Pope Francis congratulated Donald Trump on his inauguration as the 45th president of the United States on Friday, praying that God will grant him wisdom and strength.

“At a time when our human family is beset by grave humanitarian crises demanding farsighted and united political responses, I pray that your decisions will be guided by the rich spiritual and ethical values that have shaped the history of the American people and your nation’s commitment to the advancement of human dignity and freedom worldwide,” the Pope wrote in his Jan. 20 message sent to Trump.

“Under your leadership, may America’s stature continue to be measured above all by its concern for the poor, the outcast and those in need who, like Lazarus, stand before our door. With these sentiments, I ask the Lord to grant you and your family, and all the beloved American people, his blessings of peace, concord and every material and spiritual prosperity.”

During his inaugural address, Trump vowed to be a voice for the “forgotten people” of the United States.

“Whatever you did for one of these…”

The 13th annual pro-life event shared the streets of San Francisco with the Women’s March on Saturday, but participants were unfazed by pink hats and counter-protests. (Photo: Jose Aguirre/Walk For Life West Coast)

US House votes to permanently ban federal abortion funding

The Walk for Life West Coast, held on Saturday, January 21, was full of familiar sights for the approximately 50,000 pro-lifers who gathered in San Francisco from around the Bay Area and from elsewhere in California and across the country. Lots of up-beat pro-life signage, lots of babies in strollers, lots of Catholic religious in clerical garb and habits (Dominicans in their striking black and white were particularly well-represented). The rally at the Civic Center before the US House of Representatives passed its first major pro-life bill of the new year on Tuesday, one which would solidify in law the current policy of no federal funding of abortions.

The bill would “protect Americans’ conscience rights by ensuring that their hard-earned tax dollars are not used to fund the destruction of innocent life,” Rep. Diane Black (R-Tenn.) said on the floor. The bill would “protect Americans’ conscience rights by ensuring that their hard-earned tax dollars are not used to fund the destruction of innocent life,” Rep. Diane Black (R-Tenn.) said on the floor.

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“Whatever you did for one of these…”

He assured of his prayers, “so that the Lord illuminate him and sustain him in the service of his homeland, naturally, but also of the peace and wellbeing of the world.”

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“We assembled here today are issuing a new decree...”
Repent and Believe the Good News

The Season of Lent which begins on March 1, Ash Wednesday, is a great season of grace and it is particularly a season for the grace of repentance and reconciliation. We hopefully carry with us fond recollections of the Year of Mercy and the frequent reminders of the gracious goodness of our God which we received during that year. While the Year of Mercy was an occasion to celebrate and rejoice in the mercy of God it is necessary to remember that the mercy of God did not come to a screeching halt in November of 2016. The need for repentance and reconciliation did not end. The need for confession did not end. The possibility of gaining indugences did not end. Mercy did not end. Our need for God did not end.

This inner sense of our need for God and our desire for His grace is shown in a very striking way by the popularity of Ash Wednesday. This, it seems to me, is a sign of a graced ‘knowledge’ that we have not yet arrived at that blessed state of being genuine daughters and sons of God. Through baptism we have been made sons and daughters of God and yet we remain attached to many ungodly deeds and words and attitudes which are inconsistent with being children of God. Jesus reminds us that the first commandment is to love the Lord, our God with our whole heart, our whole mind, our whole soul and with all our strength. There is no doubt that all who come to Mass on Ash Wednesday do so because of a love for God. There can be a question, however, of the depth or the totalitivity of that love. The expression of our love for God is most likely not as total or as consistent as it could be and so we find ourselves in need of encouragement, forgiveness, grace, and firmer resolve. In this way, love of God is not very much different from our love for family, spouse or children. There is no doubt that we love them but the manifestation of that love may be far from perfect.

The fact that Ash Wednesday is attractive shows that we have at least a weak desire to live our faith more fully and consistently. It can also be a sign that we have at least a weak desire to express our love for family and neighbor more clearly and consistently. Since Lent is a penitential season it provides an opportunity for us to work to strengthen our weak spiritual desires and to decrease our worldly or self-centered attachments. Those who go to Church every Sunday or even every day recognize in themselves spiritual weaknesses and shortcomings just like those who rarely come to Holy Mass. The difference, which is not at all hypocritical, is that those who stay closer to Holy Mass recognize the depth of their need for God and His grace. Those who go to confession regularly and consistently recognize in themselves spiritual weaknesses and shortcomings just like those who rarely use this healing Sacrament. The difference, which is not at all hypocritical, is that those who stay closer to the Sacrament of Penance recognize the depth of their need for God and His grace.

