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NORTH COAST CATHOLIC

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Celebrating Advent with Your Family

by James P. Campbell, D.Min.

When we think of New Year's celebrations, we usually think of party time. It's time to let the old year go. We anticipate the new year by making resolutions, promising changes in behavior.

As Christians, we celebrate the arrival of a new liturgical year differently. The new year that begins on the first Sunday of Advent is a quiet one. In the readings for the four Sundays of Advent, we remember the time

when people waited in anticipation for the coming of the Messiah. And while we know that the Messiah has come in Jesus Christ, and we have remembered his life, death, resurrection and Ascension many times, we can still reflect on and celebrate the newness of his coming once again.

What is great about celebrating the coming of Jesus
(see *Celebrating Advent*, p. 4)

Up "CLOs" and Personal

A Conversation with Marcus Benedetti President and CEO of Clover Stornetta Farms Inc., by Chris Lyford

In 2006, Dan Benedetti passed the baton to his son, current Clover President & CEO Marcus Benedetti. As the third generation at the helm, Marcus carries on the legacy created by his beloved grandfather and father.

I had a chance to sit down with Marcus to talk about how his Catholic upbringing has influenced his success in business.

CL: Tell us about your family Marcus.

MB: My wife Mary Beth and I have been married over 13 years. We have three children Jack, 12; Henry, 10; and Maeve, 7. They're all incredible kids, and yes, family life is not without challenges!

We go to St. Vincent's Parish in Petaluma, and the two youngest kids attend St. Vincent's Grade school. I went to St. Vincent myself and so, it's amazing to go back. There are some teachers that are still there and it brings back memories to see

(see *Close and Personal*, p. 14)

Noticias en español, pgs. 18-19

Santa Rosa Diocesan Council of Catholic Women Annual "Women of the Year-2016"

On October 8 at St. Joseph Church, Cotati the Women's Guild Altar Society hosted the annual "Women of the Year" celebration sponsored by the Santa Rosa Diocesan Council of Catholic Women.

Catholic women, their families, and guests gathered to give special recognition to twelve of their peers as "Woman of the Year."

for their outstanding leadership and service in their parishes and communities. Hosting rotates among the various women's groups in the parishes throughout the diocese.

Bishop Robert F. Vasa celebrated the holy sacrifice of the Mass, assisted by Msgr. Daniel Whelton; music provided by Pamela Zieminski and the Marian Sisters choir. Upon completion of the Mass, Bishop Vasa presented letters of congratulation and certificates of honor to each of the twelve honorees: Loudean Bec-



Back row: Loudean Becchetti, Resurrection; Diane Klauber, St. Francis Solano; Margie DeMeo, Holy Spirit; Bishop Vasa, Pamela Zieminski, Cathedral of St. Eugene; Conchita Violetti, Our Lady of Guadalupe; Cathleen Moller, St. Sebastian Y.L.I.#116 Front row: Beverly Casella, St. Joseph, Cotati; Rosemary Clark, St. Francis Solano, Sonoma; Ginger Schoenstein, St. Rose Y.L.I.#132, Kathleen Yeend, St. John's Y.L.I. #26, Napa; Linda Millsap, St. James, Petaluma
ABSENT in photo: Gloria McKay, Holy Spirit, Santa Rosa

(see *Women of the Year*, p. 8)

Ready or Unready: Christ is Coming

The week between November 13 and November 20 could be compared to that week, in the secular world, between Christmas and New Year's Eve. It ought to be a week for reflection, a kind of 'retreat' week. The celebration of the Solemnity of Christ the King, that Liturgical end of the year, anticipates the last words of the Creed, "We look forward to the resurrection of the dead and the life of the world to come. Amen".

The 20th day of November, the Solemnity of Christ the King, marks the end of the liturgical year. On this Feast we celebrate, in anticipation, the ultimate resolution of all the world's trials and tribulations, questions and concerns. The Lord promised that He will come again at the ending of the world and the celebration of Christ the King reminds us that for some of us He might come personally before He comes for us all. The fall season and the end of the liturgical year coincide with the message that the world as we know it is passing away. This feast challenges us to make sure that are priorities are in proper alignment with these eternal realities. What things will really matter when Christ comes again?

The theme of preparation for the coming of Christ at the end of the world is carried into the following four weeks, though with a different slant and purpose. As every beginning has an end so also every end implies and expects a new beginning. Thus winter

gives way to spring. December 31 gives way to January 1. Death gives way to eternal life, if we are prepared. Flower gives way to seed. Seed gives way to new sprout. So also in the liturgical year, the end gives way to a new Advent and a new time of preparation for a new celebration of the Lord's Birth. There are only four Sundays of Advent each this year preceding a full week of Advent spiritual work. During Advent we experience the reality that, "The Son of Man will come at a time you least expect, on a day you do not know". This Christmas coming of Christ, despite a very clear four weeks of advance notice, still catches us unaware. If we do not prepare well when we know precisely when the celebration (Christmas) is to be held, how can we claim to be prepared for that which we do not know and cannot see.

This is a time of endings and beginnings and through it all we are called to be habitually in a state of readiness. I pray that the Extraordinary Jubilee Year of Mercy, which we complete on November 20, has been for all of us a great grace. Yet, the mercy of the Lord endures forever. While we may occasionally direct greater particular focus to this beautiful attribute of God, the truth is that He is always abundantly merciful. We, by contrast, are not always as attentively aware of His mercy or of our need for His mercy. I pray that the awareness of the greatness of God's mercy and the humble reception of His mercy



From the Bishop

Bishop Robert F. Vasa is the sixth bishop of the Diocese of Santa Rosa.

be maintained into the future with the same ardor in which we pursued it during this Extraordinary Jubilee Year. We should also not forget that the various ways of obtaining indulgences are not limited to particular Churches or to particular Jubilee Years but are available throughout the year. A commitment on our part to these indulgenced practices can be a way for us to maintain a conscientiousness of God's mercy and also a way for us to extend the Extraordinary Jubilee of Mercy to the whole of our lives.

Remembering the mercy of God, particularly into the Advent Season can be a great way for us to prepare for the coming of Christ at Christmas. I am convinced that we will be as ready or as unready for the coming of Christ at the end of time as we are for this Solemnity of Christ the King or for His coming at Christmas. While Thanksgiving, which comes a week after the Solemnity of Christ the King, affords us an opportunity to reflect upon God's goodness to us throughout the year, the Liturgical Solemnity affords us an opportunity to reflect upon how well or how poorly we have responded to God's goodness in the light of eternal realities. I noted last month that a reflection on our attachment to or detachment from self-love, self-will and self-interest could be a good examination of conscience. Today, I propose that this reflection can also be a basis for our spiritual preparation for both the Solemnity of Christ the King and for Christmas. ❖

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ST. FRANCIS DE SALES, PRAY FOR US!

PRIESTLY ORDINATION ANNIVERSARIES

Rev. Angelito Peries
November 16, 1973

Rev. Gary Logan
November 21, 1993

Rev. Chinh Nguyen
November 25, 1994

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.*

Catholic social teaching gives us a vision of the world as it could be and as it should be. The world as God created it to be.

by The Most Reverend José H. Gomez is Archbishop of Los Angeles

Foreword from pastoral letter **Catholics in the Public Square** by the Most Rev. Thomas J. Olmsted Bishop of the Diocese of Phoenix

The gospel of Jesus Christ is the most radical doctrine in the history of ideas. If the world believed what Jesus proclaimed—that God is our Father and we are all brothers and sisters created in His image with God-given dignity and a transcendent destiny — every society could be transformed overnight.

Of course, human sin and weakness always stand in the way of God's beautiful plan for creation. Every structure of social injustice starts in the hearts of individuals. Societies do not sin, people do. So for Catholics, social reform means more than raising consciousness, expanding opportunities, and building new programs. Those things are necessary. But true justice and lasting peace require the conversion of hearts and the renewal of minds.

The Catholic vision is spiritual not political. Catholics belong first of all the “city of God.” But we have a duty to build up the “city of man,” to correct injustices and seek a world that reflects God's desires for His children — what Jesus called the kingdom of God and the Apostles called the new heaven and new earth.

The Church articulates universal principles that are rooted in the laws of nature and that reflect the wisdom the universal Church has gained in more than two thousand years of serving people under many different nations, cultural realities, government systems, and economic orders.

The motive and measure in everything we do is our concern to promote the flourishing of the human person. Our principles drive us to work for justice and the common good, to protect the vulnerable and lift up the weak, to promote freedom and human dignity, and to prefer remedies that are personal, local, and small-scale.

In twenty-first century America, the Church confronts a highly secularized and ethnically diversified society shaped by the economic forces of globalization, a technocratic mentality, and a consumerist lifestyle. Our society is centered on the individual self — with an often exaggerated preoccupation for individuals' unlimited rights and their freedoms for self-definition and self-invention. Happiness and meaning in American life are defined increasingly according to individualistic concerns for material pleasure and comfort. And we see many signs that, as a people, we are becoming more withdrawn from our communities and from the duties of our common life. More and more we seem less able to have empathy for those we don't know.

Pope Francis speaks of the “globalization of indifference” to suffering and cruelty in the world. And he is on to something.

In America and abroad, the people of our globalized society seem to tolerate a growing list of injus-

tices and indignities. To name just a few: widespread abortion; the “quiet” euthanasia of the old and sick; birth control policies targeting the poor and “unfit”; racial discrimination; a widening gap between poor and rich; pollution of the environment, especially in poor and minority communities; pornography and drug addiction; the death penalty and scandalous conditions in our prisons; the erosion of religious liberty; and a broken immigration system that breaks up families and leaves a permanent underclass living in the shadows of our prosperity.

The Church's social teaching “speaks” to all of these issues. The Compendium of the Social Doctrine of the Church, an essential resource, is nearly five hundred pages long. But in the face of so many daily injustices that cry out to heaven, we can feel tempted to compartmentalize our compassion, to draw up lines of division about who and what we will care about.

For decades now, we have accepted a basic “fault-line” in the Church's social witness — between self-described “pro-life” Catholics and those who consider themselves “peace and justice” Catholics. This is a false divide and one that is a scandal to Christ and the Church's faithful witness in society.

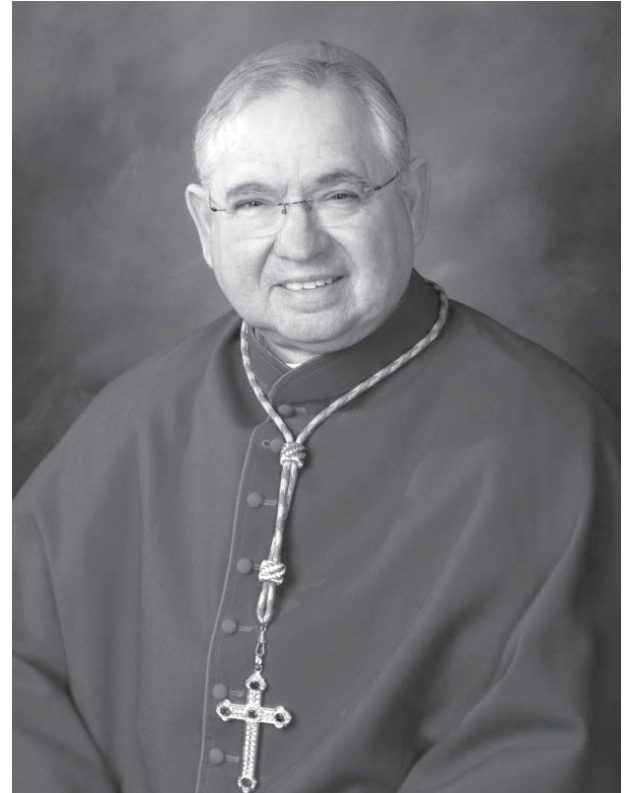
God does not see the world through the limitations of our political categories of “left” and “right,” “liberal” and “conservative.” He is our Father and He sees only His children. When one of God's children is suffering injustice, He calls the rest of us to love and compassion and to “make things right.” Our concern for human dignity and life can never be partial or a half-measure. How can we justify defending the dignity of some and not others or protecting God's creation while neglecting some of His most vulnerable creatures?

In some Church circles today we are seeing a return to the vision of a “seamless garment” or “consistent ethic of life.”

Advocates have noble intentions — they want to bring the Church's moral wisdom and passion for justice to bear on a broad range of urgent issues. They recognize that the Church's social witness must be founded on our common responsibility to defend the gift of human life at every stage and in every condition.

In practice, however, this line of thinking can lead to a kind of moral relativism that renders serious social issues as more or less equivalent. Setting priorities and frameworks for decision-making becomes an arbitrary, sometimes partisan exercise in political calculation.

A broad desire to promote the integral development of the human person leads to obvious and crucial agenda items: abortion, euthanasia, capital punishment, global poverty and the related issues of migrants and refugees, and climate change. Each of these realities of our world represents an affront to human dignity and threatens the sustainability of



The Most Reverend José H. Gomez is Archbishop of Los Angeles.

social order.

But the hard truth is that not all injustices in the world are “equal.” Perhaps we can understand this better about issues in the past than we can with issues in the present. For instance, we would never want to describe slavery as just one of several

problems in eighteenth and nineteenth-century American life. There are indeed “lesser” evils. But that means there are also “greater” evils — evils that are more serious than others and even some evils that are so grave that Christians are called to address them as a primary duty.

Among the evils and injustices in American life in 2016, abortion and euthanasia are different and stand apart. Each is a direct, personal attack on innocent and vulnerable human life. Abortion and euthanasia function in our society as what the Catechism of the Catholic Church calls “structures of sin” or “social sins.”

Both practices are sanctioned by the law of the land and supported, promoted, and even paid for as part of government policy. Abortion has become a part of mainstream health care and one of the “freedoms” that Americans presume. Euthanasia or doctor-assisted suicide is fast gaining that same status. Both practices are zealously defended by our society's elites — those who shape public opinion and civic morality through government, the popular media, and education.

Our society's elites tell us that abortion and euthanasia are private, deeply personal matters that ultimately

(see *World God Created*, p. 4)

(World God Created, cont. from page 3)

mately should concern only the individuals involved. If that were really true, these issues would not be matters for public policy and subjects of constant advocacy and litigation.

Evils and injustices committed behind closed doors are still evil and unjust and are never only personal but have consequences and implications for our life together. And the Church is called to speak the truth and to confront the idols of the human heart and the idols of society. As Pope Francis has said: “It is not licit to eliminate a human life to solve a problem. ... [It is] a sin against God the Creator: think hard about this.”

This is the great challenge for the Church’s social witness in our society, which seeks to address many of its problems through the elimination of human life — not only through abortion and assisted suicide, but also in the areas of the death penalty, human embryo research, and mandated contraception.

It is this broader mentality — what Francis and previous popes have called a “culture of death” — that the Church must confront. That is why abortion and euthanasia are not just two issues among many or only questions of individual conscience. Abortion and euthanasia raise basic questions of human rights and social justice, questions of what kind of society and what kind of people we want to be. Do we really want to become a people that responds to human suffering by helping to kill the one who suffers? Do we really want to be a society where the lives of the weak are sacrificed for the comfort and benefit of those who are stronger? That is why any approach that essentially tolerates abortion and euthanasia or puts these issues on par with others, not only betrays the beautiful vision of the Church’s social teaching, but also weakens the credibility of the Church’s witness in our society.

The Church must continue to insist that the fundamental injustice and violence in our society is the direct killing of those who are not yet born through abortion and those who are sick and at the end of their lives through euthanasia and assisted suicide.

In this culture, the Church must insist that abortion and euthanasia are grave and intrinsic evils — evils that are corrosive and corrupting, evils that are at the heart of other social injustices.

