we risk missing the glory of Easter, the true joy of genuinely rising with Christ.

So pray this Easter that you truly rejoice in the resurrection of the Lord. Rejoice in your own movement to greater freedom in the Lord. Rejoice to the degree that you have achieved detachment from the world. Rejoice in that victory and do not retreat. If you began to go to daily Mass during Lent, keep it up! If you quit smoking during Lent, don’t give up the ground you have gained! If the utilization of confession has become more a part of your spiritual regimen during Lent then do not let that resolve lapse. Continue to live in the joy and hope of new life and do not return to a former, less resolute, pattern.

On behalf of myself, the priests and staff members of the Diocese of Santa Rosa I do extend to each of you my fervent prayer that the end of Lent and the beginning of the Easter Season, especially Divine Mercy Sunday, be a time of abundant spiritual grace and joy for you and for your families. Jesus is Lord! He is Risen! Let us rejoice and be Glad! ✝️
Pope Francis will Speak on the Synod Soon

But the Spin has Already Begun

by Andrea Gagliarducci

Vatican City, Mar 23, 2016 (CNA/EWTN News) - The war of interpretations has begun over Pope Francis' yet-to-be-published post-synodal exhortation. And this war is taking place in the press.

Three articles published in the past week in the Vatican newspaper L'Osservatore Romano and in two prominent Italian newspapers presented differing views of the document. The papal document will summarize the Synod on the Family, held in October 2015 amid controversies and rumor.

If the latest claims are true, Pope Francis signed the post-synodal exhortation March 19. However, the text will be released only when all the translations are completed. It is not expected before Easter.

The text's first draft was examined and amended by the Theologian of the Pontifical Household, Fr. Wojciech Giertych, O.P., and the Congregation for the Doctrine of the Faith.

According to a source close to the congregation, it sent the text back with remarks 30 to 40 pages in length. At the moment, no one knows if the Pope has taken these remarks into consideration, as the exhortation has not left Pope Francis' inner circle.

However, there is certainly agitation among those who supported a break in Church doctrine on marriage, in particular the possibility for the divorced-and-remarried to receive Holy Communion.

Some report that the document is 200 pages long. It is hard to think that all of these pages will be dedicated to pastoral care for the divorced-and-remarried.

"Focusing on the issue means that they really want to drive forward and misinterpret the document," a churchman and a source close to the Congregation for the Doctrine of the Faith told CNA.

This agitation might indicate that the post-synodal exhortation will not contain any doctrinal novelties or breaches. Rather, the text will focus on pastoral recommendations for the integration of the divorced-and-remarried.

This agitation was evident in the three articles published during the last week.

One article is by Enzo Bianchi, a layman who in 1965 established the Ecumenical Monastic Community of Bose in Italy. Brother Bianchi wrote a March 14 commentary in L'Osservatore Romano about the gospel account of the woman caught in adultery.

In general the commentary gave an ordinary interpretation of the text. But at its very end, Brother Bianchi stressed that "Jesus did not condemn her, because God does not condemn, but he gave her the possibility to change with his act of mercy."

Brother Bianchi added that the Gospel "does not say that she changed her life, that she converted or that she became a disciple of Jesus. We just know that God forgave her through Jesus and delivered her to freedom, so that she could return to life."

Vatican internal observers have interpreted this phrasing as an open door to the reception of Communion by Catholics who have divorced-and-remarried. A source told CNA March 22, "Brother Bianchi emphasizes God's forgiveness, no matter what she will actually do," as if "Communion might be given, no matter what you had done."

Another article appeared in the Italian newspaper La Repubblica on March 19, the very day Pope Francis was supposed to have signed the post-synodal exhortation.

The article was co-authored by Alberto Melloni and Claudio Tito. Tito is a journalist who sometimes covers church issues, but Melloni has particular weight in the global ecclesiastical debate. He is the leader of the Bologna School, which promotes the notion that the Second Vatican Council broke with Church tradition.

Their article appears intended to anticipate some of the contents of the post-Synodal exhortation.

According to Melloni, the aim of the document is clear: "to avoid break ups and to disarm the antagonists." Melloni characterized the synod as a fight between "rigorists" and "progressives." He said that the fight was "very tough." He believes Pope Francis wants to open up the path to the sacraments for those who live in irregular marital situations. Melloni claimed that "in the end, just one third of the synod fathers voted against the Pope."

The article also reports that the Pope was impressed by Cardinal Robert Sarah's rigorous approach.

Melloni underscored that "for what concerns communion for the divorced and remarried, no news is expected. The issue is to legitimate a practice, and to give it theological roots."

If Alberto Melloni is the director of the Bologna School, Brother Enzo Bianchi is widely considered one of its more prominent representatives.

Some more detail about the exhortation was provided March 20 by Luigi Accatoli, former Vatican journalist and sometime columnist at the prominent Italian newspaper Corriere della Sera.

According to Accatoli, the exhortation will include indications of the role that the divorced-and-remarried can have in the community and under which conditions they can receive the sacraments.

He also stressed that there are "many options" for those who live in irregular situations, acknowledge this, and want to be active in parish life. He said that they can be catechists, lectors, godparents and sponsors in baptisms and confirmations, and witness at marriages. All of these activities are "mostly forbidden, or discouraged," Accatoli said.

But regarding their admission to the sacraments, Melloni excluded the possibility that the Pope will provide "a general rule" for those who live in irregular situations.

Rather, he predicts that the Pope will "give indications on how to discern case by case, according to the penitential path completed, once the possibility of correcting the situation generated with a new part- (see Pope Francis Speaks Soon, p. 10)
Pope Francis observes moment of silence for Belgium attack victims

by Elise Harris

Vatican City, Mar 23, 2016 / 07:08 am (CNA/EWTN News) - In his general audience the day after terrorist attacks in Belgium claimed the lives of at least 30 people and injured 230 more, Pope Francis led pilgrims in a moment of silent prayer for the victims and their families.

"With a sorrowful heart I have followed the sad news of the terrorist attacks which took place yesterday in Brussels, and which caused numerous victims and wounded," the Pope said March 23.

Assuring his prayer for the victims and their families, he appealed to all people of good will "to unite themselves in the unanimous condemnation of these cruel abominations which are causing only death, terror and horror."

Francis asked faithful to persevere in prayer during the events of Holy Week in order to "comfort afflicted hearts and to convert the hearts of these people blinded by cruel fundamentalism."

The Pope then led pilgrims in praying a Hail Mary and observing a moment of silence for the victims of yesterday's attacks, for their families, and for the entire Belgian people.

Pope Francis' words came the day after two explosions at the Brussels airport and a third a busy metro stop killed at least 30 people and wounded 230 others, according to CNN. The Islamic State militant group has claimed responsibility for the attack.

In his general audience address, Pope Francis continued his catechesis on mercy as understood in scripture, turning his attention to the events of the Easter Triduum, which consists of the days leading up to Jesus' resurrection from the dead: Holy Thursday, Good Friday and Holy Saturday.

Everything in the Triduum "speaks of mercy, because it makes visible the point to which the love of God arrives," he said.

Francis pointed to the passage in the Gospel of John in which the Evangelist says that "having loved his own who were in the world, he loved them until the end."

The love of God "has no limits," he observed, adding "God truly offered himself for each one of us and didn't spare himself in anything."

"The mystery that we adore in this Holy Week is a great story of love which knows no obstacles," the Pope continued, noting that Jesus' Passion endures to the end of the world, since through it he shares in the suffering of the whole of humanity.

It also speaks of Jesus' permanent presence in the events of the personal lives of each one of us, he said, explaining that the Triduum is therefore "a memorial of a drama of love which gives us the certainty that we will never be abandoned in the trials of life."

Turning to the events of Holy Thursday, when Jesus washed the feet of the disciples and instituted the Eucharist during the Last Supper, Pope Francis explained that when Jesus does these things, he is giving the disciples a "firsthand example" of how they themselves will have to act.

The Eucharist, he said, "is love made service. It's the sublime presence of Christ who desires to feed each person, above all the weakest," in order to enable them to follow a path of witness through the difficulties of the world.

Additionally, Jesus attests that we must learn to break with other forms of nourishment in order for our lives to become a true communion with those in need, the Pope said.

(see Belgium Attack Victims, p. 5)

(Extraordinary Graces, cont. from page 1)

punishment (300).

The soul that will go to Confession and receive Holy Communion will obtain complete forgiveness of sins and punishment (699).

To receive these graces, the only condition is to receive Holy Communion worthily on Divine Mercy Sunday (or the Vigil celebration) by making a good confession beforehand and staying in the state of grace and trusting in the Divine Mercy.

By these conditions, our Lord is emphasizing the value of confession and Holy Communion as miracles of mercy. The Eucharist is Jesus, Himself, the Living God, longing to pour Himself as Mercy into our hearts.

In addition, our Lord says through St. Faustina that we are to perform acts of mercy:

"Yes, the first Sunday after Easter is the Feast of Mercy, but there must also be acts of mercy" (742).

"The graces of My mercy are drawn by means of one vessel only, and that is trust. The more a soul trusts, the more it will receive" (1578).

The worthy reception of the Eucharist on Divine Mercy Sunday is sufficient to obtain the extraordinary graces promised by Jesus. A plenary indulgence, obtained by fulfilling the usual conditions, also is available.

For those who cannot go to church and the seriously ill.

If You're Sick or Homebound, you're not out of the reach of God's mercy.

Can you receive the graces promised on Mercy Sunday if you can't go to church due to a serious reason, such as being homebound, seriously ill, or disabled?

Try to arrange for a Eucharistic Minister to bring you Communion. Parishes should arrange for Eucharistic Ministers to visit the homebound and bring them the Eucharist and, if possible, literature on Divine Mercy Sunday, Chaplet prayer cards, and rosaries.

If a visit is not possible, however, you can still participate in the celebration of Divine Mercy Sunday by making a Spiritual Communion with great trust. God will give you all the graces that He sees that you need because of your great trust.

Our Lord said to St. Faustina: The graces of My mercy are drawn by means of one vessel only, and that is trust. The more a soul trusts, the more it will receive.

Sovils that trust boundlessly are a great comfort to Me, because I pour all the treasures of My graces into them. I rejoice that they ask for much, because it is My desire to give much, very much (Diary. 1578).

Act of Spiritual Communion

My Jesus, I believe that You are present in the Blessed Sacrament.

I love You above all things and I desire You in my soul.

Since I cannot now receive You sacramentally, come at least spiritually into my heart.

As though You were already there, I embrace You and unite myself to You; permit not that I should ever be separated from You. Amen.

The Church also made special, compassionate provisions for obtaining a plenary indulgence on Divine Mercy Sunday by those who cannot go to Mass on that day, including those who are seriously ill or involved in non-postponable work.

You also can see the celebration of Holy Mass on Divine Mercy Sunday on EWTN (check your TV listings). The Act of Spiritual Communion will be recited at that time.
Ask IPS: 
What does mental health have to do with our faith?

Advice from psychological experts, drawing on Catholic faith and modern psychology

Q: What does mental health have to do with our faith? William McKenna, M.S., Clinical Extern at the IPS Center for Psychological Services.

For years psychology and theology were like two squabbling siblings. Always ready to fight, but actually always seeking the same end. Theology’s end is the deeper meaning to life along with how to navigate life, and psychology’s is how the human being processes the world around him so that he can also navigate life. Catholics may know the names of Freud, Skinner, and Jung and how their theories can be dangerous to their spiritual life. Some of their theories question the nature of Truth, human nature, and even the place of God in our lives. At the same time you may have seen the vintage videos of the Servant of God Fulton Sheen condemning the psychiatrists and warning us that modern psychology is malicious secularism that will destroy society.

I have to admit that the late bishop did have some valid points about modern psychology, but what if I told you that the tide is turning in modern psychology? What if I were to tell you that there is a growing movement within psychology to link the spiritual with the psychological? Over the past thirty years there has been a steady movement to connect psychology to the virtues, forgiveness, the need for an intact family home, and the welding power of religion within a relationship. This movement is both exciting and promising; however, the word still needs to get out.