The mercy of God is always available. It does not require a special Year of Mercy to rejoice in the mercy of God. Holy Mass is regularly available, certainly on Sunday. Confession is regularly available even if only by appointment. Lent is a great, graced season in which to “Repent and believe the Good News.”

From the Bishop

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

PRIESTLY ORDINATION ANNIVERSARIES

Rev. Lou Nichols
February 2, 1960

Rev. Balaswamy Govindu
February 7, 1977

Rev. John Boettcher
February 2, 1991

Rev. John McCormick
February 7, 1999

Rev. Bob Benjamin
February 12, 2000

Prayer for Priests

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

We ask this through Jesus Christ, who lives and reigns as our Eternal Priest. Amen.
Grassroots leaders to gather in California

by Brian Roewe, (NCR)

Pope Francis has referred to them by several names: protagonistas, social poets, sowers of change. They are the family farmer, the immigrant, the community organizer. People living in poverty who suffer injustice, be it economic, racial or social, and who struggle against it. Workers in cities and countryside with feet deep in the mud of an economy of exclusion and a throwaway culture that casts them aside. Those clamoring for the “sacred rights” of labor, lodging and land.

In February, their cohorts in the United States will convene in California’s Central Valley for a regional meeting of the World Meeting of Popular Movements — a project embraced by Francis and meant to demonstrate the church’s closeness to those struggling for human rights and a process for structural change in their worlds.

More than 500 grassroots leaders from across the country are expected to partake in the regional meeting Feb. 16-19 in Modesto, Calif., part of the Stockton diocese.

After three international assemblies — two in Rome and one in Bolivia — the World Meeting has begun to move toward such regional gatherings. The Modesto meeting is sponsored by the Vatican’s newly formed Dicastery for Integral Human Development, the U.S.-based PICO National Network of faith-based organizers, and the Catholic Campaign for Human Development, the anti-poverty program of the U.S. Conference of Catholic Bishops.

“The gathering is about the dignity of all people, which we don’t receive from any government; it’s something we are born with,” dicastery prefect Cardinal Peter Turkson, who will be in Modesto, said in a statement.

As many as three dozen U.S. bishops are expected to attend, including many from California; the pope is anticipated to appear via video stream. Other participants will include immigrant rights activists, indigenous peoples, low-wage workers, formerly incarcerated individuals, small farmers and members of the Black Lives Matter movement.

The impetus behind the World Meetings has been Francis’ desire to create a direct channel to grassroots leaders across the world, said Joseph Fleming, PICO’s Catholic engagement coordinator. It’s a type of encounter that dates back to his experience as archbishop of Buenos Aires, Argentina, working with waste-recyclers pushing for health benefits and fair wages.

It’s been very clear that Pope Francis himself is wanting to directly experience what racial and economic exclusion is, how that has been experienced by marginalized groups of people around the world. And not only how they experienced, but how they are organizing to address it and to overcome it,” he told NCR.

The pope speaks often about the importance of people coming together, added Ralph McCloud, director of the Catholic Campaign for Human Development. “That when folks are isolated and separated, that oftentimes the voices aren’t heard. And if they aren’t heard, they aren’t addressed.”

It wasn’t logistical convenience that landed the World Meetings in Modesto. Rather, the planners saw in the agriculturally lush Central Valley a region that in recent years has experienced many of the issues raised by Francis and past World Meetings, issues such as income inequality, environmental degradation, immigration and labor strife.

The U.S. meeting will extend the core World Meeting scope of labor, lodging and land — in Spanish, the three “Ts” of trabajo, techo y tierra — to also examine immigration and racism. The primary goal begins with encounter and dialogue, in bringing workers and advocates from diverse backgrounds and cultures together to share their stories.