Abortion and euthanasia are “fundamental” social issues because if the child in the womb has no right to be born, if the sick and the old have no right to be taken care of, then there is no solid foundation to defend anyone’s human rights, and no foundation for peace and justice in society. How can we claim to speak for the marginalized and disenfranchised, if we are allowing millions of innocent children to be killed each year in the womb? If we cannot justify caring for the weakest and most innocent of God’s creatures, how can we call our society to resist the excesses of nationalism and militarism or confront global poverty or protect our common home in creation?

In broader terms, the Church faces an unprecedented challenge in the America that is emerging in the twenty-first century. This is perhaps the most disturbing sign for our nation’s future: the increasing hostility and discrimination against Christian institutions and the vilifying of Christian beliefs by the government, the courts, the media, and popular culture. More and more in our country we see religious faith marginalized as something that is “personal” and “private.” Catholics and other believers face strong pressures to keep their faith to themselves and to live as if their beliefs should not have any influence on how they live in society or carry out their duties as citizens.

The Church’s social witness today — all our works of mercy and charity, all our advocacy for moral principles and human rights — now operates in an atmosphere of widespread confusion about the meaning of human life and the purpose of social institutions at every level.

To evangelize in this culture, the Church must articulate a new Christian humanism, a new vision of human flourishing that is rooted in God’s beautiful plan of love for creation and for every human life. Our new evangelization must be a new proclamation of the Kingdom — as a city of love and truth where every

life is welcomed, cherished, and defended, especially those lives that need more care and attention, those lives that can be a burden to others. Our new evangelization must seek a society worthy of the sanctity and dignity of the human person, where no one is a stranger and no one is left behind or thrown away.

Our humanism must be more than words. It must be expressed in actions, in works of mercy. Wherever dignity is denied and wherever there is injustice, we are called to defend life. Our society must know that, as long as there are Christians, there should never be a reason for anyone to suffer without hope and help.

The Church needs clear and courageous teaching and witness to confront the idols of a secularized, post-Christian America. For many years now, my friend Bishop Thomas Olmsted of Phoenix has been one of the Church’s clearest and most courageous teachers and leaders. In his ministry we see all the essentials of the new Christian humanism that is called for in our times.

I welcome this fourth edition of Bishop Olmsted’s widely read and influential Catholics in the Public Square. This book is a kind of “question and answer catechism” on some of the deepest issues of faith and public life. Bishop Olmsted is a wise and prudent guide, and over the years, I find I am still learning from him.

As he writes in this new edition: “It is our duty to engage the culture, not run from it. We must place our trust in the Lord and know that by doing His will and speaking the truth in love, God will make all things work for the good. It is also the duty of the Catholic faithful to support courageous people who do this through both our actions and prayers.”

Catholics in the Public Square is a must-read for all of us who are trying to engage the culture and to proclaim the Church’s beautiful vision for human life and human society. I pray that this book will be widely read and widely lived. ❖

+ Most Reverend José H. Gomez
Archbishop of Los Angeles

(Celebrating Advent, cont. from page 1)

with children is that they help us approach the season with fresh eyes and insight. They present us with a challenge and an opportunity. The challenge they present is the way they soak up the values of the culture that has had them anticipating Christmas since the beginning of November. The opportunity they present is that we can introduce them to the timeless rituals celebrating the coming of the Messiah that will add depth to their spiritual lives.

There are a number of ways families can celebrate the season of Advent:

Make an Advent wreath and place it in the middle of the dining room table. An Advent wreath consists of a frame holding four candles placed inside a circle of evergreens. The greenery in the wreath symbolizes the promised new life in Jesus. The four candles denote the four Sundays of Advent. There are three purple candles and one rose candle. Purple is a sign of penance, and rose is the color denoting the anticipation of joy. Light a candle on each Sunday evening of Advent, saying a short prayer or singing a verse of “O Come, O Come Emmanuel.” The light of the candles represents the light coming into the world as we prepare

to celebrate Jesus’ birth.

Advent calendars are available at many gift stores. The calendar consists of two pieces of cardboard on top of each other. Twenty-four doors are cut out of the top layer. One door is opened each day from December 1 through December 24, revealing a picture.

There is a long tradition in Christian art of depicting the Jesse Tree, a symbolic tree or vine with spreading branches on which there are images depicting the genealogy of Jesus. There are several variations of the Jesse Tree. In one variation, each ornament has a picture on one side and a Scripture passage on the other. An ornament is hung on the tree every day during Advent.

In the case of this photo, the Lyford family adapted the concepts of the Jesse Tree with the Advent Calendar and created what we call the “Advent Box”—starting with an unfinished



The “Advent Box” is a combination of the Jesse Tree & Advent Calendar traditions.

pine cabinet and 25 unfinished pine ‘latch-boxes’ we decorated them as a family and each of the days of December leading up to Christmas, one child got to open the numbered box to find a Jesse Tree ornament and a small treat to share. As the kids grew, the box also became a way to write notes of affirmation to each other, as well as ponder the simplicity of Bethlehem.)

With the celebration of Advent each year, everything old can be new again. Each year gives ourselves and our family an opportunity to remember and anticipate the celebration of the birth of Jesus on Christmas morning.

Jim Campbell, father of two children and grandfather of six, is a religious educator and author.

You can find more Advent activities and prayers at: www.loyolapress.com/our-catholic-faith/liturgical-year/advent ❖

The Advent of Advent

by Chris Lyford

Have you heard your first Christmas commercial yet? I used to get upset when I would hear jingle bells in October, now I actually welcome it because, even though the mystery of the incarnation is long since vanished from anything the main stream media spews out, the Holy Day season brings with it a special grace which softens the hearts of those who listen. For some reason, mercy is closer at hand. We have only a few days left until the door of Mercy closes and the extraordinary Jubilee of Mercy concludes (November 20th). But then we are met with the gentle peace of a new liturgical year.

My friends welcome to the advent of Advent.

Do you feel the grace being poured out from God? The grace to open our hearts to the gift of Mercy, the grace to allow God's august presence into our humble heart with unabashed freedom? To know that when He says "I love you" that he stands there ready to receive our sins, failings, foibles, and fears into His hands and in return generously lavish wave after wave of mercy over us until we finally surrender? Perhaps for me it's the grace to know how I have hurt Him as well as my brothers and sisters though my action and inaction, and squandered my stewardship through selfishness, and even still He pours mercy upon mercy; love upon love; peace upon incomprehensible peace.

He really is faithful.

I think the Holy Spirit wants to move closer to us. It's as if we are being called to listen to that still small voice, but on a new, crystal clear frequency.

Our spiritual seasons of growth always brings us back to the basics. We remind ourselves that the gifts of the Holy Spirit that everyone talks about when they get 'Confirmed' are actually very real. More 'real' than anything in our own human 'reality' in the sense that they work on a supernatural level rather than on simply the natural level (where we are so wrapped up in appearances) unable to be studied empirically save for the effects that are manifest in the heart and spirit; the fruits.

We are now beyond the era of the 'Catholic Conference' when scores of people show up to a convention center to hear exhortations and apologetics. We are stepping into the 'real' game for which all that has gone before has been simply training. We are in the time when God wants us all to 'not be afraid' to open our mouth to speak because He will put the words into our mouths. A time of anointing. A time of reconciliation. A time of deep intercessory prayer to soften the rocky ground of the hearts that have grown cold. God wants all of His kids back, no matter how far we have strayed. I have always liked the proverb "he who places his foot on the path to gain wisdom has already found it" because it brings the right perspective. The

desire to gain wisdom is itself a gift of wisdom.

This Holy Day season, let us pray for the desire to be channels of God's unconditional love, and for opportunities to let our light shine in the darkness. And let us remember that "God is love, and he who abides in love, abides in God." ❖

Chris Lyford is the Communications Director for the Diocese of Santa Rosa, California



November 4: St. Charles Borromeo

To Welcome the Stranger is to Welcome Christ, Pope Francis says

by Hannah Brockhaus

Vatican City, Oct 26 (CNA/EWTN News) - When we perform the corporal works of mercy—specifically welcoming the stranger in the form migrants and refugees—we are welcoming Christ in them, and helping to restore their full dignity as humans, Pope Francis said Wednesday.

"These works, in fact, make evident that Christians are not tired and lazy in waiting for the final encounter with the Lord, but every day go out, recognizing his face in the many people asking for help."

Continuing his reflection on the corporal works of mercy, the Pope's catechesis during his Oct. 26 general audience centered on Matthew 25:35-36: "I was a stranger and you welcomed me, naked and you clothed me."

The works of mercy related to strangers are "timelier than ever," he said, adding that "the economic crisis, armed conflict and climate change drive many people to emigrate."

"However, migration is not a new phenomenon," but



Do not fall into the trap of closing in on ourselves, indifferent to the needs of brothers and worried only about our own interests.

one that belongs to the "history of humanity," he noted, adding that to think that migration is only a contemporary problem shows a "lack of historical memory."

"The history of mankind is the history of migrations in all latitudes, there is no people that has not known the phenomenon of migration." The solution, then, is solidarity in performing the works of mercy, the Pope said.

"Today, the context of economic crisis unfortunately favors the emergence of attitudes of closure and not welcome. In some parts of the world walls and barriers arise," he said.

"Closure is not a solution, in fact, it ultimately benefits criminal trafficking. The only solution is that of solidarity."

Pope Francis explained that clothing the naked—while it certainly means giving clothes to those who

have none—can also include helping victims of trafficking and anyone who has fallen victim to the use (see *Welcome the Stranger*, p. 9)

America: There May Be Trouble Ahead...

by Fr. Dwight Longenecker

Whoever is elected president, I predict that America will enter into four years of turmoil. The passions stirred up in this election have revealed an America more divided than ever before, and the divisions are bound to get worse.

Racial divisions are at boiling point. Class divisions are brewing. Educational disparities are obvious. Ethnic suspicions are on the edge. Economic divisions are sharp.

Why is this?

It's not political. It's not economic. It's not ethnic. It's not racial. It's not educational. It's not down to caste or class.

All arguments are theological arguments. It's a soul problem. It's a spiritual malaise.

Here's why: when people are not penitent they blame others for their unhappiness. Because of our fallen nature we believe (in our pride) that we are right, we are good, we are okay, we are the best. If

this is the case, then when we are unhappy it cannot possibly be our fault. If it is not our fault, then it is somebody else's fault.

So the default setting is that it is someone else's fault.

We must therefore find someone else to blame. We cannot possibly admit that we are to blame for our unhappiness. That would be to admit that we are not the perfectly right and correct and good people we think we are.

So we blame the blacks, or we blame the whites. We blame the rich. We blame the poor. We blame the immigrants or we blame the citizens. We blame the liberals or we blame the conservatives.

The Catholics are the problem. The Protestants are the problem. Jews are the problem. The Muslims are the problem. It's those crazy traditionalists, It's the fault of those Novus Ordo Freemasons...

You see how it goes: the gays are perverts. The straights are homophobes and bullies. The feminists

are to blame. It's the male chauvinist pigs who are to blame.

Then it gets international. The Russians are at fault. The Americans are at fault. The Saudis, the Chinese, the North Koreans, whoever, wherever, whenever. If we are not penitent then we must blame someone else. It's logical. If this is the problem, then the solution is simple.

"Only the penitent man may pass."

Saying "Sorry, Yes. It's me. I'm to blame. It's my fault. I'm responsible for my problems." That is the only way our country can avoid the division, strife, and (I fear) violence that lies before us.

If Donald Trump is elected, he will not "Make America Great Again." If Hillary Clinton is elected, we will not go "Forward Together".

The root cause of the division, hatred, bitterness and violence cannot be solved by presidents. It can only be solved by personal penitence... and a priest. ❖

About Those Unthinking, Backward Catholics

Archbishop Chaput's Weekly Column for October 13th

Back in 2008, in the weeks leading up to the Obama-McCain presidential election, two young men visited me in Denver. They were from Catholics United, a group describing itself as committed to social justice issues. They voiced great concern at the manipulative skill of Catholic agents for the Republican Party. And they hoped my brother bishops and I would resist identifying the Church with single-issue and partisan (read: abortion) politics.

It was an interesting experience. Both men were obvious flacks for the Obama campaign and the Democratic Party — creatures of a political machine, not men of the Church; less concerned with Catholic teaching than with its influence. And presumably (for them) bishops were dumb enough to be used as tools, or at least prevented from helping the other side. Yet these two young men not only equaled but surpassed their Republican cousins in the talents of servile partisan hustling. Thanks to their work, and activists like them, American Catholics helped to elect an administration that has been the most stubbornly unfriendly to religious believers, institutions, concerns and liberty in generations.

I never saw either young man again. The cultural damage done by the current White House has — apparently — made courting America's bishops unnecessary.

But bad can always get worse. I'm thinking, of course, of the contemptuously anti-Catholic emails exchanged among members of the Clinton Democratic presidential campaign team and released this week by WikiLeaks. A sample: Sandy Newman, president of Voices for Progress, emailed John Podesta, now

the head of Hillary Clinton's campaign, to ask about whether "the bishops opposing contraceptive coverage" could be the tinder for a revolution. "There needs to be a Catholic Spring, in which Catholics themselves demand the end of a middle ages [sic] dictatorship," Newman writes.

Of course, Newman added, "this idea may just reveal my total lack of understanding of the Catholic church, the economic power it can bring to bear against nuns and priests who count on it for their maintenance." Still, he wondered, how would one "plant the seeds of a revolution"? John Podesta replied that "We created Catholics in Alliance for the Common Good to organize for a moment like this... likewise Catholics United."

Another Clinton-related email, from John Halpin of the Center for American Progress, mocks Catholics in the so-called conservative movement, especially converts: "They must be attracted to the systematic thought and severely backwards gender relations and must be totally unaware of Christian democracy." In a follow-up, he adds "They can throw around 'Thomistic' thought and 'subsidiarity' and sound sophisticated because no one knows what... they're talking about."

On the evening these WikiLeaks emails were released, I received the following angry email myself, this one from a nationally respected (non-Catholic) attorney experienced in Church-state affairs:

"I was deeply offended by the [Clinton team] emails, which are some of the worst bigotry by a political machine I have seen. [A] Church has an absolute right to protect itself when under attack as a faith and Church by civil political forces. That

certainly applies here...

"Over the last eight years there has been strong evidence that the current administration, with which these people share values, has been very hostile to religious organizations. Now there is clear proof that this approach is deliberate and will accelerate if these actors have any continuing, let alone louder, say in government.

"These bigots are actively strategizing how to shape Catholicism not to be Catholic or consistent with Jesus' teachings, but to be the 'religion' they want. They are, at the very core, trying to turn religion to (see *Backward Catholics*, p. 8)

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

How Can I Fight the Influence of the Media?

by Julie Sparacio

I had a conversation with a grandmother the other day who was very concerned by a conversation she had with her 6th grade granddaughter. This granddaughter reported feeling ‘very stressed’ because of our upcoming elections. (Don’t worry; this is not a political post). She reported that the other children in her class were all fighting because of the things that they had heard about two of the candidates. The fighting had become so bad that the teacher has decided not to teach her typical civics lesson and has forbidden all talk of the upcoming election. Assuming the students had received some of their information from the media- television, newspaper and social media; it struck me what a perfect thing our Circle of Grace program is.

The premise of the Circle of Grace program is similar to what we called ‘personal bubble space’ in the 80’s. Only the Circle of Grace, that bubble around you, is filled with the Holy Spirit, standing beside you within the circle. Children are taught that wherever they go, God is right there beside them. What a beautiful way to introduce the idea that God

walks with us through everything, surrounding us with His circle of Grace. Emphasis is placed on the understanding that we, and everyone else, is created in God’s image and all are worthy of respect as children of God.

I describe these lessons as teaching children that what comes into their Circle of Grace and what goes out of their Circle of Grace is to be worthy of God. The early lessons are on children feeling safe with others, and as the lessons progress through the grades, the content expands to include those things that they may come up against in their daily lives. By the time the students are in the 4th grade, the lessons teach about social media, and by high school it covers boundary violations in dating relationships, with a range of topics in between.