That brings me to our current concern for this introductory column to a new series: what does mental health have to do with Catholicism? In order to answer that question let me first share an exchange between a friend of mine and myself. My friend was staying with my wife and me while she was interviewing for a job. That night over dinner we were discussing the human condition when my friend claimed that every problem is rooted in the spiritual. Therefore, my friend claimed that more prayer, penance, and patience could solve everything. While my friend (like Fulton Sheen) did have a valid view, I pointed out to her that her approach was synonymous to telling the medical profession that there is no need for specialists since everything in the body is connected. The human person can have spiritual problems, but that does not mean that the source of the problem is spiritual. Indeed, the root could be psychological.

This is where Catholic psychotherapists enter down center stage. We specialize in helping people tackle their psychological problems that are inhibiting them from living a full and happy life (which includes a flourishing spiritual life). Mental health professionals can, and should, serve the Church with the aim of helping people who are struggling to get back up, and live out their God-given vocations. Thus, psychology and theology truly are like two siblings who seek the same end: to help people.

Editor’s Note: Check back in future issues for answers to practical questions about everyday scenarios involving faith and psychology.

For more information about IPS (The Institute for the Psychological Sciences), a graduate school that grounds psychology in a Christian view of the human person, visit ipsciences.edu

(editor’s note)

(Belgian Attack Victims, cont. from page 4)

Francis then turned to Good Friday, “the culminating moment of love” and the day in which Jesus died on the Cross. Jesus’ abandonment to the Father and his death on the Cross express an unending love which is given until the very last, he said, adding that it is a love which “intends to embrace all, no one excluded.”

The Pope encouraged faithful to imitate this love, saying that “If God has demonstrated his supreme love to us in the death of Jesus, now also we, regenerated by the Holy Spirit, can and must love one another.”

Speaking of Holy Saturday, when Jesus is enclosed in the tomb, Pope Francis said that it is “the day of God’s silence.”

“It must be a day of silence,” he said, and encouraged faithful to do everything possible be silent that day, and to imitate Mary, who believed in her son and silently waited for his Resurrection.

When Jesus is laid in the tomb, he shares “the drama of death” with all humanity, Francis said, explaining that God’s silence “speaks and expresses love as solidarity with the abandoned forever.”

The Son of God is the one who fills this void of abandonment, “which only the infinite mercy of the Father can achieve,” the Pope said.

Pope Francis closed his audience encouraging pilgrims to let themselves be “enveloped” by God’s mercy during Holy Week. He prayed that throughout the week, “while we have our eyes fixed on the passion and death of the Lord, let us welcome in our heart the greatness of his love, and like Mary in the silence of Holy Saturday, wait for the resurrection.”

Prayer for Priests
Gracious and loving God, we thank your for the gift of our priests.

Through them, we experience your presence in the sacraments.

Help our priests to be strong in their vocation. Set their souls on fire with love for your people.

Grant them the wisdom, understanding, and strength they need to follow in the footsteps of Jesus.

Inspire them with the vision of your Kingdom.

Give them the words they need to spread the Gospel.

Allow them to experience joy in their ministry. Help them to become instruments of your divine grace.

We ask this through Jesus Christ, who lives and reigns as our Eternal Priest. Amen.
The Songs of My Children

by Chris Lyford

Every day I become aware that I have had a melody or refrain of a song looping through my mind for hours, and lately the refrains come from a very limited but poignant list of songs; the songs of my children. I have four kids (actually they are all now young adults) and one of the hopes I have always had for these beautiful people is that they all receive the gift of song.

As humans we are all given the gift of music, both to appreciate as a part of God’s creation, and to elevate our own unique spirits. Everyone has the gift, and with the gift, the invitation to respond. Some respond by developing a taste or an appetite for music in general, and then develop a preference to certain genre(s) of music; a preference that matures over time. Others respond with their own song, simply by raising their voice to sing. Of the later, there are those whose song becomes a dialogue of sorts between the ‘music of life’ they hear both internally and externally, and the song they sing as a response to that ‘music of life’.

The music of life is simply a glimpse of the beauty of God reflected in creation, whether that beauty is that of nature itself, or even the ‘beauty’ of the sound of the groaning of creation in human suffering, struggle, joy, and happiness. Since all basic elements in our created world are good in and of themselves because they are created by God, the ultimate good, all these elements of life resonate with the truth, which, in itself, is implicitly beautiful. So even suffering, when voiced in song is an act of hope, because it’s either someone singing with empathy for those who can’t any more than the beauty they hear, and everything else will take care of itself.

Mother Angelica was that lone figure, around whom a multi-media empire sprung up. She was, in effect, her generation’s Archbishop Fulton Sheen, someone whose videos will be circulated, cherished and devoured forever by her devotees.

Granted, she was far from being everyone’s cup of tea. Mother Angelica was an unapologetic and aggressive champion of Catholic orthodoxy, one of the leading exponents of what historians will no doubt see as a powerful conservative wave that rolled through American Catholicism in the 1980s and 90s.

More liberal Catholics often rued Mother Angelica’s influence. Among other things, they charged that she and her network came off as shrill, angry and self-righteous, reinforcing rather than correcting popular stereotypes of the Church.

In truth, the accusation of being “shrill” mostly came from people who didn’t actually watch Mother Angelica, because while she certainly had a temper, most of the time what came through was a lively, even wicked, sense of humor.

That said, she was also nobody’s idea of a diplomat. In 1993 she excoriated the choice to have a woman portray Jesus during a Stations of the Cross ritual at World Youth Day in Denver, which prompted some bishops to grouse about her “divisive” style. In 1997, she blasted then-Cardinal Roger Mahony of Los Angeles for a pastoral letter he issued on the Eucharist, finding it weak on belief in the Real Presence, and vowed that if she lived in Mahony’s diocese she

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NOTE: Views of correspondents do not necessarily reflect those of this publication.
What makes a person happy? What makes a life worth living? Is it money? Fame? Popularity? Career success? We all know the answer, even if we don’t always live like we know it: not at all. All of these things come up short. There is only one thing—or one person—to be more exact—that can make us happy, and that’s Our Lord Jesus Christ.

This is the only way to understand what the three women described below decided to do. Even in the midst of worldly success, they gave it all up to pursue Christ in a more focused way in the religious life.

Of course, one can follow after Jesus without joining a religious order. Some of us are called to go into business, to work in the entertainment industry, and have families, etc. But some are called to the radical religious life, and they remind us of what’s really the most important.

1) Dolores Hart – “If you heard what I hear…” Born with the name Dolores Hicks in 1938, Dolores took the stage name Dolores Hart when she started her acting career as a young woman. And that career took off pretty fast! At the age of 18 she landed a part playing Elvis Presley’s love interest in the 1957 movie Loving You. Famously, she gave Elvis his first on-screen kiss in that role. She had important parts in 9 more films over the next 5 years, playing opposite Stephen Boyd, Montgomery Clift, George Hamilton and Robert Wagner. She got engaged to be married, and had her pick of roles.

Then, suddenly, at the age of 24, engaged to be married and a rising Hollywood star, she announced she was leaving it all to become a nun. She later explained that she had a turning point while filming Francis of Assisi, in which she played St. Clare of Assisi. She met Pope St. John XXIII in Italy during the filming, and when she introduced herself, “I am Dolores Hart, the actress playing Clare,” he responded, “No, you are St. Clare of Assisi!”

Her fans and friends were in shock, angry even, when they heard the news. “Even my best friend,” Hart recalled years later, “who was a priest, Fr. Doody, said, ‘You’re crazy. This is absolutely insane to do this.’” One friend wrote her angry letters for years saying, “I felt disappointed, unsatisfied, directionless, submerged in fleeting pleasures… I always sought answers and the world never gave them to me.”

Now, she regularly goes to Mass, goes to Confession, prays the Rosary, and prays the Divine Mercy Chaplet. “Before I was always in a hurry, stressed out, and got upset easily,” she explained. “Now I live in peace, the world doesn’t appeal to me, I enjoy every moment the Lord gives me.”

She also has re-evaluated what it really means to be a “model”: “Being a model means being a benchmark, someone whose beliefs are worthy of being imitated, and I grew tired of being a model of superficiality. I grew tired of a world of lies, appearances, falsity, hypocrisy and deception, a society full of anti-values that exalts violence, adultery, drugs, alcohol, fighting, and a world that exalts riches, pleasure, sexual immorality and fraud.”

“It want to be a model that promotes the true dignity of women and not their being used for commercial purposes.”

From Churchpop.com

2) Olalla Oliveros – “The Lord is never wrong…” Olalla Oliveros was a successful Spanish model, starring in movies and advertisements throughout the country and the world. Then she visited Fatima, Portugal, site of the famous Marian apparition to three children there in 1917, and had what she later described as an “earthquake” moment. She says she received in her mind the image of herself dressed as nun, something she said she initially found absurd.

But she couldn’t shake the image. She eventually concluded that Jesus was calling her to give up her glamorous life and become a nun.

“The Lord is never wrong,” she said. “He asked if I will follow him, and I could not refuse.”

She is now a member of the semi-cloistered Order of Saint Michael.

3) Amada Rosa Pérez – “Now I live in peace…” Amada Rosa Pérez was one of Colombia’s most successful models before she disappeared from the public eye ten years ago. Then, five years ago, she re-emerged to explain her absence: she had had a religious conversion and was working with a Marian religious community (though she had not become a nun).

At the height of her career, she was diagnosed with a disease that made her lose part of her hearing. The diagnosis led her to question her lifestyle, saying, “I felt disappointed, unsatisfied, directionless, submerged in fleeting pleasures… I always sought answers and the world never gave them to me.”

Now, she regularly goes to Mass, goes to Confession, prays the Rosary, and prays the Divine Mercy Chaplet. “Before I was always in a hurry, stressed out, and got upset easily,” she explained. “Now I live in peace, the world doesn’t appeal to me, I enjoy every moment the Lord gives me.”

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“I want to be a model that promotes the true dignity of women and not their being used for commercial purposes.”

From Churchpop.com

(Mother Angelica, cont. from page 6)
“Our Lady of the Rockies”
The Miraculous Story Behind Montana’s 90-ft Statue of Mary

by Matthew Sewell of Church Pop

One of the most picturesque views in Montana comes into focus when rounding the bend on eastbound Interstate 90, about 6 miles from the historic city of Butte. On the towering East Ridge overlooking the city sits the third-tallest statue in America: a 90-foot-tall homage to the Blessed Virgin Mary, brilliantly white and perched 3500 feet above the valley floor, known as “Our Lady of the Rockies.”

Her story began in 1979 with Butte resident Bob O’Bill, whose wife was nearing death from cancer. O’Bill, who for many years worked as electrician in one of Butte’s surface mines, prayed that his wife be healed, and promised to build a 5-foot statue of Mary in his yard if God answered.

When his wife made a full recovery, O’Bill and his friends set about to fulfill the promise, but the plan soon developed from a small statue in a yard to a massive icon on a mountain.

There’s another dimension to this story: During all of this, Butte—once a mining boomtown, the world’s top copper producer, and the largest city between St. Louis and San Francisco—was suffering through its worst economic recession ever. Mining companies had left long before, jobs were scarce, and morale in the most Irish city in America was at an all time low.

And yet, through backbreaking volunteer labor, unparalleled generosity, and more than a little dose of the miraculous, the statue of Our Lady was finished in 1985, just over 30 years ago. The details of this amazing story parallel perfectly with lessons we hear in 1985, just over 30 years ago. The details of this amazing story parallel perfectly with lessons we hear in

The culmination of six years of hard work and undying faith placed “Our Lady of the Rockies” standing 90 feet atop the continental divide, at an elevation of 8,510 feet, overlooking the city of Butte Montana.

The best part of the story. Leaving aside the sudden recovery and healing of O’Bill’s wife, the sheer number of pieces that fell into place are astounding.

When panic set in with how the crew would pay to fuel up their seemingly abandoned and donated heavy equipment, every tank was found to be completely filled with gas. Each one of Leroy Lee’s welds, when constructing the statue were inexplicably perfect, as he recounts in the documentary made last Christmas.