An equally important goal is for the church to hear in an unfiltered way the pains, anxieties and fears of the people, as well as their resistance, Fleming said, and to renew its “historic solidarity with social justice movements.”

“What we are believing and trusting is that through encounter and dialogue the bishops’ natural instinct to stand with their people will be deepened, and their creativity and their imagination around how that can be done, we believe, will be enhanced,” he said.

Since the first World Meeting in Rome in 2014, the event has become a venue for some of Francis’ fiercest critiques of a global economy he says idolizes money and places profits before people. At the second meeting, held in Santa Cruz de la Sierra, Bolivia, the Argentine pope delivered perhaps the defining speech of his 2015 trip to Latin America.

“So we realize that something is wrong where so many senseless wars are being fought and acts of fratricidal violence are taking place on our very doorstep? Do we realize something is wrong when the soil, water, air and living creatures of our world are under constant threat? Do we realize that something is wrong where so many senseless wars are being fought and acts of fratricidal violence are taking place on our very doorstep? Do we realize something is wrong when the soil, water, air and living creatures of our world are under constant threat?” Fleming said.

By necessity, the gathering is about the dignity of all people. It is about the means of our existence as a society. It is about the forces that shape our understanding of what it means to be human. It is about the ways in which we can guide with humility and conviction this process of change. I am with you.

At the third World Meeting, in November back in Rome, organizers of the upcoming Modesto meeting, who began their planning in mid-2015, joined the U.S. delegation to get a glimpse of the convening’s structure as well as to experience its spirit.

“It was overwhelming,” McCloud said. “To be in the same room with people who were slum dwellers and homeless, and persons who were responsible to pick up trash to recycle. And to listen to them to discuss their plight and their hope for brighter days, not just for themselves but for the generations that follow.”

At the meeting’s end, Francis spent more than an hour with the participants, encouraging them to build bridges and to overcome fear and terrorism bred from control of money and power through love and mercy.

During the third World Meeting, the U.S. delegation, which included Bishops Stephen Blaire of Stockton and Shelton Fabre of Houma-Thibodaux, La., heard people describe life in the throwaway culture: feeling neglected and forgotten by an economy that, rather than helps, often feels like it attacks — themes that resonated with what they’ve heard back home, made louder by the 2016 elections.

“It really feels like it’s shaping up to be a defining time within the history of our nation,” Fleming said.

That idea of “we are at our best when we are together” is one he hopes the regional World Meeting can lift up as a counternarrative to others that emerged during the presidential campaign — primarily, narratives expressing xenophobia, racial hierarchy, and inequality as a result of scarcity.

McCloud said that polarization in the nation is apparent and that people of all backgrounds have voiced a sense of struggle. The trick at the regional meeting now is to get those who feel marginalized outside their silos and to recognize the common cause among their many concerns.

“The timing is the timing. Obviously, we started the planning long before the election. ... Our approach is that we have to work hard to look at ways we might be able to alleviate the struggling or the suffering of folks,” he said. ❖
the Walk itself featured a slate of prominent pro-life activists and speakers, and San Francisco’s Archbishop Salvatore Cordileone read a special message to the Walk from Pope Francis.

But in addition to the familiar, the 13th annual Walk for Life took place in the context of two new, and related, elements—the presidential inauguration of Donald Trump the day before in Washington, DC, and the Women’s March taking place later that day along the very same route as the pro-life walk.

The Walk for Life was, as always, a non-partisan event. International pro-life activist Reggie Littlejohn, one of the speakers at the Civic Center rally, reported that President Trump was expected to sign an executive order banning federal funds from going to Planned Parenthood, and the crowd roared its approval. But other references to the new president or current political battles were sparse, if not non-existent; the focus of the rally was squarely on the value of unborn lives and the importance of supporting and empowering women to choose life. I saw one red “Make America Great Again” cap; a friend said he saw a single “Trump-Pence” t-shirt.

Several Walk participants I spoke with said they were hopeful for the future of pro-life efforts in today’s political climate; Victor from San Jose said he was encouraged by the solid turn-out and enthusiasm of the Walk, despite divisive politics.

“Of course politics are a big factor—but I think we’re hearing lots of good news,” he said.