One of the lessons talks about the influence of the media. It separates the boys and girls and asks them each what does the media teach about boys and what does it teach about girls. It is interesting what stereotypes are consistently being presented, and how much our children know what is true. However, in

spite of knowing truth, the influence of the media is strong. Not just the media I grew up with (television, radio and newspapers), but social media has become a phenomenon that has exploded! Our children are being bombarded with information, much of it false, and much of it discouraging and disheartening. Bullying via social media is rampant, often secret, and difficult to combat. How do you fight something you don’t know is happening?

So what is a parent supposed to do? Talk, talk, to your children. And talk some more. If you are not having family dinners together—start! (I get busy-mom of four kids, all playing soccer on four different teams, two working parents, who coached two of the teams—yes crazy but we still managed dinner together EVERY night! You can do it!)

Philippians 4:8 teaches us: *Finally, brothers, let your minds be filled with everything that is true, everything that is honorable, everything that is upright and pure, everything that we love and admire—with whatever is good and praiseworthy.*

That’s how we combat the stuff being thrown at us in whatever media format! Teach that to your children. And then ask them about what they have learned in their Circle of Grace lessons. ❖



Guarding the Vulnerable

Julie Sparacio is Diocesan director of Child and Youth Protection.

Domestic Abuse: the epidemic no one is talking about in parishes

by Matt Hadro

Washington D.C., Oct 24 (CNA/EWTN News) - Domestic violence is a hidden epidemic that many clergy and laypersons are not properly trained to fight, says one priest who runs the country’s largest parish-based ministry to counter the problem.

“When you start talking about it, that’s when people will start coming forward,” Fr. Chuck Dahm, O.P., who directs domestic violence outreach for the Archdiocese of Chicago, told CNA about the problem of domestic abuse.

The Church’s hierarchy “has not been good in getting this into the training of clergy, deacons or priests,” he said, even though a “beautiful” pastoral letter on the topic by the U.S. bishops, “When I Call for Help,” exists.

“Most priests and bishops are unaware of it,” he said. “And it should be taught and discussed in the seminaries, and it’s not.”

October is Domestic Violence Awareness Month. According to the CDC, “intimate partner violence” can be physical, sexual, or even emotional, as with instances of stalking or “psychological aggression.”

27 percent of women in the U.S. have suffered intimate partner violence at some point, along with 12



Domestic abuse: the epidemic no one is talking about.

percent of men, the CDC has reported.

There are many physical and psychological effects of domestic violence on victims – physical injuries and disabilities and bodily effects of stress, but also anxiety, depression, and trust issues. Children wit-

nessing violence in the home may grow up with emotional problems like anger, or may even become abusers themselves when they are adults.

In his apostolic exhortation on the family, *Amoris laetitia*, Pope Francis wrote of the problem of domestic abuse:

“Unacceptable customs still need to be eliminated. I think particularly of the shameful ill-treatment to which women are sometimes subjected, domestic violence and various forms of enslavement which, rather than a show of masculine power, are craven acts of cowardice. The verbal, physical, and sexual violence that women endure in some marriages contradicts the very nature of the conjugal union.”

He also insisted upon the need for parishes and priests to be ready to deal properly with these problems: “Good pastoral training is important ‘especially in light of particular emergency situations arising from cases of domestic violence and sexual abuse,’” he added, citing the final document from the 2015 Synod on the Family.

Catholics are responding to this dire need, organizing a prayer campaign for domestic abuse victims (*see Domestic Abuse, p. 8*)

(Women of the Year, cont. from page 1)

chetti, Resurrection Parish, Santa Rosa (warmly welcomed for the first time); Beverly Casella, St. Joseph Women's Guild Altar Society, Cotati; Rosemary Clark, St. Francis Solano Women's Group, Sonoma; Margie DeMeo, Holy Spirit Women's Club, Santa Rosa; Diane Klauber, St. Francis Solano Women's Group, Sonoma; Gloria McKay, Holy Spirit Women's Club, Santa Rosa; Linda Millsap, St. James Women's Group, Petaluma; Cathleen M. Moller, St. Sebastian Young Ladies Institute #116, Sebastopol; Ginger Schoenstein, St. Rose Young Ladies Institute #132, Santa Rosa; Conchita Violetti, Madonna Sodality, Our Lady of Guadalupe, Windsor; Kathleen D. Yeend, St. John's Young Ladies Institute #26, Napa; Pamela Zieminski, Women of the Word, Cathedral of St. Eugene, Santa Rosa. Holy Spirit and St. Francis Solano both had a tie in their choice.

Prior to the Mass, a business meeting was conducted by the incoming President, Gloria Krzyzanowski. A special guest, Cathy Mibach, President of San

Francisco Archdiocese Council of Catholic Women, was introduced and performed the installation of officers for the two years term (2016 to 2018). The new officers are: President: Gloria Krzyzanowski, St. James Women's

Group, Petaluma; First Vice-President: Cindy Cunningham, St. Sebastian, Sebastopol; Second Vice-President: Melanie Oberting, Young Ladies Institute #26, Napa; Secretary: Marie Hughes, Cathedral of St. Eugene, Santa Rosa; Treasurer: Connie Lynch Sorensen, St. Sebastian, Sebastopol; Past President: Diane Klauber, St. Francis Solano, Sonoma. Congratulations to The new officers!

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

and is recognized by the United States Council of Catholic Bishops (USCCB).

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

All parish women's organizations in the diocese are invited to join SRDCCW. Women are needed to fill the offices on the Council which are a term of two years. SRDCCW has annually sponsored the "Women of the Year" celebration in the Fall as well as a Spring activity. The council members only have to meet about five to six times a year. Our project, "Pray for Priests" calendars are issued to all priests and parishes. Please pray for our pope, bishop, and priests (active and retired) in our diocese.

(for more information, please contact Margaret Enea-Patrizi at 707-241-7652). gramypatrizi@icloud.com or Gloria Krzyzanowski, srdccwgloria@hotmail.com ❖

(Domestic Abuse, cont. from page 7)

while trying to spread awareness of the problem and educate clergy on how to properly deal with instances of abuse.

A symposium on domestic abuse took place in July at the Catholic University of America in Washington, D.C., hosted by the university's School of Social Service.

A "toolkit" for fighting domestic abuse has been provided by the Catholics for Family Peace, Education, and Research Initiative, which includes prayers and directions for helping a victim of domestic abuse.

The group is asking everyone to pray at 3 p.m. daily for domestic abuse victims.

Fr. Chuck Dahm has created a parish-based ministry to combat domestic violence. A key part of his work is simply preaching about it, he says, because it is a widespread problem that hides in plain sight.

There is an "overwhelming lack of recognition that the problem is more frequent, more common than people think," he told CNA. Many priests are completely unaware of cases of it, Fr. Chuck noted, although "there are people in their parishes who are suffering."

"I have gone to 90 parishes in the Archdiocese of Chicago," he said. "And after I preach about it, people walk out of the church and they tell me 'thank you for talking about this. This is long overdue. And my sister, my daughter is in it, or I grew up in it.' And this is so much more common than anybody realizes."

Priests must listen when victims tell them of their abuse they've suffered, he insisted.

"You always have to believe the victim," he said. "Victims do not exaggerate. If anything, they minimize. So they have to be believed and supported."

In one case, he said, "a victim survivor" told him of how she went to her parish priest, who "was not receptive and said he couldn't do anything to help her."

"Well that's tragic," he said. "She went and told him about the abuse she was suffering. He didn't know how to handle it."

Another problem is when some priests tell an abuse victim to go to marriage counseling with her husband—which "is not appropriate," Fr. Chuck noted. "She needs domestic violence counseling and he needs

perpetrator counseling," he said. "A lot of priests don't know that."

Fr. Chuck participated in the symposium on domestic abuse at Catholic University this past summer.

Since then he's seen the fruits of the conference, spreading awareness of the problem.

"A significant number went home with the plans of doing something in their diocese or their respective organizations," he said of conference participants.

The Archdiocese of Washington just held a workshop for priests to learn how to deal with incidents of domestic abuse and 31 priests attended, he said. Two representatives of Catholic Charities in Vermont are starting a workshop for priests there, and the Archdiocese of Oklahoma City held a workshop attended by several priests and a meeting for priests with Fr. Chuck.

"It's hard to get the priests to come to any kind of event like this," Fr. Chuck acknowledged.

Unfortunately, it's been negative incidents that have driven the conversation about domestic abuse, he said. For instance, when surveillance videos surfaced of former NFL running back Ray Rice punching his fiancée, and then dragging her off an elevator while she was unconscious, the "subsequent outrage" after that and other incidents like it "helps create more awareness about the problem."

Then "people feel a little bit more comfortable and required to speak out about this and do something about it," Fr. Chuck explained. "The publicity about negative events or harmful events is quite helpful in raising awareness."

"We're really behind on this," he said of the Church's efforts to combat the problem, while noting at the same time that "we're making progress." There will be a Domestic Violence Awareness and Outreach Mass on Saturday Oct. 29 at Chicago's Holy Name Cathedral, celebrated by Cardinal-designate Blase Cupich.

"Many times violence in the streets begins at home," Cardinal-designate Cupich stated on the issue. "Adults and children are traumatized and alienated from the love and support they need by the violence they witness. We must respond to this tragedy." ❖

(Backward Catholics, cont. from page 6)

their secular view of right and wrong consistent with their politics. This is fundamentally why the Founders left England and demanded that government not have any voice in religion. Look where we are now. We have political actors trying to orchestrate a coup to destroy Catholic values, and they even analogize their takeover to a coup in the Middle East, which amplifies their bigotry and hatred of the Church. I had hoped I would never see this day — a day like so many dark days in Eastern Europe that led to the death of my [Protestant minister] great grandfather at the hands of communists who also hated and wanted to destroy religion."

Of course it would be wonderful for the Clinton campaign to repudiate the content of these ugly WikiLeaks emails. All of us backward-thinking Catholics who actually believe what Scripture and the Church teach would be so very grateful.

In the meantime, a friend describes the choice facing voters in November this way: A vulgar, boorish lout and disrespector of women, with a serious impulse control problem; or a scheming, robotic liar with a lifelong appetite for power and an entourage riddled with anti-Catholic bigots.

In a nation where "choice" is now the unofficial state religion, the menu for dinner is remarkably small. ❖



November 1: All Saints Day

Shunned for Supporting Natural Marriage, former Mozilla CEO is Back with New Browser

Lifesite News

The former CEO of Mozilla has released a new Internet browser called Brave.

Brendan Eich, the creator of JavaScript, continues to lead the technological revolution with Brave, an innovative concept in Internet browsers.

After blowing away the competition (read: Microsoft's Internet Explorer) with the Internet browser Firefox, Eich has come up with Brave, a nearly ad-free, lightning-fast browser that eliminates intrusive ads as well as common but unwanted tracking tack-ons.

A tech legend for his JavaScript and Firefox contributions, Eich was betrayed by his contemporaries and forced out of business as CEO of Mozilla, the company behind Firefox, because he supported natural marriage.

When it was revealed in 2014 that Eich donated \$1,000 to California's Proposition 8 ballot proposal, which defined marriage as the union of one man and one woman, he was blackballed, even though Proposition 8 was supported by the majority of Californians and easily passed in 2008.

Eich was publicly shamed because he believed in natural marriage and family. He was openly called a racist, Nazi, and inhumane.

But the tenacious techie didn't give up. Without apology, Eich continued to innovate and ultimately came up with a whole new concept in web browsers: the ad-free, tracking-free, fast internet browser Brave.

In November 2015, Eich raised \$2.5 million to create an advanced super-technical team. By August 2016, the company had raised \$4.5 million in seed money to launch the browser.

Brave is called an entirely new way to browse the web without being intrusively tracked, and without time-consuming download ads.



Brendan picked the name 'Brave' because we need users who will take a stand and fight back.

Internet users have increasingly been using ad blockers like Adblock Plus to cut down on the ads that slow Internet browsers down. But even with ad blocker software, users still see a lot of ads because the blockers have special arrangements with major advertisers to let their ads through.

Even the ad industry has acknowledged it has "alienated" users with so many ads slowing down computers, causing users to wait an inordinate amount of time for basic searches and information.

The Internet Advertising Bureau (IAB), which represents 650 organizations serving nearly 86 percent of all Internet advertisements, has admitted defeat to the ad-blocking software onslaught.

"We messed up," IAB Vice President Scott Cunningham wrote. "As technologists tasked with delivering content and services to users, we lost track of the user experience."

Internet analyst Al Hilwa told Forbes that Brave

"recognizes the key fact that browsing has become truly onerous and ever slower, even as devices have become faster." He pointed out that the "complex web of ad downloads" is far greater and more time-consuming than the website content itself.

In contrast to the Internet status quo, Eich's new Brave blocks everything. It doesn't load any of the advertising software code and also blocks tracking from the start.

"On the desktop, Brave provides a 40 percent to 60 percent speed increase, and a 2x to 4x speed increase on mobile devices," Brave's Catherine Corre told LifeSiteNews. "Therefore, mobile users also see a direct reduction in both battery and data plan consumption."

"Brave also protects users with leading privacy and security features such as encrypted data traffic, fingerprinting shields, phishing protection, malware filtering, and script blocking," Corre explained in an email.

Because of Eich's history, Brave was opposed before it was officially launched. Major media websites took legal action to stop it, sending a cease and desist letter, claiming Brave was illegal because it blocked advertisements.

But Eich defended Brave, explaining that it does not replace the publisher's own ads. "We do not tamper with any first-party publisher content, including native ads that do not use third-party tracking."

"Brendan picked the name 'Brave' because we need users who will take a stand and fight back," Corre told LifeSiteNews. "We see third party ads and tracking as toxic, and we block that by default."

To compensate websites and advertisers, Brave inserts non-obtrusive, non-obnoxious ads that do not track users. Revenue from the ads helps pay websites, ad networks, and users. ❖

(Welcome the Stranger, cont. from page 5)
of the human body as a "commodity."

Also, those who "do not have a job, a house, a just wage," or those who are discriminated against because of their race or faith, "are all forms of 'nudity' before which we as Christians are called to be attentive, vigilant and ready to act."

The Pope referenced St. Frances Cabrini as an example of someone who dedicated her life to migrants in the U.S., pointing out that the Christian commitment in the area of migration is as urgent today as it was in the past.

"Even today we need such testimony because mercy can reach many in need," he said.

"It is a commitment that involves everyone, without exception. Dioceses, parishes, institutes of consecrated life, associations and movements, as individual Christians, we are called to welcome the brothers and sisters fleeing war, famine, violence and inhumane

living conditions."

Francis also talked about the many examples of refugees and migrants in the Bible, including Abraham, called to leave his country by God; the people of Israel, who were in the desert for 40 years after being freed from slavery in Egypt; and the Holy Family, who had to flee Herod.

"Dear brothers and sisters," he urged, "do not fall into the trap of closing in on ourselves, indifferent to the needs of brothers and worried only about our own interests."

All together, we can be a "great strength of support for those who have lost home, family, work and dignity," he said.

"And to clothe the naked, what is it but to restore dignity to those who have lost it? It is precisely to the extent that we open ourselves to others that life becomes fruitful, society regains peace and people recover their full dignity." ❖



November 13: St. Frances Cabrini

The Trouble With the “You Go Girl” Culture

by Bishop Robert Barron October

Two recent films, *Deepwater Horizon* with Mark Wahlberg and *Sully* starring Tom Hanks, represent something of a breath of fresh air, for both movies feature men who are intelligent, virtuous, and quietly heroic. If this strikes you as a banal observation, that just means you haven't been following much of the popular culture for the past twenty years.