On the day of completion, when Mary needed to be set into focus when rounding the bend on eastbound Interstate 90, about 6 miles from the historic city of Butte. On the towering East Ridge overlooking the city sits the third-tallest statue in America: a 90-foot-tall homage to the Blessed Virgin Mary, brilliantly white and perched 3500 feet above the valley floor, known as “Our Lady of the Rockies.”

Her story began in 1979 with Butte resident Bob O’Bill, whose wife was nearing death from cancer. O’Bill, who for many years worked as electrician in one of Butte’s surface mines, prayed that his wife be healed, and promised to build a 5-foot statue of Mary in his yard if God answered.

When his wife made a full recovery, O’Bill and his friends set about to fulfill the promise, but the plan soon developed from a small statue in a yard to a massive icon on a mountain.

There’s another dimension to this story: During all of this, Butte—once a mining boomtown, the world’s top copper producer, and the largest city between St. Louis and San Francisco—was suffering through its worst economic recession ever. Mining companies had left long before, jobs were scarce, and morale in the most Irish city in America was at an all time low.

And yet, through backbreaking volunteer labor, unparalleled generosity, and more than a little dose of the miraculous, the statue of Our Lady was finished in 1985, just over 30 years ago. The details of this amazing story parallel perfectly with lessons we hear

The culmination of six years of hard work and undying faith placed “Our Lady of the Rockies” standing 90 feet atop the continental divide, at an elevation of 8,510 feet, overlooking the city of Butte Montana.

The best part of the story. Leaving aside the sudden recovery and healing of O’Bill’s wife, the sheer number of pieces that fell into place are astounding.

When panic set in with how the crew would pay to fuel up their seemingly abandoned and donated heavy equipment, every tank was found to be completely filled with gas. Each one of Leroy Lee’s welds, when constructing the statue were inexplicably perfect, as he recounts in the documentary made last Christmas.

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During the recently concluded Synod on the Family, the bishops from around the world discussed many issues involving marriage and family, including the subject of contraception. Already in mid-September, three weeks before the synod even began, a shot had already been fired across the bow in the form of an interview by German Church historian Arnold Angenendt.

In the interview, Angenendt actually praised the invention of contraceptives. “The invention of the pill then was the decisive revolution,” Angenendt said. “Since then, the women do not have to fear becoming pregnant at each sexual intercourse. That gives them a completely new freedom [...]”

In August, a science symposium was held at Georgetown University titled “Contraceptive Conundrum: Effects and Side Effects.” (The conference website is still up as of this writing, but it will soon be converted to an information website soon with links to research and the symposium presentations.) There were thousands of hits on the website originating from every corner of the world. A website based in Australia promoted it in an article.

Rick and Karen Langhart were in attendance; their daughter Erika was one of four young women whose tragic stories of dying from the effects of the hormonal contraceptive NuVaRing were featured in a 2014 Vanity Fair article titled “Danger in the Ring.” The Langharts encouraged all present to continue researching and speaking on the subject.

Let us be clear that hormonal contraceptives, because they act upon the pituitary gland, impact the entire body. Everything that happens to the body as a result of contraception is an effect.

I’ve written before about how one of the very serious outcomes of hormonal contraception—whether administered through birth-control pills, injections, patches, or various intrauterine devices (IUDs)—is that they change our biological preference for a partner. Women are equipped by the Creator to be attracted to a male by scent hormones, called pheromones. By nature, these pheromones lead a woman to be attracted consistently to a biological mismatch and not even realize it!

Another serious effect of hormonal contraception is loss of libido. How ironic that the very thing that was supposed to set women “free” sexually takes away their desire! In some people this effect remains even after they stop using the contraceptives.

Another issue I’ve written about before is the effect of excreted contraceptives on the environment, particularly our drinking water. The concern was raised back in 2000 in Deborah Cadbury’s book The Estrogen Effect: How Chemical Pollution Is Threatening Our Survival. So we’ve known about this for many years, and yet we haven’t heard too much. A recent article in the National Catholic Register raised the issue again. The article also questions what effect contraception has on the developing embryo and fetus when a mother does not realize she is pregnant and so continues to take the pill.

Other issues have surfaced as well. Here are just a few:

— Some women report experiencing anxiety and depression while on hormonal contraception, which may result from the contraceptive’s effect on their brains, including the shrinking of the brain.

— The pill is related to ovarian shrinkage and the premature aging of ovum, which may present challenges to fertility, should the woman later want to have a child. If the woman turns to fertility clinics for help, their methods usher in another set of negative effects, risks, and consequences.

— Prostate cancer may be linked to the pill, which puts men at risk as well. So many questions without good answers!

— It has been known for many years that the birth-control pill is a “group one carcinogen,” meaning it is known to be capable of causing cancer under some conditions, according to the World Health Organization.
Closing of Canada’s Religious Freedom Office Could Spell Trouble for Human Rights

March 29, 2016 Catholic News Agency

Canada’s decision to defund its Office of Religious Freedom will harm the country’s ability to defend religious minorities and human rights in general, said religious freedom advocates and other supporters of the office.

“If Canada shuts down its Office of Religious Freedom, it will not just harm religious freedom, but Canada’s ability to promote all other human rights,” attorney Gerald Chippeur told CNA March 21. Chippeur is an allied attorney with the Alliance Defending Freedom legal group and partner with the Miller Thomson law firm in Calgary.

He responded to the government’s decision to end funding for Canada’s Office of Religious Freedom, which ends on March 31.

“The reality is this that in countries where religious freedom is not protected, you will find most other freedoms are also not protected,” he said. “In fact, there is a direct correlation between the guarantees of religious freedom and the guarantees of other human rights and democracy.”

“Religious freedom is the most important discussion one can have,” he said. “You can talk about trade, defense, and other issues, but if you won’t first talk about religious freedom, then you will miss a very important opportunity to promote human rights and democracy.”

On March 21 the Liberal Party, led by Prime Minister Justin Trudeau, voted against a motion by Conservative MP Garrett Genius to extend funding for the office for another term.

The motion was voted down 226 to 90, with the NDP, Bloc Quebecois and Green Party leader Elizabeth May all siding with the Liberal Party against funding.

Despite the result, Chippeur said other countries can still positively influence Canada’s decision.

“The U.S. government should step in and urge Canada not to go down this road,” he said. “Australia, the U.K., France, and other countries where there is a long tradition of constitutional protections of religious freedom, should stand up and plead with Canada to not to shut it down.”

Foreign Minister Stephane Dion was among the opponents of the motion to fund the office. He advocated a consolidation of human rights efforts.

“We have to consider whether it might not be more effective to combine all of Global Affairs Canada’s efforts to defend and promote human rights into a single office, to advance and to leverage the resources of the department and its embassy network around the world to advance this mission,” Dion said.

But Peter Stockland, a senior writer with the Canadian think tank Cardus, said that the minister’s explanation undermines religious freedom and why the office was established.

“Religious freedom is not a right that is on a continuum of rights that is indistinguishable from all others,” he said. “It is ineffective to lump all rights together and treat them equally,” Stockland told CNA March 23.

“To stop religious oppression and hatred, you need something that actually addresses violations against religious freedom,” not a general office committed to a smorgasbord of rights,” Stockland explained. “The Office of Religious Freedom was established specifically to root out religious persecution.”

Barry W. Bussey, director of legal affairs for the Canadian Council of Christian Charities, said focusing on religious freedom does not devalue other rights.

“Having an Office of Religious Freedom does not mean that religious freedom trumps other human rights,” told CNA March 23. “It is simply that we are living in a time when religious freedom is in peril because of all that is happening on the international scene with respect to religious minorities.”

In 2013, former Prime Minister Stephen Harper named Andrew P.W. Bennett as the first Canadian Ambassador for Religious Freedom. During the 2011 federal election, Harper promised to create an office of religious freedom. He said the effort was inspired by the brutal assassination of Clement Shahbaz Bhatti, the Pakistani politician who criticized Pakistan’s strict blasphemy laws and defended victims of religious persecution.

With a $5 million dollar budget, the office has funded various projects in Nigeria, Ukraine, Pakistan, Myanmar and Iraq. The projects have focused on promoting religious tolerance in schools and helping religious minorities under threat.

Bussey explained that religious minorities will be adversely affected by the decision.

“Fundamentally, the office raised the profile of religious minorities and helped bring greater understanding between various religious groups,” he said. “Religious minorities are very disappointed that the office is closing.”

“Many minorities chose to settle in Canada and other western countries like the U.S., because they were fleeing persecution in their home state,” Bussey explained. “The creation of the Office for Religious Freedom showed religious minorities that their new country was concerned about their plight and the fate of their fellow believers back home. The closing of the office puts this concern in question.”

Although Dion voted against the office, the foreign minister said Canada will still “enhance and strengthen Canada’s fight for religious freedom everywhere.”

Bussey said that religious minorities will hold the government accountable.

“Religious minorities will be watching the Canadian government closely to see if it holds true to its promise to maintain the same level of concern about religious persecution as it did with the Office of Religious Freedom,” he said.

“These minorities have family members back in their home state and will watch very carefully what the government does with respect to religious freedom and the persecution of their fellow countrymen,” Bussey explained.

(see Canada’s Religious Freedom, p. 14)
Dear Friends in Faith and Service, the generous donations to Catholic Charities to assist victims of the devastating Valley fires last fall were inspiring. From major donations from individuals and organizations to cupcake sale proceeds from second graders, the outpouring of support also signaled a great responsibility on our part to make sure we make the best possible use of those resources. Especially moving were the contributions we received from parishes, schools and church groups whose belief in a common call to love and care for neighbors in need inspired their giving. Those included:

- Resurrection Parish Community
- St. Cecilia School
- St. Rose of Lima Church
- Our Lady of Good Counsel
- Catholic Charities USA
- St. Vincent de Paul Elementary School
- Resurrection Church
- St. Aloysius Church
- St. John the Baptist Church
- St. Joseph Council No. 9202
- Knights of Columbus - Our Lady of Mt. Carmel Council #15499
- St. Philip the Apostle Church & St. Theresa of Avila Mission
- St. James Parish
- St. Eugene’s Cathedral Elementary
- St. Joseph Church
- St. Anthony Catholic Church
- St. Sebastian Church
- St. Anthony Church

Church of St. Vincent de Paul
St. Ignatius College Preparatory
St. Anne School
School of St. Thomas the Apostle
St. Joan of Arc Church
St. Sebastian’s Young Ladies Institute #116
St. Thomas Aquinas Church
Knights of Columbus CNCL#13765
St. Helena Catholic Church
Star of the Valley Church - Men’s Club
St. Francis Solano School
Newman Hall - Holy Spirit Parish
St. Joseph Men’s Club
St. John the Baptist Church
St. Paschal Baylon Church
St. Christopher School
The Diocese of Monterey Parish & School
Resurrection Church
Knights of Columbus, Dist 19, St. Vincent’s of Peta-
(see Thank You Letter, p. 12)
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
Call us 24/7
Hablamos Español
508-340-9370
855-842-8001
www.proximotravel.com
anthony@proximotravel.com

Happiness is a Decision
It is easy to be unhappy. It takes no courage, no effort.
We have an obligation to ourselves and to others to strive for happiness.
At times this involves something as simple as deciding to smile rather than frown.
Remember that Jesus wants us to bring God’s love and joy to others. Let’s do it with a smile!
Catholic Home Study and the Missouri Knights of Columbus offer a FREE course,
“T_h_e Search for Happiness.” This course explains the four levels of happiness,
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When you enroll, you will receive a FREE book and workbook with True/False and
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(When you complete a course, you may take another.)
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NAME (circle one) (Please Print)
Mr. Mrs. Miss Ms. _________________________________________________________________
ADDRESS______________________________________________________________
CITY_________________ S TATE________ ZIP______

Thank You Letter, cont. from page 11
luma 11431
Italian Catholic Federation #75
St. Apollinaris School
St. Vincent de Paul Church
St. Francis Sisters
Knights of Columbus 2270 & 982
Holy Family Women’s Club
Roman Catholic Bishop of Oakland
St. Joseph Parish
Discalced Carmelites House of Prayer

The fires consumed not just homes and businesses, but resources as well. As the need increased and donations mounted, it became clear that the community needed a coordinated plan of action.
In the early weeks after the fires, Catholic Charities partnered with others to form Team Lake County (TLC), a group of nonprofits, businesses, and local government whose purpose is to organize county-wide efforts to most effectively meet the needs of those who suffered fire-related losses.
Catholic Charities is a member of TLC’s Case Management and Finance Committees. With a portion of the donations we received to assist fire victims, our agency’s emergency efforts within TLC’s coordinated case management response included:
• Emergency food relief—our staff and volunteers managed or participated in food distributions in Middletown and Kelseyville every week during the month following the fires, ensuring that fire victims had adequate food and fresh produce.
• Disaster CalFresh enrollment—we were the lead agency in the effort to enroll people who qualify for this crucial food stamp benefit. Within a seven-day period, 1200 families enrolled and over $500,000 in immediate assistance was procured.
• Direct financial assistance—we helped fire victims address special needs such as replacing lost work tools, bus passes for those who lost vehicles, housing costs, gas money, car repairs, storage fees, and phone cards.