“There’s the same good vibe as other years; maybe it feels a little more victorious this time,” said another Walk participant, a woman with sparkly purple eyeshadow who said she came from San Francisco via public transit.

“A bunch of people just assumed because I’m a woman in my 30s and I have glitter on my face, that I was going to the Women’s March. That was amusing...” she said, motioning toward her home-made sign, which read, “Thank you, Debbie S., for your gutsy decision in 1979 not to abort my husband.”

One man with a bandanna covering his face carried a cardboard sign through the rally crowd; one side read, “Abortion on demand without apology;” and the other, “Abort Mike Pence.” He was largely ignored by attendees.

The Women’s March and its unmistakably political bent became more of a factor after the rally, once the Walk for Life itself got underway. While the Wall’s early years drew very angry and very volatile counter-protesters, in recent years the number of abortion supporters who showed up with pro-choice signs and chants had dropped off significantly. This year saw rather more—my personal estimate was around 200; a local radio station reported half that number. Given the prevalence of bright-pink “pussy hats,” it seems likely that many of these were protesters on their way to the Women’s March who may or may not have showed up planning to heckle the pro-life presence making its way down Market Street.

In addition to pink hats, there were “My body, my choice” chants and signs featuring fallopian tubes and ovaries; there were middle-fingers and F-bombs and a couple coat-hangers. At one intersection, a woman with a loud-speaker recited a hackneyed re-write of the Ten Commandments, which included lines like “Thou shalt give a sh*t about postpartum life,” as well as a reminder that “human beings never rode dinosaurs—though it sounds fun.” Good to know.

What was most striking to me about the counter-protesters was how little they seemed to know about the positions of the people they were protesting. Time and again, they made assumptions that met with some what bewildered smiles from the pro-lifers. One sign read, “Would you want to save that fetus if it turned out to be gay?” “Of course!” was the response of those around me as we walked by.

The counter-protesters also seemed to assume blanket support for President Trump’s various statements among the pro-lifers; there were several references to his proposed wall along the Mexican border. Making that assumption about this particular crowd—a huge percent of which was Latino and in which “No soy la generacion pro-vida” was by far the most common sign—seemed misguided, at the very least.

For the most part, the pro-lifers were unfazed by the signs and taunts. Interestingly, I observed a much more vocal reaction to the behavior of an anti-abortion group not affiliated with the Walk for Life or its organizers. The group set up a Jumbotron on the sidewalk with a loop of images of the bodies of aborted babies; a small cadre of young women with balloons attempted, mostly unsuccessfully, to block the images from the view of the numerous families with small children walking past. The disapproval from the marching crowd was audible. “You’re not helping,” one young man near me muttered.

But as the sparkly-eyeshadow lady at the rally had observed, the vibe at the Walk was overwhelmingly positive. Young people beat drums and played guitars, and led various pro-life chants. A sense of camaraderie pervaded the multi-generational crowd and, despite whatever characterizations may prevail in headlines and media reports, this was definitely an event that was for something, rather than merely against.

I was chatting with a group of college students at the end of the route near the Ferry Building, when an older woman in a pink hat, with hair to match, angrily knocked a “Pro-Life Generation” sign out of the backpack of one of the girls. This was a lively group of young people, and you might have expected them to say something to the woman, but they just laughed a little and shrugged, and picked the sign up from the ground. “You people disgust me,” another woman sneered as she wheeved and out of the marching crowd. It was impossible not to see the contrast between her bitter remark and the sign carried by a young man not far from her: “Jesus loves you.”

Federal funding for abortion is largely prohibited under the 40-year-old Hyde Amendment, named after its original sponsor Rep. Henry Hyde. However, that amendment has to be passed by Congress every year as a “rider” to appropriations bills, clarifying that the taxpayer dollars cannot abortions. The amendment enjoyed decades of bipartisan support. The most recent Democratic National Committee platform, however, called for its repeal.

The No Taxpayer Funding for Abortion Act, passed Tuesday by a 238-183 vote and sponsored by Rep. Chris Smith (R-N.J.), would solidify this policy in law, so that it does not need to be annually reapproved by Congress.

It would expand on current protections against taxpayer funding of abortion to other areas, such as federal employee health plans. It would also extend to the Affordable Care Act, ensuring that no federal subsidies fund abortion coverage in plans offered on the exchanges.