One of the distinctive marks of films and television programs the last couple of decades has been the Homer Simpsonization of men. Don't get me wrong: I'm a big fan of the *The Simpsons* and laugh at Homer's antics as much as the next guy. But the father of the Simpson family is stupid, boorish, drunk most of the time, irresponsible, comically incompetent, and childish. In the cartoon world, he is echoed, of course, by *Family Guy*'s Peter Griffin, who is similarly buffoonish. In both cases, the wives—Marge in *The Simpsons* and Lois in *Family Guy*—have the brains, the competence, and the moral responsibility. And in *The Simpsons*, Homer is imitated by his son Bart, who is sneaky, stupid, and unmotivated, and Marge by daughter Lisa, who is hyper-smart, uber-competent, and morally alert. In one memorable episode, Lisa is worried that she has inherited her father's terrible qualities but is relieved to discover, by the show's end, that the “stupid gene” is communicated only to the males in the Simpson line. In another of my favorite *Simpsons* scenes, Homer is told, at a moment of moral crisis, to consult that “little voice that tells you right from wrong,” and he responds, “You mean Lisa?”

If you think this male-bashing is restricted to cartoons, think again. Ray Romano's character in *Everybody Loves Raymond*, Ed O'Neill's hopeless father in *Married With Children*, and Ty Burrell's hapless goofball in *Modern Family*—all are variations on the Homer Simpson theme. Add to all this the presentation of fathers as not just inept, but horrific in *Game of Thrones*, and the absent, indifferent fathers of *Stranger Things*.

And I wonder whether you've noticed a character that can be found in practically every movie made today? I call her the “all conquering female.” Almost without exception, she is underestimated by men and then proves herself more intelligent, cleverer, more courageous, and more skilled than any man. Whether we're talking about a romantic comedy, an office-drama, or an adventure movie, the all conquering female will almost inevitably show up. And she has to show her worth in a domineering way, that is to say, over and against the men. For her to appear strong, they have to appear weak. For a particularly good case in point, watch the most recent *Star Wars* film.

Now I perfectly understand the legitimacy of feminist concerns regarding the portrayal of women in the media as consistently demure, retiring, and subservient to men. I grant that, in most of the action/adventure movies that I saw growing up, women would typically twist an ankle or get captured and then require rescuing by the swashbuckling male hero—and I realize how galling this must have been to generations of women. And therefore, a certain correction was undoubtedly in order. But what is



In the midst of a “you-go-girl” feminist culture, many boys and young men feel adrift, afraid that any expression of their good qualities will be construed as aggressive or insensitive.

problematic now is the Nietzschean quality of the reaction, by which I mean, the insistence that female power has to be asserted over and against males, that there is an either/or, zero-sum conflict between men and women. It is not enough, in a word, to show women as intelligent, savvy, and good; you have to portray men as stupid, witless, and irresponsible. That this savage contrast is having an effect especially on younger men is becoming increasingly apparent.

In the midst of a “you-go-girl” feminist culture, many boys and young men feel adrift, afraid that any expression of their own good qualities will be construed as aggressive or insensitive. If you want concrete proof of this, take a look at the statistics contrasting female and male success at the university level. And you can see the phenomenon in films such as *Fight Club* and *The Intern*. In the former, the Brad Pitt character turns to his friend and laments, “we're thirty year old boys;” and in the latter, Robert De Niro's classic male type tries to whip into shape a number of twenty-something male colleagues who are rumped, unsure of themselves, without ambition—and of course under the dominance of an all conquering female.

It might be the case that, in regard to money, power, and honor, a zero-sum dynamic obtains, but it decidedly does not obtain in regard to real virtue. The truly courageous person is not threatened by another person's courage; the truly temperate man is not intimidated by the temperance of someone else; the truly just person is not put off by the justice of a countryman; and authentic love positively rejoices in the love shown by another. And therefore, it should be altogether possible to hold up the virtue of a woman without denying virtue to a man. In point of fact, if we consult the “all conquering female” characters in films and TV, we see that they often exemplify the very worst of the traditional male qualities: aggression, suspicion, hyper-sensitivity, cruelty, etc. This is what happens when a Nietzschean framework has replaced a classical one.

My point is that it is altogether possible—and eminently desirable—to say “you go boy” with as much vigor as “you go girl.” And both the boys and the girls will be better for it. ❖

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A Message from Rome on the Power of Liturgical Music

by Hannah Brockhaus

Vatican City, Oct 24 (CNA/EWTN News) - Liturgical music has the ability to communicate the love of God – and it's this message that gives it the power to help bring others to Christ, said the choir director of the Diocese of Rome.

"I believe music is a powerful tool to evangelize because evangelization is to impart in the heart of man the joy of Christ, the love of Christ," Msgr. Marco Frisina told CNA Oct. 21.

Music is like planting "this seed of joy in the heart, it is a great power."

Msgr. Frisina, also a renowned composer, in 1984 founded the Choir of the Diocese of Rome for singing at the most important diocesan liturgies, many of which are presided over by the pope. It now comprises over 250 members.

One of the speakers at a Jubilee of Choirs which took place at the Vatican Oct. 21-23, among those who participated were laity, priests, directors of liturgical offices, choir conductors, musicians, organists and diocesan and parish choirs.

Held in liturgical memory of Saint John Paul II, the goal of the event, according to the Jubilee of Choirs website, was "to focus on music as a tool of extraordinary communication and how to live the Liturgy as the highest moment of the expression of our faith and Christian culture."

On Saturday, all of the participating choirs joined with the Choir of the Diocese of Rome to perform a concert in the Paul VI Hall dedicated to St. John Paul II and Divine Mercy.

Friday the schedule included a training on the topic "Sing Mercy." Speakers included Msgr. Frisina, Msgr. Vincenzo De Gregorio, president of the Pontifical Institute of Sacred Music and Msgr. Massimo Palombella, Director of the Choir of the Sistine Chapel.

Msgr. Palombella agreed that music can be a tool for evangelization, particularly by providing an element of unity between the different Christian religions.

"Researching about the common source of the music we can find a lot of things that allow unity between Anglican, Catholic, Lutheran," he told CNA.

"So every year on the Solemnity of Peter and Paul there is a project which started with Pope Benedict, every year we sing together, Catholic, Anglican, Lutheran, and the music is the element of unity."

Msgr. Palombella said that the Choir of the Sistine Chapel, considered to be the oldest choir in the world, doesn't go on tour in Europe and throughout the world to only "sing good music." Instead, it is approached as a means of evangelization.

This is possible because liturgical music, one of the sources of Western music, is able to attract and interest many people who love and care about music, not just those with a religious interest, offering a "cultural" approach to evangelization as well, he said.

The three day Jubilee of Choirs concluded on Sunday with a pilgrimage to the Holy Door, Mass in St. Peter's Basilica and the Angelus with Pope Francis in St. Peter's Square.

Msgr. Frisina emphasized that what makes music so attractive to people is the love of God contained in it.

"The power of music, for liturgical music, is the power of love," he said. To sing about the love of God is "to pray with our whole self." ❖



The power of music, for liturgical music, is the power of love.



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Mary Shovlain contributed to this story.

'Heinous' desecration at site of Christ's Transfiguration

Jerusalem, Israel, Oct 26 (CNA/EWTN News) - Suspected burglars' desecration of the Church of the Transfiguration has prompted outcry from leading Christians in the Holy Land.

"The Latin Patriarchate of Jerusalem, together with all Churches and the Custody of the Holy Land, condemn this desecration as a heinous crime and an act that violates the sanctity of the Holy Sites," the patriarchate said Oct. 25.

"We also ask the police to conduct an investigation, to seriously look into the matter and apprehend the perpetrators who are culpable of these disgraceful actions."

The Church of the Transfiguration is on Mount Tabor, near the Sea of Galilee in Israel. In the care of the Franciscans, it is held to be the site of Christ's Transfiguration.

Unknown burglars robbed the church Oct. 24. They destroyed the tabernacle, desecrated the Hosts, and stole the ciborium after throwing the Hosts on the floor.

Icons were damaged, chalices were stolen, and the donation box was robbed.

Although Jewish extremists have targeted some Christian churches and holy sites for vandalism, church officials told Agence France Presse they believe robbery was the motive in this instance. There was no



Icons were damaged, chalices were stolen, and the donation box was robbed.

graffiti painted on the church.

The church is a major pilgrimage site for Christians. At the Transfiguration, Christ went up the mountain to pray and his appearance was physically

changed. He conversed with the prophets Elijah and Moses, according to the gospels. The Transfiguration revealed Christ's divinity to his disciples Peter, James, and John. ❖

Carmelite House of Prayer, Oakville Discalced Carmelite Friars

Services at the Carmelite House of Prayer in Oakville are Open to the Public



Mass Times

Sunday 9am; Monday through Saturday 8am

Except for the first Saturday of the month, Mass will be at 11am, For Holy Days & Holidays please call the office

Morning Of Recollection

Every first Saturday of the Month: Spiritual Talk 9-10am; Confessions 10-11am; Mass 11am

Bible Study

Tuesdays with Father Michael Buckley, O.C. D.

Tuesdays, 8:30-9:30am following the 8am Mass (*Contact the office to confirm time & day at 707-944-2454 x103*)

Confessions - English

Monday, Wednesday, Friday; 10-12pm, 3-5pm, 8-9pm (*Please ring front door bell*)

Confessions - Spanish

Wednesday 10-12pm, 3-5pm, 8-9pm (*Please ring front door bell*)

Contact Information

20 Mount Carmel Drive, 0.9 miles west of Highway 29, off the Oakville Grade
707-944-2454 | oakvillecarmelites.org

Child & Youth Protection

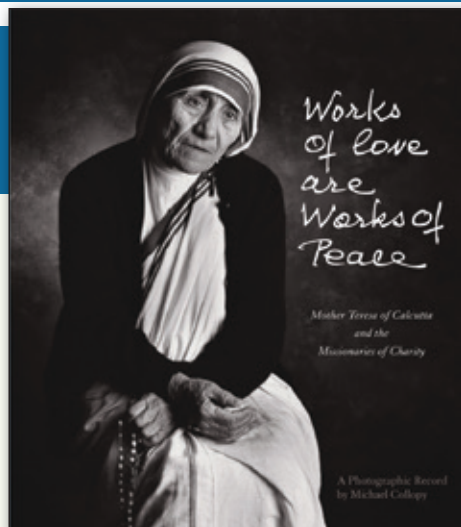
If you or someone you know has been harmed by sexual misconduct by clergy, a Church employee, or volunteer, please contact:

Julie Sparacio, Director
Child and Youth Protection
707-566-3309
jsparacio@srديوese.org



INSPIRING WORKS ON MOTHER TERESA

CANONIZED A SAINT - SEPT. 4, 2016



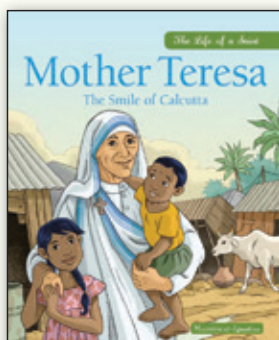
◆ WORKS OF LOVE ARE WORKS OF PEACE

Mother Teresa of Calcutta and the Missionaries of Charity
Michal Collopy

This glorious work is the perfect volume to celebrate the canonization of Mother Teresa. Produced with the support of Mother Teresa, this beautiful large-size book offers the most comprehensive photographic work ever published on the missionary work and prayer life of Mother and her Missionaries of Charity. This “illustrated prayer book” vividly portrays the joy that comes when “small things” are done with great love. The 180 fine-art photographs of Mother, her nuns and the poor they serve, with spiritual counsel from Mother, provide rich material for prayer and meditation.

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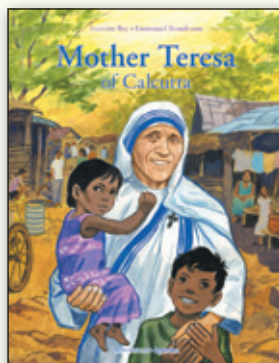


◆ MOTHER TERESA:

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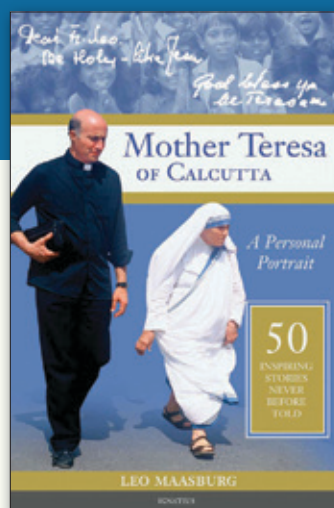


◆ MOTHER TERESA OF CALCUTTA

Francine Bay and Emmanuel Beaudesson

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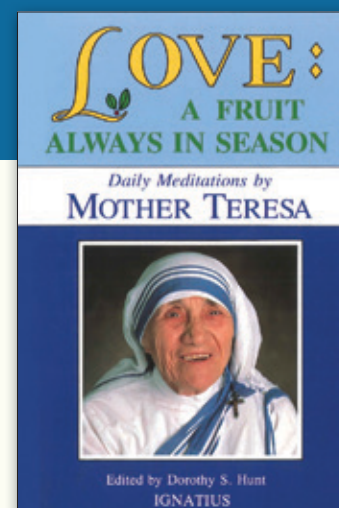


◆ MOTHER TERESA OF CALCUTTA

A Personal Portrait — Fr. Leo Maasburg

Fr. Maasburg was Mother Teresa’s close companion for many years, traveling with her across the world and witnessing countless miracles and incredible occurrences. In this personal portrait, he presents fifty amazing, unknown stories about her, of miracles that he was privileged to experience at Mother Teresa’s side. *Illustrated with photos.*

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— Mother Teresa

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Olivia Hussey illuminates the life of Mother Teresa, who brought hope and love to the poorest of the poor. The acclaimed movie examines the key moments of Mother’s life from her childhood to her becoming a nun, founding the Missionaries of Charity, and her great work of service in Calcutta and around the world. *Includes 16-page Collector’s booklet.*

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(Close and Personal, cont. from page 1)

familiar faces and experience the same traditions. It's nice to be able to help my kids navigate those waters.

CL: We're sitting here in your office and it's evident that you are carrying on traditions that have been in place for many years. Tell us about the history of Clover Stornetta.

MB: My grandfather Gene in 1977 managed the Petaluma co-op which was collectively owned by all the dairy families in Northern California and they sold product under the Clover brand name which has been around since the early 1900s. Then the largest fire in Petaluma's history happened under his watch when the bottling plant burned down, and the board, and the dairy families didn't want to reinvest in another bottling line. So Gene asked if he could buy the Clover brand name and start a bottling line on his own. And so, in 1977 he and a number of partners bought the business. We've been fortunate to realize a lot of growth over the years. My father succeeded him in running the business in the mid 80s, and I've been fortunate to have a shot at it starting in 2009 as president myself. It's been an incredible heritage and I didn't think when I was in school that I wanted to be in the dairy industry necessarily, although I did know that I wanted to work with my Dad, and with my Grandfather. That was the draw for me. I could see them conversing around the fire at family gatherings and I just wanted to be part of the conversation with them, that's really what drew me in. Today we have grown to over 300 employees with 28 Dairy Families that we partner with in Marin and Sonoma County.

CL: That's a lot of relationships!

MB: That's right, customer relationships, stakeholder's relationships, and employee relationships. I don't care what anyone says in the modern era, business is still about relationships, and relationships are predicated upon trust, and based on the integrity one has to bring to the table in order for those relationships to be durable. It's really something you have to learn.

One of the things I really admired about my Grandfather Gene, is that he always attempted to live by the golden rule. I can remember as a kid hearing him say "listen buck, it's all about the golden rule."

CL: So you've been at the helm for seven years and it looks like things are going well.