One of the people we helped was “Lara”, who along with her five children escaped not only the fire, but an abusive husband. After the disaster, Lara and the kids moved in with her sister to a mobile home with no stove or hot water. In partnership with Habitat for Humanity, we helped them purchase a stove and water heater so they could cook and take warm showers. The children are now attending school for the first time. Lara’s sister “Julie” was so grateful she now volunteers with our ongoing Lake County Rural Food Program.

Now that emergency response agencies such as Red Cross and FEMA have dealt with the most immediate needs, our work continues in providing consistent long-term assistance to victims. With the significant

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Child and Youth Protection
707-566-3309
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What does it mean to be a Bishop—and a Vatican Diplomat?

March 24, 2016 Catholic News Service

For Archbishop Peter Wells, the Pope’s new ambassador to South Africa, being in the diplomatic service of the Holy See isn’t about politics or governing, but is above all a ministry centered on Jesus Christ.

“At the end of the day what is papal diplomacy? What does it mean to be a papal diplomat? It’s about one thing at the end of the day: Jesus Christ. That’s it,” Archbishop Wells told CNA March 23.

He said that apostolic nuncios, the Holy See’s ambassadors, have always to look for effective means of showing that they are in a country “to bring the concerns, the hopes, the suffering of the local population back to the Vicar of Christ.”

Apostolic nuncios differ from secular diplomats because “we’re not really there to represent the political, economic, diplomatic views of our government,” but rather “to listen to what the people need,” he said.

As representatives of the Pope, “we’re dealing with the local Church, the local bishops, we’re there for them as the Pope’s representatives to be their voice when we come back to the Pope, but also to be the Pope’s voice when we go back to them.”

Archbishop Wells said he detests it “when people talk about priests who are working in the Vatican, people who are in my kind of job, as bureaucrats or CEOs. We’re not. We’re priests. We’re ministers first and foremost.”

One of the things the archbishop said he has always emphasized to his colleagues in the Secretariat of State is that “the minute you start feeling like a bureaucrat is the minute you need to get out. You need to get back to the parish.”

“We are doing ministry here,” he said, adding that while it may be a more indirect, behind-the-scenes form of ministry, “it is helping the Holy Father as the Vicar of Christ in his ministry.”

“If you lose touch with that you better get out of there quick because you need to get yourself grounded again.”

Archbishop Wells’s appointment as apostolic nuncio to South Africa, as well as Botswana, Lesotho, and Namibia, was made in February. He was consecrated a bishop March 19 by Pope Francis.

His episcopal consecration “was an extraordinary moment,” he said. “It was a moment filled with grace and thanksgiving, great humility, a sense of awe but also a real serenity.”

The archbishop, 52, was ordained a priest of the Diocese of Tulsa in 1991. He has been working in Rome in Vatican diplomacy since 2002, giving him a 14 year tenure in which he has served under three Roman Pontiffs: St. John Paul II, Benedict XVI, and Pope Francis.

Since July 2009 he has served as the Assessor for the General Affairs of the Secretariat of State, which handles the majority of Church affairs aside from relations with other states. His role as assessor made Archbishop Wells the fifth ranking official in the Secretariat of State.

Though he is happy to be back in active ministry, the archbishop said his time in the Vatican was “a real grace,” especially in serving under three Popes.

Having arrived toward the end of St. John Paul II’s pontificate, Archbishop Wells said he was amazed to see that the Polish Pope was “still so active, still so engaged with his limitations.”

Benedict XVI, with whom the Archbishop frequently traveled, including during his 2008 visit to the United States, “was such a humble, incredibly humble person,” he said.

While many thought the German pontiff was timid, he said, “I never thought he was timid…he’s humble and incredibly respectful. And because of the respect, maybe as a professor…he always showed incredible respect for the other person, but he wanted to let them express their ideas, their views, and then he would say something.”

Francis, on the other hand, has been “a whirlwind since day one,” the archbishop said, chuckling.

He said that though the Argentine has only been in office for three years, “it’s been an extremely invigorating time and a very beautiful time, especially to see how Pope Francis has this ability to touch everyone’s heart immediately.”

Touching on the differences in the diplomatic tone of each of the Popes under whom he’s served, Archbishop Well said that St. John Paul II “was extraordinary” in terms of his diplomatic service.

“(John Paul) interacted on the entire world stage (see Vatican Diplomat, p. 20)

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MERCYWORKS

Pope Francis proposes an ambitious Holy Year agenda that stems from the very heart of mercy

“It is my burning desire that, during this Jubilee, the Christian people may reflect on the corporal and spiritual works of mercy. It will be a way to reawaken our conscience, too often grown dull in the face of poverty. And let us enter more deeply into the heart of the Gospel where the poor have a special experience of God’s mercy. Let us rediscover these corporal works of mercy: to feed the hungry, give drink to the thirsty, clothe the naked, welcome the stranger, heal the sick, visit the imprisoned, and bury the dead. And let us not forget the spiritual works of mercy: to counsel the doubtful, instruct the ignorant, admonish sinners, comfort the afflicted, forgive offenses, bear patiently those who do us ill, and pray for the living and the dead” (Jubilee of Mercy [Misericordiae Vultus], 15).
One with such fears wrong and that religious freedom concluded. “I hope the government will prove every international concerns of the government,” Bussey said. “I hope the government will prove everyone with such fears wrong and that religious freedom will still be maintained as a high priority.”

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 Sr. Terese Auer, O.P. and Man and Woman He Created Them, 2nd ed., by St. John Paul II.

- The course is designed for teaching adults, but all are welcome.
- The cost of the course is $75. The two required texts will be provided.
- Classes will commence April 23, 2016 at Cardinal Newman High School, Room 27, from 9:30am to 3:30pm.
- 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.

Class Summary

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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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Santa Rosa Religious Education Congress
Congreso de Educación Religiosa de Santa Rosa

Saturday, August 20, 2016
Sábado, 20 de Agosto 2016

Cardinal Newman High School, Santa Rosa

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

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

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Santa Rosa Religious Education Conference
Conferencia de Educación Religiosa de Santa Rosa

Saturday, June 18 2016
Sábado, 18 de junio 2016

St. Bernard Catholic School
222 Dollison Street, Eureka

- Registrations begins May 9, 2016.
- If you wish to be on our mailing list, please send us your name, email & mailing address.
- El registro comienza 09 de mayo de 2016
- Si usted desea estar en nuestra lista de correo, por favor envíenos su nombre, dirección de correo electrónico y dirección postal.

Contact: Carmen Perez Aanenson
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Hope Works Wonders one-hour tours.

Hope Works Wonders one-hour tours.

(707) 528-8712 x161 to attend one of our upcoming Hope Works Wonders one-hour tours.

Our vision is that 2016 will be a year of helping fire victims become victors, helping them overcome whatever obstacles they have in securing a much brighter future for themselves and their families in the communities they love. We are honored to undertake this long-term effort with the support you have given. Thank you. With gratitude, Len Marabella Executive Director.

P.S. If you’d like to learn more, please visit our website at www.srcharities.org or contact Margie Pettibone at (707) 526-8712 x161 to attend one of our upcoming Hope Works Wonders one-hour tours.
Franciscan Order? The Secular Franciscan Order
Are You Interested in Learning About the Secular Franciscan Order? The Secular Franciscan Order (SFO), formerly known as the Third Order of St. Francis, is an official Order within the Catholic Church, and was established by St. Francis of Assisi early in the 13th century. Men and women live their everyday lives in the world and gather together in communities on a regular basis for prayer, fellowship and good works, following the example of St. Francis of Assisi who made Jesus the inspiration and center of his life. Our local fraternity is called II Poverello and meets monthly in Sebastopol. If you are interested in learning more about the SFO, please contact John Kennedy, 778-8816. For additional info, the national SFO web address is: http://www.nafra-sfo.org/index.html

Arcata
St. Mary’s Chicken and Polenta Dinner with New Friends
by Harriet Ann Burr
On February 21st, after the 3-hour Adoration, a few of us walked over to the parish hall, to share the table for the banquet prepared by ICF-144. Our first seating was at 4 o’clock, served fewer people. Our volunteer waiters/waitresses began servicing the tables with salad, fresh sliced Italian bread, dipping oil, and then the famous Chicken and Polenta—this was all topped off with ice cream and homemade biscotti. Wait, wait, for the second seating it was a full house which needed two more large tables—totaling some 350 diners. At 6:00 P.M. the 50/50 raffle took place—ticket holder wins 50% of the money paid for the tickets, and the rest goes into the total revenue of the event. All proceeds go into a fund for scholarships and the rest is available for parish expenses that may come up.

It was explained to me by some of the cooks (20 on the team), that these special recipes are originally from Tuscany, brought over by the Italian lumber-jacks. The cook that made the Polenta this time is actually Portuguese, and this is a traditional way of preparing it—"bocato di cardinale."

Among the guests we could see Fr. Bala, our pastor, at the Campus Ministry table, Fr. Mike Cloney (retired), and Fr. Tom Díaz (Sacred Heart/St. Bernard). What did the guests enjoy the most? "A delicious, well made dinner. " The opportunity to make new friends.

Santa Rosa
Loyola Counseling Institute
Do you or a family member need to talk with someone about personal or family problems? Loyola Counseling Institute offers professional counseling in English and Spanish. They are practicing Catholics and licensed psychotherapists with offices in Petaluma, Sonoma and Santa Rosa. Pick up a brochure in the back of the church; call 526-1167 for more information or to make an appointment. They accept most health insurances and offer a sliding fee scale.

Catholic Charities
Do You Love Kids? Santa Rosa-Catholic Charities is looking for volunteers who would enjoy working with children who have dealt with disappointments and hard times at an early age. There are several openings for people to help at the family shelter in downtown Santa Rosa. Currently volunteers are needed for the new preschool program, open Monday-Friday, 9 a.m. - 5 p.m., and for an additional hour in the evening while parents attend support groups, workshops, and complete assignments. If you are interested, please call 542-5426.

Catholic Online Courses
The Knights of Columbus have a home study program on the web, www.kofc.org—a useful resource for new Catholics or for anyone looking for Catholic information.

Napa
The Legatus Napa Chapter welcomes March Speaker Pictured: Joe Oberting, President (left), and several members of the Napa Valley Legatus Chapter with their March speaker, Archbishop Timothy Broglio (center), Archbishop of the Military Services. Legatus is an international organization of Catholic CEOs and business owners of qualifying corporations or businesses and their spouses committed to studying, living and spreading the Catholic Faith. For more information about Legatus and membership criteria, see www.legatus.org.

Secular Franciscan Order (SFO)
Are You Interested in Learning About the Secular Franciscan Order? The Secular Franciscan Order (SFO), formerly known as the Third Order of St.

Petaluma
Birthright of Petaluma...has a serious need for at least 3 more volunteers to keep their pro-life message out there and help mothers. They only ask for 2 hours each week in their center downtown at Howard and Prospect. If you love seeing babies and helping families, this could be your important mission. Please contact their office, 763-9888 or Louise Hasbrouck, 336-0439.

National

Members of NCCW are responding to Pope Francis’ call to reawaken our passion to help the poor and needy of our communities through corporal and spiritual works of mercy.

NCCW members will start counting works of mercy—with a goal of one million works before the end of the Jubilee year in November 2016—as they perform both big and small works of mercy in their councils, parishes, local communities, and beyond. There is a form for members to start counting works of mercy on the NCCW website, www.nccw.org, and the count will be updated monthly.

“...we are feeding the hungry and speaking out for adequate funding for school nutrition programs. We are collecting clothing for the needy and advocating for job training and a living wage. We are comforting those who have suffered loss and visiting the sick and broken. We are making lunches and swinging a hammer with Habitat for Humanity or local home improvement groups and contacting legislators with evidence of housing fraud or insurance redlining,” says Jane Carter, NCCW Supporting Member who designed the initiative.

In this Extraordinary Jubilee Year of Mercy, Pope Francis says to each of us: “It is my burning desire that, during this Jubilee, the Christian people may reflect on the corporal and spiritual works of mercy. It will be a way to reawaken our conscience, too often grown dull in the face of poverty.” For more information visit www.nccw.org.

Father James H. Flanagan 1924-2016
Father James H. Flanagan (Father Jim), Founder of the Society of Our Lady of the Most Holy Trinity (SOLT), passed into eternal life on Thursday, March 24, 2016 in Bosque, New Mexico. He was 91 years old. Father Flanagan was born on May 29, 1924 on the Feast of the Ascension at Forest Hills Hospital in Jamaica Plain, Boston, Massachusetts. His parents were James Henry Flanagan and Rose Freeley Flanagan. Father was the oldest in the family of five, three brothers and one sister: Joseph, S.J., Kevin, Newman, (see News Briefs p. 21)
The Crusades are one of the most misunderstood events in Western and Church history. The very word “crusades” conjures negative images in our modern world of bloodthirsty and greedy European nobles embarked on a conquest of peaceful Muslims. The Crusades are considered by many to be one of the “sins” the Christian Faith has committed against humanity and with the Inquisition are the go-to cudgels for bashing the Church.

While the mocking and generally nasty portrayal of the Crusades and Crusaders on the big screen ranges from Monty Python farce to the cringe worthy big budget spectacles like Kingdom of Heaven (2005), it is the biased and bad scholarship such as Steven Runciman’s History of the Crusades, or the BBC/A&E documentary, The Crusades, hosted by Terry Jones (of Monty Python acclaim) that does real damage. From academia to pop-culture, the message is reinforced and with the Inquisition are the go-to cudgels for bashing the Church. It is worth our time to be versed in the facts and especially to recall the tremendous faith, sacrifice, and courage that inspired the vast majority of the Crusaders to act in defense of Christendom.

What were the Crusades?

When answering the question “what were the Crusades” one has to keep in mind that Crusading took on many different forms throughout the movement which spanned a significant portion of European history lasting from 1095 – 1798. There were Crusades against the Muslims (in the Holy Land, in Spain, in the Balkans and even in Austria); against pagan tribes in the Baltic regions; against heretics (notably in southern France); and even against enemies of the Pope (e.g. the Holy Roman Emperor Frederick II). Despite the many different forms, there were four essential ingredients that classified an armed expedition as a Crusade: The taking of the Cross

Participants took a public, binding ecclesiastical vow to join a military expedition with defined aims. As a sign of their vow, they sewed a red cross onto their garments. The cross could only be removed upon successful completion of their armed pilgrimage. Papal endorsement

A Crusade had to be called by the Pope or endorsed by him. Privileges

A crusader received certain privileges from the Church, specifically, the protection of family and property. Those who attacked a crusader’s land were subject to severe ecclesiastical penalties (including excommunication). Additional privileges included the right to demand and receive hospitality from the Church on the journey, exemption from tolls and taxes, immunity from arrest, and exemption from interest payments.

Indulgence

Crusaders were granted a partial or plenary indulgence for completion of their armed pilgrimage. When most people think of the Crusades they simply think it was a prolonged martial engagement of European knights against the Muslims in the Holy Land. The truth is that each expedition was launched for distinct reasons with years and even decades separating the campaigns. Crusade historians have traditionally numbered these distinct expeditions in the following manner:

<table>
<thead>
<tr>
<th>Crusade</th>
<th>Dates</th>
<th>Major Events</th>
<th>Major Characters</th>
</tr>
</thead>
<tbody>
<tr>
<td>First</td>
<td>1096 – 1098</td>
<td>Liberation of Antioch</td>
<td>Godfrey of Bouillon</td>
</tr>
<tr>
<td>Third</td>
<td>1199 – 1189</td>
<td>Liberation of Acre</td>
<td>Louis IX of France, Conrad III of Germany, Philip II, King of France</td>
</tr>
<tr>
<td>Fourth</td>
<td>1201 – 1205</td>
<td>Siege of Constantinople</td>
<td>Pope Innocent III, Duke of Flanders, Venetians, Alain of Angoulême, Boniface of Montfort</td>
</tr>
<tr>
<td>Fifth</td>
<td>1228</td>
<td>Invasion of Egypt</td>
<td>Cardinal Hugues St. Francis of Assisi</td>
</tr>
<tr>
<td>Sixth</td>
<td>1229</td>
<td>Restoration of Antioch by treaty</td>
<td>Pope Frederick II</td>
</tr>
<tr>
<td>Seventh</td>
<td>1248</td>
<td>Invasion of Egypt</td>
<td>King Louis IX of France</td>
</tr>
</tbody>
</table>

With this backdrop, we can now address the five most enduring modern myths regarding the Crusades.

Myth #1: The Crusades were wars of unprovoked aggression

From its beginnings, Islam has been a violent and imperialistic movement. Within 100 years of the death of Mohammed, Islamic armies had conquered ancient Christian lands in the Middle East, North Africa, and Spain. The Holy City of Jerusalem was captured in 638. Islamic armies launched raids throughout the Mediterranean and even attacked Rome in 846. Life in the conquered regions for Christians was not easy; many were forced to convert, others converted due to societal pressure (Christians and Jews were considered to be barely above the status of slaves in Islamic society); still others maintained the Faith at great risk.

Although there were periods of relative peace and calm between Muslims and Christians, including Christian pilgrims from Europe, the situation radically changed in the early 11th century when the Egyptian Muslim ruler of Jerusalem ordered the destruction of the Church of the Holy Sepulchre. The church was later rebuilt, but the arrival of the Seljuk Turks (non-Arab Muslims), who conquered Jerusalem from the Egyptian Muslims in the late 11th century, negatively altered the landscape for the Christians. In 1065 the Seljuks began a campaign of persecution against Christian pilgrims in the Holy Land in which the Bishop of Bamberg and 12,000 pilgrims were massacred by the Muslims only two miles from Jerusalem. They waged war against the Christian Byzantine Empire, winning a decisive victory at the Battle of Manzikert (1071). It was this event that one historian has described as “the shock that launched the Crusades.”

After losing the Battle of Manzikert, the Byzantine Emperor wrote the Pope a letter requesting western aid. It was for this reason and for the liberation of Jerusalem and other ancient Christian lands that eventually led Pope Bl. Urban II to call the First Crusade at the Council of Clermont on November 27, 1095. The Crusaders understood they were participating in an armed pilgrimage for the restoration of ancient Christian lands. The Crusades were defensive wars aimed at the restoration of property not unprovoked aggressive campaigns of conquest.

Myth #2: The Crusades were about European greed for booty, plunder and the establishment of colonies.

Scholarship over the last forty years has clearly demonstrated the fallacy of this modern myth, yet it still persists. The myth postulates the reason for the Crusades grew out of the European population boom experienced in the mid 11th century, which saw the rise of numerous second and third born sons who could not inherit the family land. As a result, European society became violent and the Church channeled this violence by directing the attention of these latter born sons to the Holy Land where they could acquire land and wealth through violent conquest. In short, the Crusades were colonial enterprises aimed at increasing European wealth. This sounds logical; however, the facts do not fit the myth.

Modern scholars have shown through meticulous research that it was the first-born sons, not the second and third, who made up the majority of Crusaders. As one historian has remarked, “it was not those with the least to lose who took up the cross, but rather those with the most.” The vast majority of Crusaders actually left the Holy Land and returned home upon completion of their vows; just as pilgrims today go to a church or shrine and then return home.

Of the 60,000 fighting men who went on the First Crusade, only 300 knights and 2,200 infantry remained after the liberation of Jerusalem.

If the Crusades were an ancient land-grab, then why did so many European knights travel 2,500 miles, finance four times their annual income for expenses and risk certain death to go? It is hard for the modern mind to grasp the reality that the society of the late 11th and early 12th century was a society rooted in the Catholic Faith. Men left the comfort of home to engage in an armed pilgrimage because of their love for Christ and a concern for their souls.

Records left by these first Crusaders show they were motivated by the granting of a plenary indulgence in reparation for their sins. One crusader, Odo of Burgundy, undertook “the journey to Jerusalem as a pen-
ance for my sins... Since divine mercy inspired me that owing to the enormity of my sins I should go to the Sepulchre of Our Savior, in order that this offering of my devotion might be more acceptable in the sight of God, I decided not unreasonably that I should make the journey with the peace of all men and most greatly of the servants of God.[3] Indeed, one contemporary chronicler remarked, “the Crusader set himself the task of winning back the earthy Jerusalem in order to enjoy the celestial Jerusalem.”[4]

Although many crusaders were motivated by piety, of course not all participants had such pure motives. As with any human undertaking, the Crusades also drew men more concerned with temporal affairs than spiritual affairs. “A crusade army was a curious mix of rich and poor, saints and sinners, motivated by every kind of pious and selfish desire...”[5]

Recognizing this reality does not give credence to the modern myth, rather it acknowledges human nature. The fact remains that the vast majority of crusaders were pious warriors fighting to liberate the land of Christ from the yoke of the Muslims in order to bring peace.

Myth #3: When Jerusalem was captured in 1099 the crusaders killed all the inhabitants—so many were killed that the blood flowed ankle deep through the city.

Soon after the September 11, 2001 terrorist attacks, former President Bill Clinton gave a speech at Georgetown University wherein he embraced this modern myth and said one reason why Muslims dislike the Western world was because of the massacre of the inhabitants of Jerusalem in 1099.

Despite the obvious physical inability for blood to flow ankle-deep through a city, this myth fails to take into account the harsh reality and rules of 11th century warfare. Standard practice at the time dictated that a city that refused to surrender at the sight of a siege army would suffer any and all consequences of a successful siege; this is why many cities agreed to terms before commencement of the siege.

Both Christian and Muslim armies followed this policy. If a city surrendered before the siege, the inhabitants were allowed to remain in the city and keep their possessions. Crusaders allowed Muslims to keep their faith and practice it openly upon surrender. In the case of Jerusalem, most of the city had fled at the news of the incoming Christian army. When the Crusaders broke through the defenses and took the city, they did kill many inhabitants, including non-combatants; others were ransomed and some were expelled.

Myth #4: The Crusades were also wars against the Jews and should be considered the first Holocaust.

As the First Crusaders marched through Europe on their way to the Holy Land via Constantinople, many smaller bands of armed men followed in their wake. A leader of one of these bands, Count Emich took it upon himself to march down the Rhine valley targeting various Jewish communities.

Emich embraced the anti-Semitic notion that it was pointless for Crusaders to march 2,500 miles to fight Islam when there were “enemies of Christ” in their midst. His force engaged in pogroms in numerous German towns in search of money and a misguided and unsanctioned sense of holiness. The Church in no way endorsed Count Emich’s tactics and many bishops tried to protect local Jews; indeed, the Bishop of Speyer had those engaged in pogroms arrested, tried and punished. The Bishop of Mainz allowed local Jews to take up refuge in his palace; unfortunately, Count Emich violated this sanctuary, stormed the palace and killed them all. It is important to note that numerous contemporary chronicles condemn the actions of Emich and like-minded men. The Church also actively spoke out against such outrages.