MB: Well the gray hairs are coming out as my 7-year-old is quick to point out. We produce healthy products, and it's incredibly satisfying to see young mothers choosing our brand because it's healthful. That's my greatest joy. Every generation has a different context within which they make their decisions. We really are trying to peel back the layers to try to see what our customers really want, and we are all about transparency. We really want their feedback. We want to know what your expectations are; your fears; and your hopes regarding dairy products, or processes in the dairy industry. We aren't afraid to have that dialogue, in fact we seek it out, and no one is more ready to offer you feedback than the millennials.

It's one thing to take the feedback and do nothing with it, what we are committed to is taking action. Recently we decided to change our conventional milk supply to non-GMO certified conventional milk supply. We just shared this decision publicly two weeks ago. It's really a big step.

We will roll out with the first of the product line in early 2017 with our half-gallon line. And we hope to have all our fluid milk transitioned within a year or two and all the other products to follow.



"Having faith has such a significant impact on every decision I make in every aspect of life." –Marcus Benedetti

CL: That's a wonderful rapport with the customers! I read that you also solicited fresh "Clo-the-cow" puns for your from your customers and started using them on your billboards.

MB: We really hope that it puts a smile on people's face as they are on the long commute or during the daily grind.

CL: How does your faith come into play as you work to raise your family?

MB: Having faith has such a significant impact on every decision I make in every aspect of life. Fundamentally it makes me think about the world and my business in terms of how it impacts the next generation. When you're single, things tend to be self-centered, but now I see things in terms of how it affects my family. It's all about them. That affects the horizon. Being a family owned business we have the luxury of really making the decisions based on generational consequences rather than quarterly earnings reports. It allows us to take the long view and to really think of how each decision affects the whole community.

For me I hearken back to the advice given to me by my Grandfather as I work with my kids and his exhortation to not do something to someone that you would not want them to do to you. And have faith that the things that are not in your control will work themselves out. To be optimistic and hopeful.

I think pope Francis is a breath of fresh air, he has really energized the youth. I know our kids are engaged. He embodies everything I was taught in catholic school in terms of what a leader should be like. He is doing a great job of staying relevant in terms of his use of modern media.

CL: What is your conversation like with your kids as you look to the future.

MB: There are things you can control in life and there are things you can't. Focus on the things you can control. For the things you can't: be grounded in the faith and confidence that there is a higher order and to the extent that you are connected to that you will feel more peace.

CL: How about the hard decisions at Clover Stornetta?

MB: I like to visualize all our different stake-holders: employees, customers, dairy families, the community at large, shareholders. I see them as an interconnected group that is affected by each decision. Balance is the key. In the hard decisions, the question of how it impacts these people is the first question. Our model is built for the long run. Hopefully I will have something to give my children, and I hope that what I give them is a network of healthy happy, balanced relationships. So if all those relationships that exist now aren't watered and nurtured, they aren't going to have much to attract them to pick up the torch.

I do think you can create business models that are economically sustainable for a group of stake holders and produce a good quality product at the same time, and do so while still being able to lay your head down at night. It's about trying to be really good about taking care of everyone. To sum it up it's about caring. If you don't care about people you probably should be in some other business.

We even have concern for our cows! Our farms were the first to receive Certification from the American Humane Association in 2001, just after they came and met with our dairy families in their living rooms and their kitchens and gathered feedback in order to write the standards.

CL: *Note:* I want to thank Marcus for taking some time out to chat, and for sharing his humble, yet tried and true insights as he lives out the heritage he received from his father and grandfather: The Golden Rule: "Do to others whatever you would have them do to you. This is the law and the prophets." (Matthew 7:12).

If you would like to see a very poignant and candid video of Marcus putting everything in the perspective of 'family' via what his Grandfather went through in World War II on the beaches of Normandy, take the time to copy the address of this YouTube video: https://youtu.be/kpRDpO_J-V8 or view it on the SR Diocese's Facebook page. ❖

News Briefs



Kelly's media experience and ability to capture the voice of what we do here at Catholic Charities made her a great fit for the team.

Diocesan

Catholic Charities Welcomes New Communications Director

Catholic Charities of Santa Rosa has hired wine industry veteran Kelly Conrad to manage its communications department. After an 18-year career in the wine industry in Northern and Central California, Conrad said she was compelled to apply her talents to the non-profit sector.

"It was actually all the wonderful philanthropy the wine industry is involved in that piqued my interest in wanting to join forces with those organizations," she said. "I have always loved what I do, but was yearning to apply what I do to help make some real change in the place I live, love and raise my children."

"With our recent programs expansion, we recognized the need to elevate our awareness in the community we serve. Also, with more people in need and more growth for us on the horizon, we will be relying heavily on communications efforts," Catholic Charities said. "Kelly's media experience and ability to capture the voice of what we do here at Catholic Charities made her a great fit for the team."

Born and raised in Portland, Oregon, Kelly Conrad stayed in the Northwest to attain her Undergraduate degree. She received a Bachelor of Arts degree in Business Administration & Marketing with a minor in English & Professional Writing from the University of Puget Sound in Tacoma, Washington.

Catholic Charities of Santa Rosa is one of the largest non-profit providers of human services in the six-county northern California region, from Sonoma to the Oregon border serving Sonoma, Napa, Mendocino, Lake, Humboldt and Del Norte. Through 24 separate programs, from food and shelter to immigration services and Alzheimer's care, Catholic Charities serves 20,000 people of all faiths annually. For more information, see www.srcharities.org.



CYO Basketball Begins

The Catholic Youth Organization (CYO) is an agency of the Roman Catholic Church organized at the level of the diocese and serving youth in its religious, recreational, cultural, and social needs. The first Catholic Youth Organization was founded in Chicago in 1930 by Bishop Bernard Sheil. At the local level we have 12 parishes participating. The Catholic Diocese of Santa Rosa sponsors sports activities as one dimension of its ministry to youth. The teamwork, support, and discipline demanded by a sport are reflective of the characteristics of a true Christian Community. Sports offer the opportunity to experience a community that supports and respects its members.

The North Bay Catholic Youth Organization (NBCYO) is preparing to launch the 2016-2017 season with a couple of parish hosted tournaments. First up, on November 19 & 20, will be Our Lady of Guadalupe Church in Windsor. They will be hosting their 7th annual Fall Tip-Off Tournament. Last year's tournament saw 70 teams playing in 105 games. An estimated 900 fans attended the games at various venues throughout Windsor.

On November 25-27 St. Elizabeth Seton Church in Rohnert Park will be hosting their pre-season jambo-ree. Both tournaments give the kids a chance to prepare for the upcoming NBCYO season. The Diocese of Santa Rosa program has over 2,500 boys and girls, in the 3rd-8th grades, participating.

For more information about our NBCYO you can go to their website: www.northbaycyo.org or contact league President Rich Ruybalid at info@olgcycobasketball.org.



Cursillo Information Sunday at St. John's Napa

On September 25, St. John the Baptist Parish in Napa hosted Cursillo Information Sunday for both the English speaking and Spanish speaking communities. Representatives from the Cursillo Movement in the

Diocese were available to provide literature about Cursillo to interested parishioners and to answer questions. Cursillo is an international lay movement which began in Majorca, Spain in 1944 to enflame the hearts of lukewarm Catholics. All Catholic Cursillos are under the direction and authority of the Bishop of the Diocese under which they operate. Diocesan Cursillos are affiliated with and participate in the Regional and National Cursillo activities. Our name comes from the Spanish word "Cursillo" which means small course. Its original full name is "Cursillo de Cristiandad" (short course in Christianity). However, it is not a theoretical course nor a traditional retreat; it is best described as an experience, an experience that leads to discover and better live what is fundamental in Christianity. Through friendship, we support and encourage one another in our walk toward holiness. We believe our surroundings are evangelized through our friendship and living the gospel message. Our motto is "make a friend, be a friend, bring a friend to Christ."

We would love to meet you and become your friend. Please join us. We gather together twice a month for singing, faith sharing, and Eucharistic adoration on the first Wednesday at 6 p.m. at St. Eugene's Faith Room and on the third Saturday from 2-4 p.m. at St. Elizabeth Seton in Rohnert Park. For further information, please call our Communications Director, Debbie Simonson at 707-763-7165 or 904-463-1070

National

82-year-old priest attacked, robbed outside Kansas City parish

Kansas City, Kan., Oct 25 (CNA/EWTN News) - 82-year-old Fr. Tom Kearns is in the hospital recovering from an attack outside of Blessed Sacrament Church in Kansas City, Kans. on Friday.

The priest was unloading a pumpkin out of his car, which was still running, when he was struck in the face and knocked unconscious by two attackers, thought to be two teenage boys.

The attackers then stole Fr. Kearns' wallet and drove off in his car, according to reports. Fr. Kearns was unconscious for an estimated 30 minutes, and was left with a shattered eye socket that will require surgery, which he was scheduled to undergo on Monday. He is a retired priest in residence at Blessed Sacrament parish.

Fr. Mark Mertes, the pastor of Blessed Sacrament, said that the incident was devastating for the parish community, were Fr. Kearns is well-known and beloved. But despite the circumstances, Fr. Kearns, who had just recovered from a fall earlier this year, is in good spirits. "Father Tom is doing reasonably well, considering what he has been through," Mertes said in a written statement Monday. "He has a positive outlook and wants to tell his friends in KCK, 'I'll be back,'" Fr. Mertes said.

Fr. Mertes also told a local Fox News affiliate that the parish community was praying both for the recovery of Fr. Kearns and for his attackers. "We are praying for them too because that's important, because I believe that they don't want to go through life hitting 82-year-old men and stealing their car. That's not a way we want to live," Fr. Mertes said. "I'm still holding out for the car to come back, and the wallet to come back, and his car keys to come back, and apologies can be made, and we can have restitution. That is the Holy Spirit's plan," Fr. Mertes said.

(see News Briefs, p. 16)



Arizona Mass for migrants shows unity.

Arizona Mass for migrants shows Catholic unity crosses borders

Tucson, Ariz., Oct 26 (CNA/EWTN News) - Catholic unity transversed the border on Sunday when Archbishop Christophe Pierre, the new apostolic nuncio to the U.S., celebrated Mass at Arizona's border with Mexico.

"His decision to join us is a reminder that this is an issue very important to our Holy Father," said Bishop Gerald F. Kicanas of Tucson, the Associated Press reports.

The Mass was celebrated Sunday afternoon near the Port of Entry in downtown Nogales, Ariz. About 250 people attended the Mass from the U.S. side, while it was unclear how many attended on the Mexico side. Previous Masses have included the distribution of Holy Communion through the border fence, but border patrol officers did not allow this on Sunday.

Bishop Kicanas said the Oct. 23 Mass aimed to bring attention to immigrants and refugees.

"The economic migrant is not a criminal. The economic migrant is someone seeking a decent way of life for themselves, for their family," he said.

The Mass also aimed to highlight the close relationship between the neighboring dioceses.

Prayers were said at the Mass for border patrol agents and those who work around the border.

It was the last of three Masses organized by the group Dioceses Sin Fronteras, also known as Dioceses without Borders. The organization aims to broaden awareness of the need to treat people on both sides of the border with dignity and respect, "in the spirit of faith," the Diocese of Tucson said.

The previous two Masses on the border were celebrated by Bishop Kicanas and Bishop Jose Leo-



November 11: St. Martin of Tours

pold Gonzalez of Nogales in Mexico's Sonora state. They had invited the apostolic nuncio to celebrate the Mass.

Archbishop Pierre had served as apostolic nuncio to Mexico from 2007 through 2016. Pope Francis named him to his new post in the U.S. this April.

During the Pope's trip to Mexico in February 2016, the pontiff visited the U.S. border at Ciudad Juarez and looked out over the Rio Grande River from a memorial built to commemorate those who have died along the Mexican border.

International



The concert will take place Nov. 12 in the Vatican's Paul VI Hall.

Rome's poor to be guests of honor at Vatican Concert

By Hannah Brockhaus

Vatican City, Oct 26 (CNA/EWTN News) - The Vatican will host a concert for the poor and homeless of Rome next month, not only using the concert to raise money for Pope Francis' charities, but also inviting the poor to attend as the guests of honor.

Called "With the Poor and for the Poor," free-will donations taken at the end of the concert will benefit Pope Francis' charitable projects: this year, the building of a new cathedral in Moroto, Uganda, and an agrarian school in Burkina Faso.

The concert will take place Nov. 12 in the Vatican's Paul VI Hall.

Following the concert, volunteers of the Jubilee of Mercy and members of the choir of the Diocese of Rome will distribute a meal and a small gift to the invited guests as a reminder of the evening.

Performances at the concert will be by the Roman Symphonic Orchestra and the National Choir of Saint Cecilia, directed by Academy Award-winner Ennio Morricone. They will be performing excerpts from some of Morricone's most famous works.

Alongside them, Msgr. Marco Frisina will direct the choir of the Diocese of Rome in performing several sacred songs and will lead those present in reflections on the theme of charity in honor of the end of the Jubilee of Mercy.

The event, organized by the Opera Nova Onlus and the choir of the Diocese of Rome, is sponsored by the Pontifical Council for the Promotion of the New Evangelization and by the St. Matthew Foundation in memory of Cardinal Van Thuan, a Vietnamese cleric who was imprisoned by his nation's communist government for 13 years.

Guests of an earlier edition of the concert which took place at the Vatican May 14, 2015 included detainees from Rome's Rebibbia prison, in addition to elderly, the sick, families and young persons from Roman parishes, particularly in poorer areas.

In his speech for the announcement of the 2015 concert, Msgr. Diego Giovanni Ravelli drew attention to the emphasis on poverty, and quoted Pope Francis, saying it is something which "calls us to plant hope!"

In reference to the event's title, he explained that the concert will be "with" the poor because the protagonists will be those most in need.

All donations made by the sponsors of the concert as well as those who wish to make an offering will be given to Pope Francis' charitable projects, which in 2014 boasted over one and a half million in charitable giving. Distribution of the funds is a responsibility of the papal almoner, Archbishop Konrad Krajewski.

For Pope Francis, God's kingdom doesn't grow through organization charts

Vatican City, Oct 25 (CNA/EWTN News) - The kingdom of heaven is able to grow when its members are docile to the Holy Spirit - rather than when they focus on structures and organization charts, the Pope said during his homily at Mass on Tuesday.

"What is the Kingdom of God? Well, perhaps the Kingdom of God is a very well-made structure, everything tidy, organization charts all done, everything and the person who does not enter (into this structure) is not in the Kingdom of God," Francis rhetorically suggest while saying Mass Oct. 25 at the chapel of the Santa Marta house in the Vatican.

"No, the same thing can happen to the Kingdom of God as happens to the Law: unchanging, rigidity ... the Law is about moving forward, the Kingdom of God is moving forward, it is not standing still. What's more: the Kingdom of God is re-creating itself every day."

Divine law, the Pope said, is meant to help us as we are "journeying towards fullness" and "towards hope."

He recalled the parable of the yeast, which is mixed in with flour and makes bread, but dies in the process.

"What is the attitude that the Lord asks from us in order that the Kingdom of God can grow and be bread for everyone, and is a house too for everyone? Docility: the Kingdom of God grows through docility to the strength of the Holy Spirit."

He said that flour "ceases to be flour and becomes bread because it is docile to the strength of the yeast, and the yeast allows itself to be mixed in with the flour... I don't know, flour has no feelings but allowing itself to be mixed in one could think that there is some suffering here, right? But the Kingdom too, the Kingdom grows in this way and then in the end it is bread for everyone."

Docility to the Holy Spirit keeps one from becoming a "rigid person" who "has only masters and no father," he said.

"The Kingdom of God is like a mother that grows and is fertile, gives of herself so that her children have food and lodging, according to the example of the Lord. Today is a day to ask for the grace of docility to the Holy Spirit. Many times we are not docile to our moods, our judgements. 'But I do what I want...'. The Kingdom does not grow in this way and neither do we grow."

"It is docility to the Holy Spirit that makes us grow and be transformed like the yeast and the seed," he concluded. "May the Lord give us all the grace of this docility." ❖

Basilica of St. Benedict Destroyed in Earthquake

Amatrice, Italy, Oct 30 (CNA/EWTN News) - A large earthquake struck the central Italian town of Norcia this morning, leveling the Basilica of St. Benedict and several other buildings in the town.

The earthquake, which occurred around 7:40 a.m. local time, had a magnitude of 6.6 on the Richter scale, making it larger than the 6.2-magnitude quake which hit near the towns of Norcia and Amatrice on Aug. 24.

The Basilica of St. Benedict, built between 1290 and 1338 was located on what is traditionally held as the birthplace of St. Benedict and his twin sister, St. Scholastica. A bell tower built in the 14th century was damaged in an earthquake in 1703 and replaced by a smaller tower. The church had undergone a complete renovation in the 18th century, and contained many valuable paintings and frescos.

Born in Norcia to upper-class parents during the year 480, St. Benedict became the founder of the Benedictine rule and is known as the “Father of Western Monasticism.” He is also one of the co-patron saints of Europe.

The Benedictine Monks of Norcia, the caretakers of the Basilica, reported on Twitter that the monks were



The monks are all safe, but our hearts go immediately to those affected, and the priests of the monastery are searching for any who may need the Last Rites.

safe and were searching for those who may be in need of last rites, but the Basilica was destroyed.

The Monks of Norcia released a statement following the earthquake, saying that the monks were safe and that their first priority was those victims who might be in need of last rites.

“The monks are all safe, but our hearts go immediately to those affected, and the priests of the monastery are searching for any who may need the Last Rites,” they said.

“The Basilica of St. Benedict, the historic church built atop the birthplace of St. Benedict, was flattened by this most recent quake. May this image serve to illustrate the power of this earthquake, and the urgency we monks feel to seek out those who need the Sacraments on this difficult day for Italy.”

As caretakers of the Basilica, the monks have already set up a fund to help with the reconstruction of the church, which can be found at: www.en.nursia.org/donations/

Several injuries but no fatalities have been reported thus far, as many locals, including the monks, were evacuated from the town after previous earthquakes in August and October.

The aftershocks of the earthquake were felt in the capital of Rome and as far north as Venice.

Pope Francis prayed for all those affected by the earthquake after his Angelus address Sunday morning, asking the Blessed Virgin Mary to watch over the victims. ❖

Pope Prays for Central Italy after Second Major Earthquake

by Hannah Brockhaus

Vatican City, Oct 30 (CNA/EWTN News) - Sunday Pope Francis expressed his nearness to everyone affected by an earthquake which hit central Italy Sunday morning, asking for the Blessed Virgin Mary to watch over them.

“I express my closeness to the central Italy earthquake victims,” he said after the Angelus Oct. 30. “Even this morning there was a strong shock. I pray for the injured and for the families that have suffered major damage, as well as for the personnel involved in rescue and assistance.”

“The Risen Lord give them strength and Our Lady guard them,” he said.

The Pope’s prayer was made after an earthquake hit central Italy around 7:40 am local time Oct. 30. According to BBC News, the quake, which hit near the town of Norcia, had a magnitude of 6.6, larger than the 6.2-magnitude quake which hit near the towns of Norcia and Amatrice on Aug. 24.

At a depth of .9 miles, tremors were felt in the capital of Rome and as far north as Venice. A number of injuries have been reported, but so far there have been no deaths. Many locals were evacuated from Norcia

after two smaller earthquakes occurred there Oct. 26.

Damage to buildings, however, has been extensive. The Basilica of St. Benedict in Norcia, which according to tradition is built over the site of the birthplace of Saints Benedict and Scholastica, has been destroyed, according to the Benedictine Monks who reside there.

Rome’s basilicas of St. Paul Outside the Walls and St. Lawrence both experienced some minor damage, according to the Italian news agency, ANSA. St. Paul Outside the Walls is currently closed for inspection of the damage.

The Pope’s message for the Angelus centered on the day’s Gospel on the tax collector Zacchaeus, a “public sinner,” who
(see Pope Prays for Italy, p. 24)



The Risen Lord give them strength and Our Lady guard them.

Listos o No: Cristo Viene

La semana entre el 13 y 20 de Noviembre podría compararse a la semana, en el mundo secular, entre Navidad y Año nuevo.

Debe ser una semana de reflexión, una especie de semana de 'retiro'.

La celebración de la Solemnidad de Cristo Rey, el fin del año litúrgico, anticipa las últimas palabras del Credo, "Esperamos la resurrección de los muertos y la vida del mundo futuro. Amén".

El día 20 del mes de Noviembre, la Solemnidad de Cristo Rey, marca el final del año litúrgico.

En esta fiesta se celebra, anticipadamente, la resolución última de las tribulaciones y pruebas, preguntas y preocupaciones de este mundo. El Señor prometió que El vendrá otra vez en el fin del mundo y la celebración de Cristo Rey nos recuerda que para algunos de nosotros podría venir personalmente antes de que El venga para todos nosotros en el juicio final.

La temporada de otoño y el final del año litúrgico coinciden con el mensaje de que el mundo tal como la conocemos está desapareciendo.

Esta fiesta nos desafía a que nos aseguremos de que nuestras prioridades estén apropiadamente alineadas con estas realidades eternas.

¿Qué cosas son las realmente importantes para cuando Cristo venga de nuevo?

El tema de preparación para la venida de Cristo en el fin del mundo se lleva en las cuatro semanas siguientes (a la Solemnidad de Cristo Rey), aunque con diferente inclinación y propósito.

Como todo principio tiene un final así también

cada final implica un nuevo comienzo.

Así como el invierno da paso a la primavera. El 31 de Diciembre da paso a 1 de Enero.

La muerte da paso a la vida eterna, si es que estamos preparados. Una flor da paso a las semillas. La semilla da lugar a nuevos brotes. Así también en el año litúrgico, el final da paso a un nuevo Adviento y un nuevo tiempo de preparación para una nueva celebración del nacimiento del Señor.

Hay solo cuatro Domingos en el Tiempo de Adviento. Durante el Tiempo de Adviento experimentamos la realidad que, 'El Hijo del Hombre vendrá cuando menos lo esperes, en un día que no sabes cuando será'.

Esta Navidad en la que viene Cristo, a pesar de tener muy claro que son cuatro semanas anticipadas, todavía nos toma de sorpresa. Y si no nos preparamos bien cuando sabemos precisamente cuándo será la celebración (Navidad), cómo podemos afirmar que estamos preparados para lo que no sabemos ni podemos ver.

Este es un tiempo de finales y comienzos y a través de todo esto estamos llamados a hacer hábito de estado de preparación. Ruego por que el Jubileo Extraordinario de la Misericordia, el cual concluye el 20 de Noviembre, haya sido para todos nosotros una gran gracia.

Aunque, la misericordia del Señor perdura por siempre. Aunque nosotros de vez en cuando dirigimos mayor atención especial a este bello atributo de Dios, la verdad es que Dios es siempre abundantemente misericordioso.

Nosotros, por el contrario, no siempre estamos tan atentos de su misericordia o de nuestra necesidad de

su misericordia. Ruego a Dios que se mantenga la conciencia de la grandeza de la misericordia de Dios y la recepción humilde de su misericordia hacia el futuro con la misma ansia que la buscamos durante este Año Jubilar Extraordinario.

También no debemos olvidar que las diversas formas de obtener indulgencias no se limitan a una Iglesia en particular o a un particular Año Jubilar sino que están disponibles durante todo el año.

Un compromiso por nuestra parte de estas prácticas de ganar indulgencias puede ser una manera de mantener una conciencia de la misericordia de Dios y también una manera de extender el Jubileo Extraordinario de la Misericordia a la totalidad de nuestras vidas.

Recordar la misericordia de Dios, particularmente en el tiempo de Adviento puede ser una buena manera para prepararnos para la venida de Cristo en Navidad.

Estoy convencido de que estaremos tan listos, o tal vez no listos, para la venida de Cristo al final de los tiempos al igual que estemos preparados o no para la Solemnidad de Cristo Rey o Su venida en Navidad. Mientras que el Día de Acción de Gracias, que viene una semana después de la Solemnidad de Cristo Rey, nos brinda una oportunidad para reflexionar sobre la bondad de Dios para con nosotros durante todo el año, la solemnidad litúrgica nos brinda una oportunidad para reflexionar sobre lo bien o lo mal que hemos respondido a la bondad de Dios a la luz de las realidades eternas.

Señalé el mes pasado que una reflexión sobre nuestro apego a o la separación del amor propio, obstinación y el egoísmo pueden ser un buen examen de conciencia. Hoy, propongo que esta reflexión también puede ser una base para nuestra preparación espiritual para ambas festividades, la Solemnidad de Cristo Rey y Navidad. ♦



Desde el Obispo

Mons. Robert F. Vasa es el sexto obispo de la Diócesis de Santa Rosa en California.

Presidente del Episcopado: El pueblo de Venezuela impondrá su voluntad

CARACAS (ACI) - El Presidente de la Conferencia Episcopal Venezolana (CEV), Mons. Diego Padrón, advirtió este miércoles 26 de octubre que la población vive en la incertidumbre debido a la grave crisis que enfrenta el país, sin embargo, aseguró que "lo que va a pasar es que el pueblo se va a imponer, va a imponer su voluntad", y recordó que el referéndum revocatorio es un derecho constitucional.

"Toma de Venezuela": imágenes de la protesta en redes sociales <https://t.co/MtRnJLWoXr> pic.twitter.com/TD8tXNWNmQ

—El Comercio (@elcomercio) 26 de octubre de 2016.

En entrevista con Caracol Radio, el Prelado señaló que "a ciencia cierta nadie sabe lo que va a pasar porque este es un pueblo que vive en la incertidumbre. Desde el punto de vista más racional, más deseado, lo que va a pasar es que el pueblo se va a imponer, va a

imponer su voluntad".

Mons. Padrón dio estas declaraciones horas antes de que se iniciara la "Toma de Venezuela", la manifestación convocada por la opositora Mesa de la Unidad Democrática (MUD) que reunió en Caracas a cientos de miles de personas que protestaron por la decisión del Consejo Nacional Electoral (CNE) de suspender el trámite para realizar el referéndum revocatorio contra el gobierno de Nicolás Maduro.

"Toma de Venezuela": miles de opositores salen a las calles para protestar contra Nicolás Maduro <https://t.co/9jPHzKawG7> #LaTomaDeVenezuela pic.twitter.com/85fvjcXr6V

— BBC Mundo (@bbcmundo) 26 de octubre de 2016

En ese sentido, Mons. Padrón recordó que "el revocatorio es un derecho constitucional" que está siendo reclamado por la población, pues tiene derecho a

"revocar a los gobernantes cuando oportunamente considera que en el desempeño de sus funciones no han logrado lo que el pueblo necesita".

"Negarle el revocatorio equivale a negar el derecho a elegir, por tanto eso no se puede tolerar", advirtió el Presidente del Episcopado, que calificó de "abuso" la decisión del CNE. "Todo lo que es abuso va contra la Constitución", señaló.

Con respecto al diálogo entre el gobierno y la oposición, con la facilitación del Vaticano, el Prelado se está en la etapa de exploración. "En este momento se está encaminando un diálogo y se está explorando en este momento, ver si realmente una y otra parte tienen voluntad sincera de entrar en un diálogo real" y eficaz.

Este diálogo fue anunciado el lunes 24 por Mons. (vea *Presidente del Episcopado*, p. 20)



Noticias en Español

Noticias

Paraguay: Presentan importante proyecto de ley para dar identidad jurídica a no nacidos

ASUNCIÓN (ACI) - Dos diputados en Paraguay presentaron un proyecto de ley para dar identidad jurídica a los bebés no nacidos y la oportunidad de que los padres puedan darle sepultura contando con un documento en el que se pueda consignar su nombre y apellido.

Según informa el Departamento de Prensa de la Cámara de Diputados del Paraguay, la iniciativa “que implementa el libro de defunciones de concebidos no nacidos en el Registro del Estado Civil” tiene tres objetivos:

“El reconocimiento con nombre y apellido de los bebés que fallecen en el vientre materno; la entrega del cuerpo a solicitud de los padres para fines póstumos, sin aplicación de criterios de estándares de peso o edad gestacional; y el registro de todas las muertes intrauterinas con fines estadísticos para el estudio e implementación de políticas preventivas de salud pública”.

“Este proyecto lo entregamos con amor, como homenaje a estos niños que desde la promulgación de esta Ley tendrán nombre y apellido”, dijo en una conferencia de prensa la diputada Olga Ferreira (independiente por Capital), una de las impulsoras del proyecto.

“También para los padres, que tendrán un lugar para llevar a esos niños y honrar esa vida, porque sepan que la vida se honra. Somos diputados que legislamos para la vida y, en este caso, queremos darles un poco de resignación a esos padres cuyos ángeles fueron al cielo”, agregó la titular de la Comisión de

Derechos Humanos.

José María Ibáñez (de la Asociación Nacional Republicana por el Departamento Central), el otro diputado impulsor de la moción, explicó que el documento viene a regularizar un artículo de la Constitución Nacional de Paraguay, que establece que la vida comienza desde la concepción.

Por su parte, Patricia Coronel, de la organización “Un mismo corazón, un mismo sentir” (de apoyo a padres de bebés fallecidos en el vientre, en el parto o en los primeros años de vida), agradeció el apoyo de los parlamentarios al proyecto y afirmó que “si esto se promulga, gracias a ellos nuestros niños ya no serán tratados como un desecho patológico”.

“Esto no elimina el dolor”, aclaró la activista pro vida, “pero por lo menos ya no tendremos sólo una ecografía vacía o una foto vacía, sino que sus hijos tendrán la identidad que le dieron, ese nombre que le eligieron con amor y que tanto buscaron dárselo”.

Buscan crear Frente de Parlamentarios por la Vida y la Familia

Los diputados informaron además sobre un proyecto de Resolución para solicitar la creación del Frente de Parlamentarios por la Vida y la Familia, que “forma parte de una agenda a favor de la vida”.

Los objetivos de este Frente son “la protección de la familia como fundamento de la sociedad; la promoción del respeto a la vida; el cumplimiento del principio de prioridad absoluta y respeto a su condición de persona desde su concepción, según lo establecido en la Carta Magna; entre otros”.

“Recientemente apoyamos un proyecto de declaración que promueve los valores de la familia como principio básico de convivencia en la sociedad, con lo que se demuestra que existe un grupo de parlamentarios que está comprometido con esta agenda, bajo la responsabilidad de defender, proteger y promocionar la vida desde la concepción hasta su final natural”, dijo el diputado Ibáñez.

El Papa Francisco nombra dos obispos para Colombia y Brasil

VATICANO (ACI) - El Papa Francisco nombró al sacerdote P. Marco Antonio Merchán Ladino como nuevo Obispo de la diócesis de Vélez en Colombia; y al P. José Roberto Silva Carvalho como nuevo Obispo de la diócesis de Caetité en Brasil.

El P. Merchán Ladino era hasta ahora Vicario General y Párroco de la Catedral San Lorenzo en la Diócesis de Duitama-Sogamoso.

Nació el 28 de abril de 1970 en el Municipio de Monguá. Estudió filosofía y teología en el Seminario Conciliar de la Arquidiócesis de Tunja. Fue ordenado sacerdote el 23 de noviembre de 1996.

Ante la Universidad Santo Tomás de Bogotá consiguió la Licenciatura en Filosofía y Ciencias Religiosas. En la Pontificia Universidad Lateranense obtuvo el Doctorado en Derecho Canónico.