During the time of the Second Crusade (1147 – 1149), St. Bernard of Clairvaux, who after the Pope was the most well-known and respected churchman in Chris- tendom, spoke out strongly against anti-Semitism. He wrote, “We have heard with joy that zeal for God burns in you, but wisdom must not be lacking from this zeal. The Jews are not to be persecuted, nor killed, nor even forced to flee.”[6]

A Cistercian monk named Radulf preached and exhorted people to engage in pogroms in the Rhine-land. Upon hearing reports of Radulf’s preaching, St. Bernard went to Germany, severely rebuked Radulf and sent him back to his monastery.

None of the anti-Jewish “armies” made it to the East, after their rampage of murder and plunder, the brig- ands dispersed. So, these groups cannot accurately be called Crusaders. Although numerous Jewish popula- tions were harmed during the time of the crusading movement, these attacks were not directly part of the movement as none of the main armies participated in them and the Church did not sanction the attacks, rather, she worked to stop them.

Myth #5: The Crusades are the source of the modern tension between Islam and the West

Those searching for answers to explain the September 11, 2001 terrorist attacks have turned to the Crusades. They cite the Crusades as the reason for Islamic hatred of the West and believe Muslims are trying to “right the wrongs” of centuries of oppression stemming from the Crusades. Little do these individuals know that the Crusades were mostly forgotten in the Islamic world until the 20th century.

From an Islamic perspective, the Crusades were an insignificant historical period, only lasting 195 years (from 1096 – 1291); interestingly, the first Arabic his- tory of the Crusades was not written until 1899. The main reason for this lack of interest stemmed from the fact that the Crusades were unsuccessful in establishing the permanent liberation of the Holy Land.

As an example of the lack of import Islam placed on the Crusades, Kaiser Wilhelm II (1888 –1918) and the Muslim general Saladin.

Saladin was the great liberator of Jerusalem, re-con- quering the city from the Christians in 1187 after a decisive victory over a large Christian army at the Battle of Hattin. He also fought battles against the legendary King Richard I, the Lionheart, during the Third Crusade, as a result, the name and fame of Saladin was well remembered in Europe throughout the centuries. In 1189, Kaiser Wilhelm traveled to Damascus and while there desired to visit the tomb of Saladin. When he found it, he was shocked at its dilapidated state. The tomb of the man who had united Islam in the 12th cen- tury and re-conquered most of the Crusader states, was forgotten and allowed to decay. The Kaiser laid a wreath with the inscription, “to the Hero Sultan Saladin” and then paid for the restoration of the tomb. [7]

It wasn’t until widespread European colonialism after the breakup of the Ottoman Turkish Empire in the early 20th century that the Crusades came to be used as anti-imperialist propaganda both in European aca- demia and in the Muslim world. This propaganda has, unfortunately, found widespread acceptance and focus in the Muslim world and has led to a gross historical misunderstanding.

One Crusade historian has remarked how “genera-
![La Pascua!](image)

¡La Pascua! Para algunos, un suspiro de alivio y se dicen, “Ya era hora!” Para otros tal vez, “¿Yá?” Es más apropiado. Mi impresión es que siempre hay espacio para esas Lamentaciones de Cuaresma. En la Pascua se nos recuerda de todas las cosas buenas que pretendíamos hacer durante la Cuaresma. Fue sólo hace unas pocas semanas que esas resoluciones brillantes fueron consideradas en serio, decididas y elegidas. La determinación de lo bien o lo mal que se vivieron estas determinaciones es en última instancia entre cada persona y Dios, sino el grado de cómo vivamos la “resurrección” en la Pascua está ligado directamente a la cantidad de “muerte” que experimentamos durante la Cuaresma.

Los niños a menudo almacenan los dulces de los que ayunaron en la Cuaresma porque saben el cielo de dulces abundantes que les espera en la Pascua o sea el Domingo de Resurrección por la mañana. Si esos mismos niños han comido a veces a escondidas un poco de esos dulces aquí y allá durante la Cuaresma entonces la reserva no será tan grande y el afán de reanudar un régimen de consumo de dulces no es tan intenso. Además, esta la culpa de saber que ellos podrían haber hecho un mejor trabajo. Cualquiera que sea la edad de los niños, que podría ser de seis a ochenta años, cualquiera que sea la naturaleza de los dulces, la experiencia es la misma.

Con suerte, durante el transcurso de esta Cuaresma hemos aprendido una vez más que hay muchas cosas a las que estamos muy unidos. Hay una maravillosa especie de “resurrección” que le puede ocurrir a alguien que ayuno el cigarro en la Cuaresma, que soñaron con ese primer ‘agarrar’ el cigarro el domingo de Pascua, pero sólo descubrió esa persona que realmente no necesita del cigarro y ni siquiera lo quieren más. La resurrección no quiere la apariencia de una especie de esclavitud. Si estamos esclavizados entonces, no somos libres, y si no somos libres entonces todavía no hemos permitido que la alegría plena de la resurrección Pascua brille sobre nosotros. Si nuestro objetivo, al igual que los niños mayores, era almacenar nuestros antiguos hábitos para que luego pudiéramos disfrutar de ellos de nuevo después de Pascua entonces no nos hemos separado de ellos, simplemente hemos sufrido su ausencia con una esperanza de su regreso. Este tipo de pensamiento contradice la mariposa como símbolo de la resurrección. La oruga entra en la etapa de capullo. Después de varias semanas de aparente muerte cuando nada es observable a simple vista algo está ocurriendo pero el día de resurrección de la mariposa vendría. Todos hemos visto este proceso en la clase de ciencias en la escuela primaria. Imagínese la consternación si ese capullo finalmente termina su tiempo de incubación y al salir de si mismo surge la misma oruga llena de ganas de seguir con su hábito de comerse a ella misma.

Desafortunadamente, esta sera nuestra realidad si nuestro objetivo Pascua era volver al mismo lugar que estábamos antes de que la Cuaresma comenzara. No tengo ningún deseo de estropear su Pascua, pero también no quiero negar su Cuaresma. Jesús no simplemente “vovió a la vida,” sino que El resucito a una nueva vida. Nuestra Pascua es también debe ser diferente de un simple “retorno a la vida” debe ser algo mejor que como éramos antes de la Cuaresma. Si eso es todo lo que buscamos, si eso es todo lo que esperamos entonces corremos el riesgo de perder la gloria de Pascua, la verdadera alegría de genuinamente resucitar con Cristo.

Así que oro para esta en Pascua realmente se regocijan en la resurrección del Señor. Regocijarse en su propio parecerse y tener una mayor libertad en el Señor. Alégrese en la medida en que hayan logrado el desapego del mundo. Regocijense en esa la victoria y nunca la dejen. Si comenzó a ir a misa todos los días durante la Cuaresma, siga así! Si dejo de fumar durante la Cuaresma, no pierda el camino que ya ha ganado o recorrido! Siga viviendo la alegría y la esperanza de una nueva vida y no vuelva al pasado, que es menos bueno o sea a los hábitos antiguos.

En mi nombre, en nombre de los sacerdotes y del personal de la Diócesis de Santa Rosa les extiendo a cada uno de ustedes mi ferviente oración para que el final de la Cuaresma y el comienzo de la temporada de Pascua, en especial el Domingo de la Misericordia, sea un tiempo de gracias espirituales abundantes y que la gracia y la alegría del Señor este con usted y sus familias. Jesús es el Señor! ¡El ha resucitado! ¡Alegramosnos y gocémonos Cristo! ❖

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

(Contraceptive cont. from page 9)

weighs the risks!

The bottom line is that all of these issues impact families in very real ways. Perhaps contraceptives are the real “war on women” who are compromised in health and intimacy and not ever told of these effects and risks.

As safe, healthful alternatives, there are numerous types of fertility-awareness methods or natural family planning (NFP) that are easy to use and are neither harmful nor morally objectionable. NFP has been shown they may be good for marriages, too: A 2012 study indicated that the divorce rate among users of NFP dropped to 5 percent instead of the societal norm of 50 percent!

How right the vision of Humanae Vitae (Of Human Life), Pope Paul VI’s 1968 encyclical that reasserted the Church’s opposition to contraception and set forth the beautiful correlation between human sexuality, marriage and family, and human dignity. The “contraceptive mentality” he described has reduced world populations in frightening ways, and it has damaged relationships and individuals. Khalil Gibran once said, “A healing vision is to see that which is unseen with new eyes.” It is my prayer that this information gives you a new vision and the courage to speak boldly!

Vicki Thorn is the founder of the National Office for Post Abortion Reconciliation and Healing and Project Rachel.

April 23: St. George
Noticias

Arzobispo consuela a niños heridos en masacre en Pakistán

ROMA (ACI) - El Arzobispo de Lahore, Mons. Sebastian Shah, visitó y consoló a diversos heridos, entre ellos varios niños cristianos y musulmanes, afectados en la masacre perpetrada por terroristas musulmanes en esa ciudad de Pakistán el Domingo de Pascua.

En declaraciones a la fundación pontificia Ayuda a la Iglesia Necesitada (AIN), el Prelado afirma que “he visitado cada camá y a cada víctima de diversas creencias. Ha sido realmente difícil porque he visto a muchos niños de apenas 4 o 5 años, cristianos y musulmanes, heridos o asesinados por este terrible atentado.”

El Arzobispo hizo estas declaraciones tras visitar en un hospital de Lahore a algunos de los casi 300 heridos que dejó el atentado.

“Más fieles les he dicho que no pierdan la esperanza, porque aunque afrontan un periodo de gran dificultad, debemos aprender a levantarnos como Cristo supo hacerlo luego de cargar la cruz. Y así nosotros, portando nuestra cruz, debemos lograr avanzar porque Dios está y estará siempre con nosotros.”

El Prelado explicó que después del atentado del año pasado contra dos iglesias cristianas en el distrito de Youhanabad, “temíamos que se pudiera realizar un ataque y por esto el gobierno nos dio todas las medidas de seguridad para proteger las iglesias… pero nadie perdió en un parque.”

Pakistán es un país mayoritariamente musulmán en el que un 97 por ciento de los 182 millones de habitantes profesa esta religión.

Ehsanullah Ehsan, vocero del grupo terrorista talibán Jammat-ul-Ahrar, dijo que “realizaron esta bendita operación (el atentado)” que tenía como blanco “el festival cristiano de Pascua”.

Una de esas expresiones que hacen parte del sistema legal es la llamada ley de blasfemia, que agrupa varias normas inspiradas en la ley religiosa musulmana para sancionar cualquier ofensa contra Alá, Mahoma o el Corán.

La ofensa puede ser denunciada por un musulmán sin necesidad de testigos o pruebas adicionales y el castigo suponer el juicio inmediato y la condena a prisión o muerte del acusado.

Esta mañana el Papa Francisco presidió el rezo del Regina Caeli en el Vaticano. Ante los miles fieles reunidos en el Vaticano, el Santo Padre expresó su cercanía “a cuantos han sido afectados por este crimen vil e insensato, e invito a rezar al Señor por las numerosas víctimas y por sus seres queridos.”

El Papa exhortó a “las autoridades civiles y a todos los componentes sociales de esa Nación para que dediquen todos sus esfuerzos para devolver la seguridad y la serenidad a la población y, en particular, a las minorías religiosas más vulnerables.”

“Repetir una vez más que la violencia y el odio homófobo conducen solamente al dolor y a la destrucción; el respeto y la fraternidad son el único camino para alcanzar la paz.”

Estados Unidos: Hermanitas de los Pobres exponen sus argumentos ante la Corte Suprema

WASHINGTON D.C. (ACI) 23 de marzo de 2016 - Esta mañana las Hermanitas de los Pobres expusieron sus argumentos ante la Corte Suprema de Estados Unidos, en el marco de la demanda que interpusieron para que se les exima del mandato abortista de la administración Obama que las obliga a pagar un seguro de salud que incluya anticonceptivos, esterilización y fármacos abortivos.

La encargada de hacerlo fue la hermana Loraine Maguire, Madre Provincial de la Congregación. “No entendemos por qué el gobierno está haciendo esto cuando hay una solución sencilla que no nos involucra”, dijo la religiosa.

“También es difícil de entender por qué el gobierno hace esto cuando un tercio de los estadounidenses no están ni siquiera cubiertos por este mandato y grandes corporaciones como Exxon, Visa y Pepsi han sido totalmente eximiados,” continuó.

La Madre Provincial dijo además que “el gobierno nos amenaza con multas de hasta 70 millones de dólares al año si no acatamos.”

Aunque la administración Obama modificó el mandato para incluir la posibilidad de algunas objeciones de conciencia, las religiosas afirmaron que después de revisarlo todavía violenta sus conciencias.

En julio de 2015, la Corte de Apelaciones del Décimo Circuito determinó que las Hermanitas de los Pobres debían acatar el mandato. Las religiosas decidieron entonces apelar ante la Corte Suprema y ahora esperan la sentencia.

La Madre Provincial también dijo esta mañana que “nosotras las Hermanitas de los Pobres somos un grupo de mujeres que hacemos votos religiosos a Dios. Nos dedicamos a servir a los ancianos pobres sin considerar raza o religión, ofreciéndoles un hogar donde son bienvenidos como Cristo, cuidados como si fueran de la familia y acompañados con dignidad hasta que Dios los llame. Hemos hecho esto por más de 175 años.”

“Es un privilegio para nosotros cuidar a los miembros más vulnerables de la sociedad, servirlos, consolarlos, ser una presencia amorosa y sanadora en sus vidas. Ser sus hermanas es nuestra alegría. Todos lo que pedimos es poder continuar nuestro trabajo,” dijo la hermana Loraine Marie Claire.

El Fondo Becket para la Libertad Religiosa informó también que la jueza Ruth Gingburg resaltó en la audiencia que “nadie duda por un momento” de la sinceridad de las creencias de las Hermanitas, mientras que otros de los jueces presentes expresaron su preocupación porque el gobierno está “secuestrando el plan de salud de las Hermanitas obligándolas a ‘subsidiar conductas que ellas creen son inmorales’.

En opinión del abogado de las Hermanitas y miembro (vea Noticias p. 21)

¿Por qué ir al Confesionario?

Preguntas al Diácono Mario Zúñiga

Jesús vino a este mundo para perdonar los pecados. Recordando las palabras de nuestro Señor “Dios nos amó tanto que Él envió al hijo único para que perdono a aquel que me ofenda” (Mt 5:7-9).

Su misión de reconciliación llegaría a su cumplimiento. En su pasión, muerte y resurrección, Jesús sufrió, murió y resucitó para liberarnos del pecado y de la muerte. Jesús nunca minimizó ni parcializó el pecado.

Para Jesús, pecado es pecado, una violación en contra del amor de Dios, para con uno mismo o con el prójimo. Pero, en su divina misericordia, Jesús llama al pecador para que se dé cuenta de su pecado, se arrepienta y se reconcile con Dios, consigo mismo y con el prójimo. Jesús quería que ese ministerio de reconciliación continuara. En ese primer Domingo de Pascua, Jesús se le aparece a los apóstoles, sopla sobre ellos y les dijo: “Reciban el Espíritu Santo. A quienes perdonen sus pecados les serán librados, a quienes les retengan les serán retenidos” (Jn 20:21-23).

Dos veces en la Sagrada Escritura se encuentra que Dios sopla sobre el ser humano. Primero, en el Génesis en la creación, Dios sopla para darle vida al hombre que había creado.

Ahora, Jesús, el Hijo, sopla su vida en las almas que se arrepientan de sus pecados. En este pasaje, Cristo instituye el Sacramento de la Penitencia o confesión e instituye a sus apóstoles como ministros. En la Ascensión, Jesús nuevamente le da a sus apóstoles este ministerio: “Está escrito que el Mesías ha de sufrir y resucitar de la muerte en el tercer día, en su nombre, la penitencia por el remisión de los pecados debe ser proclamada a todas las naciones, comenzando en Jerusalén. Ustedes son testigos de esto” (Lc 24:46-47) está muy claro, Jesús vino para perdonar nuestros pecados. 

Mario Zúñiga es diácono de la iglesia Misión Dolores.

Noticias en Español
El Rito de Iniciación Cristiana y la Entrada en Plena Comunión

Cuando un catecúmeno, el cura y el equipo parroquial trabajan con él o ella cree que la persona está dispuesta a hacer un compromiso de fe en Jesús en la Iglesia Católica, el siguiente paso es la solicitud para el bautismo y la celebración del Rito de Elección. Incluso antes de que los catecúmenos sean bautizados, tienen una relación especial con la Iglesia.

El Rito de Elección incluye la inscripción de los nombres de todos los Catecúmenos que buscan el bautismo en la próxima Vigilia de Pascua. El 13 y 14 de febrero de 2016, el primer domingo de Cuaresma, los catecúmenos, sus patrocinadores y familias se reúnen en la iglesia de St. Mary’s en Arcata y St. Elizabeth Ann Seton en Rohnert Park. Los catecúmenos expresan públicamente su deseo de bautismo al obispo Vasa. Sus nombres se registran en el libro de Elección y se les llama a los elegidos. El día termina con una recepción.

Los días de Cuaresma son el período final de Purgación e Iluminación que conduce a la Vigilia de Pascua. La Cuaresma es un período de preparación marcado por la oración, el estudio y la dirección espiritual de los elegidos, y oraciones por ellos por las comunidades parroquiales. La celebración de los sacramentos de la iniciación se llevó a cabo durante la Vigilia de Pascua del sábado Santo cuando los electos recibido los sacramentos del Bautismo, el Rito de Elección, la Confirmación y la Eucaristía. Ahora, las personas están completamente iniciado en la Iglesia Católica. Para prepararse para esta recepción, el pueblo, hacen una profesión de fe, pero no son bautizados de nuevo. Para preparar para esta recepción, el pueblo, que reciben el nombre de los candidatos, participar en un programa de formación para ayudar a comprender y experimentar las enseñanzas y prácticas de la Iglesia Católica. La preparación de los candidatos es diferente de la iniciación cristiana, puesto que ya han sido bautizados y comprometidos con Jesucristo, y muchos de ellos también han sido miembros activos de otras comunidades cristianas.

Estos candidatos, sus patrocinadores y sus familias se reunieron en la Iglesia St. Mary’s en Arcata y St. Elizabeth Ann Seton en Rohnert Park con los catecúmenos. Estos candidatos expresan públicamente su deseo de confirmación y Eucaristía a todo el pueblo. Estos candidatos fueron recibidos en la iglesia católica en la Vigilia de Pascua.

Tenemos 54 Electos y 51 Candidatos por un total de 105 nuevos Católicos en el año 2016 para la diócesis de Santa Rosa.

Damos la bienvenida a cada uno a la iglesia católica y rezamos a nuestro Padre para que los guíe.
Cristianos en Medio Oriente unidos al dolor de Europa pese a que "nos han olvidado"

REDACCIÓN CENTRAL (ACI) - Los cristianos en Medio Oriente se unen al sufrimiento de Europa a pesar de que muchas veces ocurren los olvidados, aseguró el P. Luis Montes, sacerdote misionero del Instituto del Verbo Encarnado (IVE) en Irak, en el marco del reciente atentado del Estado Islámico en Bruselas (Bélgica), donde murieron más de 30 personas.

En declaraciones a ACI Prensa el 23 de marzo, el P. Montes, de nacionalidad argentina, recordó que "en Bagdad (Irak) cuando estuve allí fue el atentado en París, la gente (estaba) preocupándose, o sea unidos al sufrimiento de los europeos a pesar de que muchas veces nos han olvidado." 

La noche del 13 de noviembre de 2015, varios ataques terroristas en París (Francia) resultaron en 130 muertos. En esa ocasión, el Estado Islámico se también se adjudicó la autoría de los atentados.

Sin embargo, lamentó el misionero, en el viejo continente no hay una reciprocidad con el dolor en Medio Oriente.

"(Europa) no se siente tocada para nada. Nosotros en Irak del 2003 a la fecha tenemos un promedio de 20 atentados por día. ¿Quién sabe eso?", cuestionó.

"En octubre de 2015 hubo 128 atentados en una ciudad. Y si usted pregunta, nadie sabe eso, porque no interesa, la gente que muera o no muera, que quede lisiada, que ya no pueda trabajar", criticó.

Al tiempo que no se reporta sobre el drama en Irak y en Siria "se sigue diciendo la mentira de siempre: de que se está tratando de ayudar a la población local a evitar la guerra y es todo mentira porque la guerra sigue siendo alimentada."

"Europa no está haciendo las cosas bien"

El sacerdote de nacionalidad argentina explicó que en Irak sufren por Europa "porque vemos que esto no se va a terminar ahora. Han enviado terroristas directamente entre los refugiados y hay gente que no tiene nada de refugiados."

"El tema es delicado", advirtió, pues "por una parte usted no puede dejar al vecino morirse en la puerta de su casa, tiene que ayudarle."

"El problema es que Europa no está haciendo las cosas bien. Tenemos datos de campamentos de refugiados, en Europa, por ejemplo en Alemania, que los campamentos están en manos de extremistas y a los cristianos si no rezan cinco veces por día los golpean."

Esas personas, indicó el P. Montes, "nos dice 'nosotros huimos del Islam fanatico en Medio Oriente y sufrimos la persecución del Islam fanatico en el corazón de Europa, es un absurdo barbarridad'."

"Ha habido denuncias y nadie ha hecho nada", criticó.

El sacerdote lamentó que si se revisa las listas de refugiados se puede encontrar que "si usted viva en Medio Oriente es más fácil llegar a Europa o Estados Unidos como refugiado si usted es musulmán que si usted es cristiano."

"Europa tendría que favorecer a los que son verdaderos refugiados, a los que están huyendo de la violencia y tendría que presionar a los países ricos del Golfo para que reciben refugiados musulmanes, donde ellos se adaptarían más fácilmente debido a que la cultura es similar", señaló.

El P. Montes dirige dos proyectos a través de la red social Facebook para canalizar la ayuda a los cristianos refugiados en Irak y en Siria. "Amigos de Irak y S.O.S Cristianos en Siria."

ACI Prensa 17 de marzo de 2016. ❖

This Month in History...

Two Priests Ordained for Santa Rosa

Fr. Stephen MacPherson, Bishop Hurley, and Fr. Andrew Metcalf

In a solemn ceremony at St. Eugene's cathedral on April 5, 1986, Bishop Mark J. Hurley ordained to the priesthood the Rev. Andrew Metcalf and the Rev. Stephen MacPherson. More than four hundred attended the ordination Mass concelebrated by the newly ordained priests and Bishop Hurley. Fr. Metcalf was teaching at St. Vincent’s High School in Petaluma at the time, and residing at St. James Parish. Fr. MacPherson was photographer and local news editor of the Redwood Crozier and residing at St. Rose Parish, Santa Rosa. Both Fr. Metcalf and Fr. MacPherson completed their studies at the Dominican School in Berkeley. ❖

April 10th

is “Check In”
Sunday
Check in on Facebook when you go to Mass

NORTH COAST CATHOLIC / APRIL 2016 / www.srdiocese.org 21
State Basketball Championship
Cardinal Newman Girls Win
Historical record with a grueling 39-37 victory against

title teams on one hand.
Those are words that precious few Redwood Empire

Vice-Neat was brilliant Saturday, with 19 points

SACRAMENTO — The final five seconds of the game

It was Vice-Neat who controlled a loose ball in the

Corresponding dates:
- **April 3**
  - Divine Mercy Sunday
    - St. Eugene’s Cathedral on Sunday, April 3. Confessions will begin at 1:30pm to coincide with the Latin Mass. The Chaplet of Divine Mercy will be prayed at 2:30pm. Mass will be celebrated at 3:00pm, followed by a reception in the PLC.