Entre otros, ha desempeñado los siguientes cargos: Capellán del Hogar Cándido Quintero en Duitama (1996-1997); Vicario parroquial en Nuestra Señora de Chiquinquirá en Sogamoso (1997); Párroco de Nuestra Señora del Rosario en Sogamoso (2006-2008); y Párroco de la Catedral San Martín de Tours en Sogamoso.

El P. José Roberto Silva Carvalho nació en 1961 en Fortaleza (Brasil) y fue ordenado sacerdote en 1995. Estudió Filosofía en Nossa Senhora das Vitórias en Vitória da Conquista y Teología en el Sagrado Coração de Jesus en Taubaté.

Posteriormente frecuentó un curso para formadores de seminarios en Roma. En su ministerio pastoral ha sido rector del Seminario de Filosofía Nossa Senhora das Vitórias; administrador parroquial en diversas parroquias; párroco de Nossa Senhora do Perpétuo Socorro en Iguai; juez auditor de la Cámara Eclesiástica, miembro del Consejo Presbiterial y del Colegio de Consultores.

Era hasta ahora párroco del Divino Espíritu Santo en Poções y vicario episcopal del vicariato São Marcos. ❖

El Papa en Suecia también conmemorará 50 años de diálogo católico-luterano, dice Cardenal

VATICANO (ACI) - El Papa Francisco visitará Suecia el 31 de octubre y el 1 de noviembre, con motivo de los 500 años de la reforma luterana. Un viaje en el que también dará un mensaje de esperanza a los católicos del país.

En rueda de prensa este miércoles en la Sala Stampa del Vaticano, el Cardenal Kurt Koch, Presidente del Consejo Pontificio para la Promoción de la Unidad de los Cristianos, resaltó que la visita del Papa Francisco a Suecia servirá para conmemorar los 500 años de la reforma y también los 50 años del diálogo entre católicos y luteranos.

El Purpurado afirmó que “en el pasado hemos tenido diversas conmemoraciones con un tono un poco triunfalista y polémico de las dos partes. Hoy queremos hacer esto juntos y no hacemos solo la conmemoración de los 500 años de la reforma, sino también los 50 años del diálogo entre luteranos y católicos”.

“Este ha sido el primer diálogo bilateral que la

Iglesia Católica comenzó justo después del Concilio, en 1967, y este es también un signo de gratitud. Hemos podido redescubrir todo lo que es común entre católicos y luteranos”, señaló el Cardenal Koch.

Suecia tiene más de nueve millones de habitantes en el que sólo el 1,15 % se declara católico (113.000), por lo que es un país mayoritariamente protestante con un importante porcentaje de la población agnóstica o atea.

El Cardenal Koch señaló que la intención de Lutero no era romper la Iglesia, aunque la consecuencia de sus actos fuera esa ruptura. “Lutero –explicó– no quería dividir la Iglesia. No quería crear dos iglesias. Quería reformar la Iglesia Católica, pero en aquel momento no era posible, y dio lugar a la división de los cristianos y a terribles guerras de religión”.

Por su parte, el Secretario General de la Federación Luterana Mundial, Martin Junge, dijo sobre el viaje del Papa que “el tiempo está maduro para avanzar del conflicto hacia la comunión” entre los



El Papa Francisco visitará Suecia el 31 de octubre y el 1 de noviembre, con motivo de los 500 años de la reforma luterana.

cristianos.

Aseguró que “es sumamente significativo contar con la presencia del Papa Francisco en Suecia. Estamos sumamente agradecidos por su presencia y por el alto valor que esa presencia le va a dar a la
(vea *El Papa en Suecia*, p. 20)

(Presidente del Episcopado, cont. de pagina 18)

Emil Paul Tscherring, enviado por la Santa Sede, luego de la reunión sostenida en el Hotel Meliá de Caracas con representantes del gobierno, de la oposición, así como el exembajador de Venezuela ante la Organización de Estados Americanos (OEA), Roy Chaderton.

Mons. Tscherring indicó que el encuentro tuvo por objetivo “establecer las condiciones para convocar una reunión plenaria en la Isla de Margarita el día 30 de octubre”. Indicó que en esta reunión, bajo los auspicios de la Unasur, participaron en calidad de acompañantes la Santa Sede, los ex presidentes de España, José Luis Rodríguez Zapatero; República Dominicana, Leonel Fernández; y Panamá, Martín Torrijos.

En declaraciones a CNN, Mons. Padrón aclaró que el diálogo entre la oposición y el Gobierno no se iniciará el 30 de octubre, sino que “allí habrá simplemente un encuentro para poner los puntos importantes sobre la mesa, sobre el tapete y una vez que se acuerden los puntos comenzará entonces, lentamente, ese proceso de diálogo”.

La semana pasada el CNE suspendió hasta nuevo

aviso el proceso para la realización del referéndum, basándose en sentencias de tribunales penales regionales. Con esto, impide que la consulta se celebre antes del 10 de enero de 2017.

Si el referéndum se realiza luego de dicha fecha y el gobierno es derrotado, Nicolás Maduro solo podrá ser reemplazado por su vicepresidente. Por tanto, para que el régimen pueda ser revocado y se convoque a elecciones, la consulta popular debe llevarse a cabo antes del 10 de enero del próximo año, tal como exige la oposición.

Asimismo, el lunes Asamblea Nacional –que es dominada por la oposición–, acordó “iniciar el procedimiento de responsabilidad política del Presidente de la República”, acusándolo de provocar la “devastación de la economía del país” y llamándolo a presentarse el 1 de noviembre para que ofrecer sus descargos.

El profesor de Derecho y experto constitucionalista José Ignacio Hernández señaló a la BBC que “en Venezuela el juicio político al presidente no puede conducir a su remoción” de Maduro y por tanto “no tiene ninguna consecuencia jurídica inmediata”. Sin embargo, dijo que puede afectar “la legitimidad de un Presidente”. ❖

(El Papa en Suecia, cont. de pagina 18)

conmemoración conjunta. Somos conscientes de que el Papa está dando continuidad al camino ecuménico emprendido por sus predecesores”.

El Papa, dijo “está cosechando los frutos de ese camino, pero dándole un nuevo impulso. Indudablemente, hemos registrado un gran interés por el Papa Francisco por parte de la opinión pública en los países nórdicos”.

El Cardenal Koch dijo también que el ecumenismo tiene muchas páginas, pero que “el fundamento del ecumenismo es el ecumenismo espiritual: la oración por la unidad. Jesús rezó por la unidad de sus discípulos”. Señaló además lo que consideró tres tipos de ecumenismo: cultural, práctico y teológico.

“Tenemos un ecumenismo cultural. Por ejemplo, en Navidad se hace un concierto conjunto del coro de la Capilla Sixtina y del coro del Patriarcado de Moscú. La música es la lengua más universal del mundo, y puede ayudar al diálogo”.

Luego, continuó, “tenemos un ecumenismo práctico, que consiste en la colaboración conjunta, como el viaje del Papa Francisco a Lesbos con el Patriarca Ecuménico Bartolomeo, y el Arzobispo Jerónimo de Atenas, para ofrecer un gesto ecuménico hacia los refugiados”.

Por último, “el diálogo ecuménico teológico no es algo fácil. Hubo cuestiones difíciles en el pasado, sobre todo en lo referente a la cuestión de la justificación. La Iglesia estaba dividida sobre esto. Ahora hay que buscar caminos para caminar juntos”.

El Papa Francisco llegará al aeropuerto internacional de Malmö el lunes 31 de octubre, donde tendrá lugar una recepción oficial. A continuación, mantendrá un encuentro con el primer ministro sueco, Stefan Löfven, en las mismas instalaciones del aeropuerto.

Posteriormente, realizará una visita de cortesía a la Familia Real en el Palacio Real de Lund. En la catedral luterana de esta misma ciudad, a las 14.30, hará una oración ecuménica conjunta.

El acto central del viaje tendrá lugar a las 16.40 en el estadio de Malmö. Allí se producirá el evento ecuménico y el encuentro con las diferentes delegaciones ecuménicas.

El martes 1 de noviembre, el Papa celebrará la Santa Misa a las 9.30 en el estadio Swedbank de Malmö antes de dirigirse al aeropuerto para regresar a Roma. ❖

Peruvian president Consecrates Nation to Sacred Heart, Immaculate Heart

Lima, Peru, Oct 25, 2016 / 06:35 am (CNA/EWTN News) - At the National Prayer Breakfast in Lima, Peru on Friday, the nation's president, Pedro Pablo Kuczynski, consecrated the country, his family and himself to the Sacred Heart of Jesus and the Immaculate Heart of Mary.

Taking part in the National Day of Prayer at the Swissôtel in Lima, Kuczynski in his capacity as president offered the prayer of consecration, written by the Mission for the Love of God in the Whole World.

“By the authority vested in me, I make an act of consecration of myself, my family and the Republic of Peru, to the love and protection of Almighty God through the intercession of the Sacred Heart of Jesus and the Immaculate Heart of Mary,” the president said.

Participating in the event were important business and political leaders in the country, including the President of Congress, Luz Salgado, who also offered a prayer asking God for his help and protection.

Of the 21 prayer breakfasts that have been held in Peru, this is the first time a president has attended. The theme chosen for this year was “the Mercy of the Love of God” in accordance with the Year of Mercy called for by Pope Francis.

Event organizer Aldo Bertello Costa said that the intent of the breakfast is to pray for the leaders as well as to “bring to all Peruvians a message of optimism

and reconciliation. Everyone united together for our beloved country.”

During the ceremony, President Kuczynski entrusted to the Hearts of Jesus and Mary “my government with all its workers and citizens who are under my responsibility. I offer to Almighty God my thoughts and decisions as president so that he may use them for the good of our country and always bearing in mind the Ten Commandments in governing it.”

He asked God's forgiveness “for all the transgressions I may have committed in the past, all those committed by the Republic in the past, and for all those decisions that may have been made contrary to his commandments and I ask for his help in changing everything that separates us from Him.”

The consecration received a mixed reaction on social media. Some celebrated the gesture, while others noted that some members of Kuczynski's party have recently promoted initiatives to decriminalize abortion, homosexual unions and gender ideology in the schools.

Days earlier, Congressman Alberto de Belaúnde, a member of Kuczynski's party, told RPPTV that “it is absolutely irrelevant” where the Catholic Church and other Christian denominations stand on a bill that he is co-sponsoring to decriminalize abortion in cases of rape. ❖



November 3: St. Martin de Porres

Comments by Denver Archbishop Samuel J. Aquila on Voting as a Catholic in 2016

"I have voted in every presidential election since 1972 and I have never experienced an election like this year's. Both candidates are disliked, lack credibility, and have made comments that make the hair on the back of your neck stand up. The American public is fed up with politics as usual and with the establishment in both parties. So, what should Catholics do when we vote in November?"

That question is one that I have been asked by the faithful more this year than in any previous election. Recently in a dinner discussion with a group of Catholics, the conversation turned to politics and became vigorous, as some at the table supported Clinton and some Trump. All eyes turned to me and one of them asked, "Archbishop, what do you think?"

First, I shared my aversion for both candidates. Then I said that they need to reflect on the platforms of both parties, with an emphasis on the human life issues. Everyone at the table knew well the teaching of the Church on life and the dignity of life. They knew that Catholics in good conscience cannot support candidates who will advance abortion. All pretty much agreed that, when it comes to life issues, Catholic politicians on both sides of the aisle have put party ideology before their faith and living their faith in the public square.

This is the most important guidance I can give: allow your ongoing personal encounter with Jesus Christ and the Church to guide your political decisions. I say this because we believe that the truth about ourselves and the world we live in is revealed in and through him. Our society suffers and has suffered for quite some time because too few people live an integrated life – one that does not divide "the personal" from "the public."

This year there are some critical changes to the two major parties' platforms that some at the ab-samuel-aquila-w-ol-of-tepeyac Denver Archbishop Samuel Aquila dinner were not aware of. Most important is that this year the Democratic party platform calls for the overturning of the Hyde Amendment, a provision that both parties have voted to include in the federal budget and on other spending bills for 40 years. The Hyde Amendment prohibits federal taxpayer money from being used for abortion. The platform is aggressively pro-abortion, not only in funding matters, but in the appointment of only those judges who will support abortion and the repealing of the Helms Amendment, which prevents the U.S. from supporting abortion availability overseas. Conversely, the Republican party platform is supportive of the Hyde Amendment and just this year strengthened its support for life by calling for the defunding of Planned Parenthood, banning dismemberment abortion and opposing assisted suicide.

Our conversation then turned to the understanding of the freedom of religion, the freedom of conscience, and the ability for faith-based organizations like the Church to provide charity through shelters, hospitals,

homes for the elderly, etc., without fear of government interference and the existence of a respect for religious values.

In that vein, the subject was raised of the Health and Human Services mandate. This regulation requires the provision of contraceptives, sterilizations and some abortifacients through employer's health plans. Most surprising to me was that all at the table were practicing Catholics who are involved in their faith, and a couple of them had neither heard of the difficulty the Obama Administration has created for the Little Sisters of the Poor, nor the litigation that has occurred trying to force them to violate their consciences.

Catholic voters must make themselves aware of where the parties stand on these essential issues. The right to life is the most important and fundamental right, since life is necessary for any of the other rights to matter. There are some issues that can legitimately be debated by Christians, such as which policies are the most effective in caring for the poor, but the direct killing of innocent human life must be opposed at all times by every follower of Jesus Christ. There are no legitimate exceptions to this teaching.

The health of our nation depends on a deep respect for human life from the moment of conception until natural death, and the future of our society depends on how we protect that right. If we don't, eventually we will go the way of Rome and Greece and other great civilizations that have risen and fallen.

Some, both in politics and in the Church, have stated that it is the Church that needs to change her teaching to include abortion, same-sex unions, and even euthanasia. Yet, in faithfulness to Jesus Christ, to the Gospel and to Sacred Tradition, the Church cannot change her teaching on these issues without denying Christ. She would cut herself from the vine and only wither away, as promised by Christ. The further we move away from Jesus Christ and his teachings, the more will our churches empty.

We are where we are today because too many Catholics and other people of faith have embraced the ways of the world and not the ways of Christ. They have not served as leaven that transforms society, but rather have condoned evil and the throw-away culture that Pope Francis frequently reminds us to reject.

When we fail to do this, the government will step in to fill the void. Indeed, the government will become "god" and impose its beliefs on the citizens. One only needs to look to the Health and Human Service contraceptive mandate, or the attempt by President Obama to force a transgender agenda onto public schools. We may even soon see the federal funding of abortion and the approval of physician-assisted suicide in Colorado. We are witnessing the dictatorship of relativism and the erosion of true freedom. And as Pope Francis often preaches, the devil gets in the mix quickly, especially when people no longer believe in God.

So my advice to Catholics in voting in this presidential election is to first look at who forms you and your conscience. Is it your personal encounter with Jesus Christ and the Church, the voice of God which cannot contradict the truth or revelation, or is it the ideology of some political party? Secondly, look at how you have been a leaven in society. How have you sought the common good and the values of the Gospel, especially by serving the poor, the needy, the unborn and the dying. If you truly live your Catholic faith, you will not find complete alignment with any political party, and that is okay. Thirdly, look at how each party platform supports human life from conception through natural death, the freedom of religion and the freedom of conscience, the family, and the poor. Finally, do vote, as every Catholic has an obligation to participate in the political process.

For many, the presidential election will involve a choice between the lesser of two evils. On the Colorado ballot, we will also face the evil of physician-assisted suicide, known as Proposition 106. In conforming our hearts and minds with the Gospel and its clear teaching on life, all Catholics are called to vote "no" on this issue. A "yes" vote only furthers the throw-away society, and the culture of death. You will be hearing much more on this in the days and weeks ahead. Let us keep our country and state in our daily prayers, praying for God's protection and blessings in these challenging, difficult times in which we live. And let us in charity pray for the conversion of those who support a throw-away culture of death!" ❖



November 30: St. Andrew

CALENDAR

September 28 – November 6

40-Days for Life

Our community will take part in 40 Days for Life: a groundbreaking, coordinated international mobilization. We pray that, with God's help, this will mark the beginning of the end of abortion in our city – and beyond. Planned Parenthood located at 1140 Sonoma Ave. #3 in Santa Rosa. For more info call Debbie 707-579-4030 Judy 707-579-2941 judy1parcher@sbcglobal.net, or (for Spanish) Kay: 707-584-7810. Or go to <https://40daysforlife.com/local-campaigns/santa-rosa>

November 2nd

Catholic Cursillo Fellowship Gathering

Want a Catholic friend? Come join us. Develop friendships, enjoy singing and fellowship, hear how other Catholics are living their life of holiness and pray as a group before the Blessed Sacrament. Fellowship gatherings of Catholics are held twice a month. Catholic Cursillo is a movement within the Catholic Church based on friendship. We would love to be your friend. Join us on November 2nd from 6-8 pm at St. Eugene's Faith Room in Santa Rosa. Or on November 19 from 2-4 pm at St. Elizabeth Seton in Rohnert Park. For further information, call Debbie Simonson at 707-763-7165 or 904-463-1070.

November 5th

Tenth annual St. Francis Solano Italian Dinner

Dance Nov 5th Fr. Roberts Hall Delight in the culinary skills of Sonoma's very own iron chefs: the St. Francis Dads. \$5 per person, Cocktails and appetizers begin at 6pm stf.dadsclub@saintfrancissolano.org For more info. Or call (707) 996-4994.

November 12th

One day retreat for divorced or separated Catholics

As part of our Holy Father's Year of Mercy, the ADSF is offering a one-day retreat for divorced/separated Catholics. This is something that touches all of our lives, either via friends or family members. The website is www.newhopesf.info

November 19th

Conferencia Familiar

Faith & Culture Speaker Series

Following up on Amoris and the 2 Synods on the Family, the ADSF will offer a one-day Spanish-language Family Life conference. Tickets are available by contacting 415-614-5573 or HopfnerE@SFArch.org

November 19th

Faith & Culture Speaker Series

St. Apollinaris, Napa Join us on Saturday, Nov 19th at 9:30 am in the hall. Our speaker will be Daniel Dwyer.

Thanksgiving

Arcata Community Thanksgiving Dinner

The Arcata House Partnership will be coordinating the Community Thanksgiving Dinner this year. Volunteers are needed to help with the shopping, serving, and food & room preparation. Please contact 707-822-4528 or arcatahouse3@gmail.com. St. Mary's will have a sign-up sheet available in November for prepared food items.

December 3rd

Catholic Cursillo Fellowship Gathering

Catholic Cursillo Grand Christmas Ultreya Fellowship Gathering This special event will celebrate the Christmas season with festive food, raffle prizes, and Christmas carols. Come join us. Develop friendships, enjoy singing and fellowship, hear how other

Catholics are living their life of holiness and pray as a group before the Blessed Sacrament. Catholic Cursillo is a movement within the Catholic Church based on friendship. We would love to be your friend. Join us on December 3 from 1-4 pm at St. Elizabeth Seton in Rohnert Park. For further information call Debbie Simonson at 707-763-7165 or 904-463-1070.

January 7th

NFP Class

All married and engaged couples are invited to the next Natural Family Planning class on January 7, 2017 from 7-9pm. Learn more about NFP at www.ccli.org or call (707) 542-3635 with questions.

Ongoing Offerings

Sundays

The Knights of Columbus will be showing an hour and half docu-drama every Sunday starting October 23rd at 10:00 am in the PLC Hope room. The Docu-drama "A Wolf in Sheep's Clothing" is about Saul Alinsky and how his social justice programs have penetrated the church, society and government. Behind his thesis lurks a deadly agenda that threatens the very core beliefs of Christianity and the Church. Be informed before you vote. For more information please contact Greg De Gennaro 707-494-5969 or gregoryd@sonic.net

Thursdays at St. Eugene's Fr. Jeffrey Keyes is

Teaching a Faith Formation Class

adult Catholics who would like to broaden and deepen their knowledge of the Catholic Faith. This week's class will be on "St. Peter." Please join us every Thursday at 7:30 pm, in the Charity Room in the Parish Life Center (PLC).

Every Saturday

Morning of Prayer at St. Helena Catholic Church, St. Helena. 9:00 – 10:00, Adoration of the Blessed Sacrament and individual confessions; daily Mass at 10:00 followed by the Rosary. All are invited to begin their weekend with some quiet time before our Lord in the Blessed Sacrament. Come for all or part of the morning.

Oakville House of Prayer (Carmelite Monastery)

Morning Of Recollection every first Saturday of the month; Spiritual Talk 9-10am; Confessions 10-11am; Mass 11am. Bible Study Tuesdays with Father Michael Buckley, O.C.D. 8:30, following the 8:00am Mass. Confessions (English) Monday, Wednesday, Friday; 10-12pm, 3-5pm, 8-9pm Confessions (Spanish) Wednesday 10-12pm, 3-5pm, 8-9pm 20 Mount Carmel Drive, Oakville, CA 707-944-2454 www.oakvillecarmelites.org



To have your calendar event listed please email us!
Srdiocece1@gmail.com

New Homeless-Shelter Plan Approved in Santa Rosa

SONOMA COUNTY, CA (Norcal Patch Staff) – Santa Rosa's homeless population will have more shelter options including safe camping areas this winter.

The city council approved a Community Homeless Assistance Program, CHAP, that allows property owners to use their existing facilities to accommodate the needs of the homeless year-round.

The properties, which must be zoned for public or private meeting facilities, will provide safe parking, safe camping, portable toilets or access to existing bathroom facilities, temporary overnight shelter and storage for personal belongings.

The eligible properties include clubs, lodges, private meeting halls, civic centers, religious facilities, civic and private auditoriums, and grange and union halls.

In accordance with the City Council's declaration of a homeless emergency in August, the CHAP takes effect immediately—days before a predicted first heavy rainfall of the season.

The City Council in October 2015 approved a similar pilot program that was in effect between November 2015 and April 2016.

Properties interested in participating with CHAP must register with the City's Department of Housing and Community Services. Forms and guidelines are available at the City Hall Annex at 90 Santa Rosa Ave. or online at srcity.org/HOST.

CHAP will coordinate homeless services with HOST, the City-sponsored Homeless Outreach Services Team that is operated by Catholic Charities of the Diocese of Santa Rosa. ❖



November 21: Presentation of Mary



Native plants and picnic tables will be added so that parishioners can have a picnic area to enjoy.

New Solar Panels for St. James

St. James Catholic Church in Petaluma Oct. 28, 2016

The Parish just completed installation of a solar panel system which will provide for all or most of the electrical power needs of the church, rectory, classrooms, and multi-purpose room. While it makes economic sense to switch to solar power, it is also a big step forward for the parish in its efforts to care for creation by using this free gift of sunlight from our Creator. Father Michael Culligan led a blessing ceremony for the site after the 11:00 am Mass on Sunday, October 2.

The ground-mounted 25 kilowatt system includes 96 individual panels mounted on two 65-foot long arrays and is secured with chain-link fencing. Panel performance will be monitored on a website that Solarcraft will develop for St. James. The site is located adjacent to the St. James Community Garden ("Mary's Garden"). Garden volunteers will lay ground cloth and wood chips around the panels to keep weeds and dust under control. Native plants and picnic tables will be added so that parishioners can have a picnic area to enjoy.

If you are in Petaluma, please stop in to say hello and have a look at our new solar panels and community garden next door. ❖

YOUTH MINISTRY EVENTS



**Roy Petitfils to Speak
at St. Vincent's Petaluma
St. Vincent De Paul Catholic Church -
Youth and Parents
Wed, November 30, 5pm - 8pm**

Roy Petitfils has traveled internationally to speak to adults to better connect with their teens. Using his professional counseling back-

ground, life experience, humor and passion Roy helps bridge the connection between parents and their children to help them get through the difficulties that exist growing up in the world today. Roy's ability to provide parenting solutions for concerning teen issues like life changes, depression, anxiety, eating disorders, self harm, and more has made him a top parenting teens speaker in the country.

Roy has written four books, including his award winning book *What I Wish Someone Had Told Me About the First Five Years of Marriage* and most recently *What Teens Want You to Know (But Don't Tell You)*. His column for adults about youth and young adults, is read across the English speaking world. Roy's blog *BigBaldSpeaker.com* has been ranked as one of the top ten Catholic blogs for catechists and youth ministers.

*For more information about upcoming youth ministry events, or to help out, contact:
DSRyouth@srdiocese.org
or call (707) 566-3371.*

The Human Person - A Dignity Beyond Compare *An Introduction to St. John Paul II's Theology of the Body (TOB), Presented by Mr. John Galten*

Sponsored by the Diocesan Department of Religious Education

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

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

CLASS SUMMARY & SCHEDULE

**St. Bernard Catholic School
222 Dollison St, Eureka
6:00pm-9:00pm**

Introduction and Course Overview	Monday, September 26
An Overview of the Philosophy of the Human Person	Monday, September 26
Man In the Beginning	Tuesday, November 8
"Male and Female He Created Them"	Tuesday, December 6
Man After the Fall	Tuesday, February 7, 2017
Man After Redemption	Tuesday, April 4, 2017
Living as Redeemed Man	Tuesday, June 6, 2017
Conclusion	Tuesday, June 6, 2017

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

Name _____
Address _____
Phone # _____ Parish _____
Email _____

To Apply Contact: Carmen Perez Aanenson,
Department of Religious Studies - P.O. Box 1297, Santa Rosa, CA 95402
dre@srdiocese.org / (707) 566-3366 / Fax (707) 542-9702 / www.santarosacatholic.org



Adult Faith Formation & Certification 2016-2017



SCHEDULE

	Cardinal Newman High School (CNHS) Santa Rosa 10am-3pm (BC) 9am-3:30pm (MC) Lunch 12pm	St. Bernard School Eureka Fridays 6:30pm-9:30pm Saturdays 9am-3:30pm Lunch 12pm
Orientation, Introduction, & Spirituality of Catechesis	October 29	September 23 & 24
The Creed & Christology	November 19	November 4
Ecclesiology and Mary & Saints	December 17	November 5
Liturgy & Sacraments of Initiation	January 28, 2017	December 2
Sacraments of Healing & Services	February 25	December 3
Principles & Methods History of Catechesis/Intro to Ecclesial Method	March 25	February 3 & 4
Moral Life in Christ: Foundations	April 22	March 31
Ten Commandments & Conscience Formation	May 20	April 1
Catholic Social Teaching	June 24	June 2
Christian Prayer & Observation	July 22	June 3

- Adult Formation \$150.00/person for entire program, includes some books. (not interested in certification)
- Basic Catechist (BC) \$150.00/person for entire program, includes some books.
- Master Catechist (MC) \$175.00/person for entire program, includes some books. (In-depth study, advance seminar & teaching practicum. Prerequisite: Basic Catechist Certification)
- For those interested in dropping in \$20 person/class, not including books.
- There will be various books available to purchase. The Class fee does not include all books.
- Those who wish to attend and are not interested in receiving a California Certificate are welcome, but must register.
- Class can be used as credit towards Catechist Recertification.
- Complete an Application to register in the Adult formation or California Catechist Process.



Sponsored by the Diocesan Department of Religious Education

To apply & for registrations, contact: Carmen Aanenson

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

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(Pope Prays for Italy, cont. from page 17)

cannot get close to Jesus and so instead climbs a tree in order to see him.

“When he gets close to that tree,” Pope Francis said, “Jesus looks up and tells him, ‘Zacchaeus, come down quickly, for today I must stay at your house.’”

“We can imagine the astonishment of Zacchaeus!” But why does Jesus say he must stay at Zacchaeus’ house? What is his duty? the Pope asked.

The highest duty of Jesus, Pope Francis explained, is his death and resurrection, the fulfillment of the Father’s plan for humanity.

The salvation of humanity takes place through the Father’s mercy, the same salvation which is given to Zacchaeus, “a dishonest man,” who is “despised by all, and therefore in need of conversion,” the Pope noted.

But, “the gaze of Jesus goes beyond sins and prejudices,” he said. “He sees the person with the eyes of God, who does not stop at the bad past, but distinguishes a good future.”

“He is not resigned to closures, but opens up new areas of life; He does not stop at appearances, but looks at the heart,” Francis continued.

Sometimes we try to correct and convert sinners by scolding them for their mistakes, the Pope said. Instead, the attitude of Jesus and Zacchaeus shows us another way. The way of showing the sinner his or her value, “the value that God continues to see in spite of everything.”

“This may cause a positive surprise, which softens the heart and drives a person to bring out the good that he has within himself,” he said. “It is giving confidence to people that makes them grow and change.” This is how God treats all of us—overcoming our sin with his love.

After the Angelus, Pope Francis also asked pilgrims for prayers for his apostolic trip to Sweden for the commemoration of the Reformation, to take place Oct. 31 and Nov. 1. “I ask you all to pray that this trip is a new stage in the path of fraternity toward full communion,” he said.

“May the Virgin Mary help us to see the good that there is in the people we meet every day, so everyone is encouraged to bring out the image of God imprinted in their hearts,” Pope Francis said. “So we can rejoice in the surprises of God’s mercy!” ❖

Adultos Formación de fe y Certificación 2016-2017



PROGRAMA

	St. Bernard School 222 Dollison St. Eureka viernes 6:30pm-9:30pm sábados 9am-3:30pm Almuerzo 12pm	Cardinal Newman High School (CNHS) 50 Ursuline Rd. Santa Rosa sábados 10am-3pm (BC) 9am-3:30pm (MC) Almuerzo 12pm	St. John School 983 Napa St. Napa Science Room jueves 6:30pm-9:30pm
Orientación, Introducción y Espiritualidad de la catequesis	23 y 24 de septiembre	29 de octubre	17 de noviembre
El Credo y Cristología	4 de noviembre	19 de noviembre	12 de diciembre
Eclesiología, Virgen María y los Santos	5 de noviembre	17 de diciembre	19 de enero, 2017
Liturgia y Sacramentos de Iniciación	2 de diciembre	28 de enero, 2017	4 de febrero y 16 de marzo
Sacramentos de Sanación y Servicio	3 de diciembre	25 de febrero	20 de abril
Principales & Metodología, Historia de la catequesis y Introducción a la Eclesiología	3 y 4 de febrero	25 de marzo	18 de mayo
La vida moral en Cristo: formación	31 de marzo	22 de abril	15 de junio
Los Diez Mandamientos y Formación de la Consciencia	1 de abril	20 de mayo	20 de junio y 17 de agosto
La doctrina social católica	2 de junio	24 de junio	21 de septiembre
La oración cristiana y observaciones	3 de junio	22 de julio	19 de octubre

- Formación para adultos \$150.00/por persona para toda la serie. Algunos libros están incluidos. No estoy interesado en la certificación.
- Catequista básico (BC) \$150.00/por persona para toda la serie. Algunos libros están incluidos.
- Catequista Maestro (MC) \$175.00/por persona 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 una clase el costo es \$20 por clase, no incluye los libros.
- Habrá varios libros disponibles para comprar. La tarifa de la clase no incluye el costo de estos libros.
- Aquellos que deseen asistir y no están interesados en recibir un certificado de catequista son bienvenidos, pero se debe registrar.
- Clase se puede utilizar para la recertificación del catequista.
- Llene una solicitud para iniciar el proceso de certificación de catequista o registrase para clase.



Patrocinado por el Departamento de Educación Religiosa

Para mas información o para registrase, póngase en contacto con Carmen Perez Aanenson:

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

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November 10: St. Leo the Great