- **April 15-17**
  - Retróuvaille Weekend for Couples
    - Concerned About Your Marriage? Do you feel lost and alone? Are you hurt, frustrated, or angry with each other? Have you thought about separation or divorce? Would you simply like to improve communication skills? It's not too late to register for the April 15th weekend! www.retroouville.com

- **April 16**
  - Natural Family Planning
    - Two different classes in Natural Family Planning will be offered this spring. For those married and engaged couples who would like to learn this effective, healthy, and marriage-strengthening method, class 1 begins Saturday, April 16, from 7-9pm in Santa Rosa. Register online or find more information at the Couple to Couple League website, www.ccli.org.

  - Day of Recollection Fortuna
    - The Secular Discalced Carmelites invite you to join us for a Day of Recollection on Saturday, April 16 at Assumption Parish in F.Remale. Fr. David Anderson, Eastern Catholic priest from Ukiah, will be the retreat master.

  - ICF FUNDRAISER
    - St. Eugene’s Branch of the Italian Catholic Federation will hold its annual fundraiser Prime Rib and Pasta Dinner in the Msgr. Becker Center on Saturday, April 16th. Hosted cocktail’s will be at 5:45pm and dinner at 6:15pm. Tickets are $50 per person and include dinner and cocktails. Tickets are available in the Parish Office, Monday - Friday, 9:00am - 4:00pm or call Claire Giampaoli by April 8th, at 539-1443 for your tickets.

  - Lakeport Passion Play
    - The 36th Annual Passion Play which is held up in Lake County, not far from Lakeport, is a very fine reenactment of the passion. Fr. Phillip Ryan and his team have put a lot of energy and talent into the celebration. It will be held on Saturday, May 14 & Sunday, May 15th. On both days it begins at 4:00pm, www.lakecountypassionplay.org, (707) 279-0349.

- **April 16**
  - Day of Recollection Fortuna
    - The Secular Discalced Carmelites invite you to join us for a Day of Recollection on Saturday, April 16 at Assumption Parish in F.Remale. Fr. David Anderson, Eastern Catholic priest from Ukiah, will be the retreat master. The topic for the day will be Living in the Joy of the Resurrection. Bring a brown bag lunch. Drinks and dessert will be provided. In the Carmelite tradition, we will spend the day in silence beginning at 9:30am. The retreat will end at 4pm. The Sacrament of Reconciliation will be available. Come spend some quiet time with God. Questions? Call Alan or Ginny Fox (707) 725-6930.

- **April 16**
  - Holy Year Tour to Italy
    - St. Apollinaris Parish of Napa is sponsoring a Holy Year Tour to Italy for 12 days October 5-16. All are welcome to join. The trip includes many famous, as well as holy, sites beginning with Sacri Monti di Ossucco, one of the seven Sacred Mountains of northern Italy in the Italian Lake District. This is a UNESCO World-Heritage site overlooking Lake Como, the first stop.

Cardinal Newman Girls Win State Basketball Championship

Phil Barber, The Press Democrat March 26, 2016

SACRAMENTO — The final five seconds of the game sped by in a blur for Cardinal Newman coach Monica Mertle. They dragged in slow motion for junior forward Hailey Vice-Neat.

Different people experience milestone achievements in different ways, apparently.

It was Vice-Neat who controlled a loose ball in the closing seconds of Cardinal Newman’s CIF Division 4 state championship game Saturday at Sleep Train Arena, and she protected it like a mother hen with an egg.

“I grabbed that rebound, and it was the longest five seconds of my life,” Vice-Neat said afterward. “I was like, when is the buzzer going off? And then the buzzer went off ... we won the state championship.”

Those are words that precious few Redwood Empire basketball players have been able to utter. The 1983 and 1984 Cloverdale boys, the 1992 Ursuline girls, the 1997 Rincon Valley Christian girls—and now the 2016 Cardinal Newman girls. You can count the local title teams on one hand.

The Cardinals etched their names into the historical record with a grueling 39-37 victory against Antelope Valley, the Southern Division champion from Lancaster.

Only once all season did Cardinal Newman score fewer points, in a 43-35 loss to McClatchy in late December. But the Cardinals couldn’t care less about the score.

Cardinal Newman’s victory was the first by a Northern California team in Division 4 since 2008.

The Cardinals led 13-11 after the first quarter, but seemed to wilt a bit in the face of Antelope Valley’s quicker hands, and they used their disruptiveness trapping defense. The Antelopes have quick feet and seemed to get to any hole the Cardinals couldn’t fill.

Toughness. Toughness. That’s one thing we preach down to we wanted something, and we went and got it. “game isn’t over until the buzzer goes off. So it came

Vice-Neat was brilliant Saturday, with 19 points and 12 rebounds. She’s 6-foot-3 but handles the ball like a guard.

“We kind of knew that going in, that she’d be a tough guard,” Mertle said.

Flores scored nine points for Newman. Cardinal Newman blew out a lot of opponents en route to a 31-5 record, which including a 14-0 mark in the North Bay League. This one was anything but one-sided, and that seemed to satisfy Mertle even more.

“Toughness. Toughness. That’s one thing we preach in our program,” the Ursuline High alumna said. “Kind of a mission statement we developed in the beginning was toughness and togetherness, and the game isn’t over until the buzzer goes off. So it came down to we wanted something, and we went and got it.”

The evidence will be hanging on the wall of the Cardinal Newman gym sometime soon. ☀
YOUTH MINISTRY EVENTS

April 9, 2016
XLT // Apostolic
St. Elizabeth Ann Seaton in Rohnert Park
This XLT will have prayer, adoration, fellowship, worship, and special guest speaker Father George Schultze from St. Patrick’s Seminary. Doors open at 6:30 p.m.

April 10, 2016
“Check In Sunday”
Check in on Facebook when you go to Mass.

Sunday April 24, 2016
Strength and Beauty NET ministries Day Retreat, St. Joseph’s Cotati
10:30am-4:30pm. Concluding mass at 5:00pm at St. James in Petaluma. If you have spent the last year patiently guiding middle school students throughout the intricacies of Confirmation preparation... Then you’ve finally found a home! Join us for a high energy retreat using presentations, small group discussions, music, drama, personal faith sharing, and prayer to inspire you, and challenge you to know God’s unconditional love, to see that faith in God is desirable, acceptable and an exciting part of your life. To register: www.srdiocese.org/Youth_Ministry_Events

June 20-24, 2016
Eureka Mission Trip
Mission focused youth travel to Eureka, stay at St. Bernard high school dorms, and volunteer in a variety of programs in the surrounding areas. Prayer, formation, fellowship.

July 6-9 2016
“Camp 12”: Junior High Christ Outdoor Adventure Camp
In coming 7th, 8th, and 9th graders explore the presence of Christ in their lives and learn more about how to put their faith into practice. Ideal for newly Confirmed or candidates. (Formerly Camp RAD)

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

July 25-31, 2016
World Youth Day (Poland)
Santa Rosa Diocese trip will begin July 17 with a week in Rome led by Fr. John Boettcher before traveling to Poland. Deposit due January 27. Must be over 18.

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

For more information and to register for these and other events go to www.srdiocese.org/Youth_Ministry_Events

New Superintendent for the Diocese of Santa Rosa

Bishop Robert F. Vasa has appointed Linda Norman as Superintendent of Catholic Schools for the Diocese of Santa Rosa and she will replace the retiring superintendent, John Collins who has served for the past 17 years.

Mrs. Norman currently serves as a principal in a K-8 private school, Phoenix School, in Folsom, CA. Previously, Linda was—for many years—campus minister and chairperson of the religion department of St. Francis High School (for girls) in the Sacramento Diocese. Her appointment is effective July 1, 2016.

Linda Norman holds a number of graduate degrees in education, including a doctorate in Educational Leadership and Management; a Bachelor of Art in Liberal Studies from California State University, a Masters of Art in Education from the University of San Francisco, and from Drexel University, a Master of Science and a Doctorate in Education. Linda is also a member of The International Society for Technology in Education.

Mrs. Norman stated that she is “honored to serve Bishop Vasa and the Diocese of Santa Rosa in the capacity of Diocesan Superintendent of Schools, to further its legacy of excellence in Catholic Education and most importantly to support its students, staff, and community to develop to their fullest potential.”

The North Coast Catholic will have more on our new Superintendent in the months to come. ❖
Adult Faith Formation & Certification 2015-2016

SCHEDULE

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<thead>
<tr>
<th>Orientation, Introduction, &amp; Spirituality of Catechesis</th>
<th>Oct. 3</th>
<th>Oct. 31</th>
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<tbody>
<tr>
<td>The Creed &amp; Christology</td>
<td>Nov. 6</td>
<td>Nov. 21</td>
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<tr>
<td>Holy Spirit, Ecclesiology, Mary &amp; Saints</td>
<td>Dec. 4</td>
<td>Dec. 5</td>
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<td>Liturgy &amp; Sacraments of Initiation</td>
<td>Jan. 8</td>
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<td>Sacraments of Healing &amp; Service</td>
<td>Feb. 5</td>
<td>Feb. 27</td>
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<tr>
<td>Principles/Methods/History of Catechesis; Intro to Ecclesial Method</td>
<td>March 4</td>
<td>April 6 &amp; 20</td>
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<tr>
<td>Moral Life in Christ: Foundations</td>
<td>April 1</td>
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<tr>
<td>Ten Commandments &amp; Conscience Formation</td>
<td>May 6</td>
<td>May 21</td>
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<td>Catholic Social Teaching</td>
<td>June 3</td>
<td>June 25</td>
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<tr>
<td>Christian Prayer &amp; Observation</td>
<td>July 1</td>
<td>July 23</td>
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- Adult Formation $150.00/person for entire program, includes some books. (not interested in certification)
- Basic Catechist (BC) $150.00/person for entire program, includes some books.
- Master Catechist (MC) $175.00/person for entire program, includes some books. (Advanced Teaching/Prerequisite BC)
- For those interested in dropping in $20/person/class, not including books.
- There will be various books available to purchase. The Class fee does not include all books.
- Those who wish to attend and are not interested in receiving a California Certificate are welcome, but must register.
- Class can be used as credit towards Catechist Recertification.
- Complete an Application to begin the Adult Formation or California Catechist Process or to register for class.
- BC Program Requirements: 40 hours
- MC Program Requirements: 100 hours minimum plus other requisites.

Sponsored by the Diocesan Department of Religious Education
To apply & for registrations, contact: Carmen Aanenson
dre@srdiocese.org | (707) 566-3366 | www.santarosacatholic.org

Adultos
Formación de Fey y Certificación 2015-2016

PROGRAMA

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<tr>
<th>Orientation, Introducción y Espiritualidad de la catequesis</th>
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<th>oct. 31</th>
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<tr>
<td>El Credo y Cristología</td>
<td>feb. 18</td>
<td>nov. 21</td>
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<tr>
<td>Espíritu Santo, Eclesiología, Virgen María y los Santos</td>
<td>marzo 17 y 21</td>
<td>dic. 5</td>
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<tr>
<td>Liturgia y Sacramentos de Iniciación</td>
<td>abril y 7 y 21</td>
<td>enero 30</td>
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<tr>
<td>Sacramentos de Sanación y Servicio</td>
<td>mayo 12 y 19</td>
<td>feb. 27</td>
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<td>Principales, Metodología, Historia de la catequesis, Introducción a la Eclesiología</td>
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<td>marzo 19</td>
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<tr>
<td>La vida moral en Cristo: formación</td>
<td>junio 16</td>
<td>abril 23</td>
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<tr>
<td>Los Diez Mandamientos y Formación de la Conciencia</td>
<td>julio 7</td>
<td>mayo 21</td>
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<td>La doctrina social católica</td>
<td>julio 21</td>
<td>junio 25</td>
</tr>
<tr>
<td>La oración cristiana y observaciones</td>
<td>agosto 18</td>
<td>julio 23</td>
</tr>
</tbody>
</table>

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

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

April 5: St. Vincent Ferrer