A 2014 report by the Government Accountability Office found loopholes where insurers were not following the protocol to make sure abortions were billed separately from other health coverage paid for by federal subsidies, leaving open the possibility that federal dollars were funding abortions.

“More than 20 peer-reviewed studies show that more than two million people are alive today because of Hyde,” Rep. Smith stated on Tuesday.

He said there is a “megatrend” showing “that the American public not only does not support taxpayer funding for abortion but the public increasingly supports the protection of unborn children and women from the violence of abortion.”

According to a Marist poll released earlier this week and commissioned by the Knights of Columbus, 61 percent of respondents opposed the use of tax dollars to pay for abortions. That included 53 percent of Millennials and even 41 percent of Democrats.

President Trump has signaled that he would sign the bill if it was passed by Congress. The Senate will have to pass it first.

Rep. Black stressed that pro-life women would be represented in the bill.

She recalled that “it was just a week ago that the groups of women marched in the streets of D.C. and other cities across the country,” referring to the Jan. 21 Women’s March on Washington where pro-life groups were explicitly denied official partnership in the march by its organizers.

“There were millions of pro-life women who were explicitly told that they were unwelcome at this event,” Black said. “So today, the people’s House is giving them the power to protect unborn children and women from the violence of abortion.”

As a registered nurse who worked for decades in health care, Rep. Black said she opposed abortion and any funding of the practice with tax money.

“During my years in the health care industry, I saw the joy in young parents’ eyes when they met their newborn for the very first time,” she said. “And sadly, I witnessed a young woman lose her life due to the effects of a botched abortion. These experiences inform my view that all life is a previous gift from God. I pray that in time, this truth will be reflected in our nation’s laws. But until then, can’t we at least do this much?”

(see Abortion Funding, p. 12)
Poll: 6 in 10 Americans favor 20-week abortion ban

by Matt Hadro

Washington D.C., Jan 23, 2017 / 06:07 pm (CNA/EWTN News) - Ahead of the 44th annual March for Life in Washington, D.C. a survey shows a “consensus” favoring a 20-week abortion ban, which President Trump has pledged to sign into law if passed by Congress.

“There is a consensus in America in favor of significant abortion restrictions, and this common ground exists across party lines, and even among significant numbers of those who are pro-choice,” Knights of Columbus CEO Carl Anderson stated Jan. 23.

“This poll shows that large percentages of Americans, on both sides of the aisle, are united in their opposition to the status quo as it relates to abortion on demand. This is heartening and can help start a new national conversation on abortion.”

A new Marist poll commissioned by the Knights of Columbus surveyed over 2,700 adults on abortion restrictions like bans on taxpayer funding of abortions and laws restricting elective abortion to the first trimester of pregnancy.

The poll was released days ahead of Friday’s March for Life, the 44th annual pro-life march in Washington, D.C. held on or around Jan. 22 since 1974. It commemorates the date the Supreme Court decided a woman’s right to an abortion in the Roe v. Wade decision on Jan. 22, 1973.

Almost six in ten Americans (59 percent) supported a ban on abortions performed after 20 weeks of pregnancy, with an exception of when the life of the mother is at stake, according to the poll.

“Pain-capable” legislation enacting a similar ban has been passed by the U.S. House and in 19 states. Medical research has shown that unborn babies can feel pain at around 20 weeks of pregnancy.

There was “strong support across the board” for this ban on poll, Andrew Walther, vice president of communications and strategic planning for the Knights of Columbus, said in a conference call with reporters, including among “a majority of those who identify as pro-choice.”

63 percent of African-Americans and 58 percent of Latinos favored such a ban, poll numbers showed, and even 49 percent of Democrats supported it. 59 percent of Independents favored the ban.

Almost three-fourths of respondents favored restrictions on abortion either to the first trimester of pregnancy (22 percent), in cases of rape, incest, or to save the life of the mother (30 percent), only to save the life of the mother (12 percent), or never under any circumstances (10 percent).

Over one in three thought restrictions limiting abortion to the first trimester except to save the life of the mother to be an “immediate” priority.

There was a “groundswell of support across a number” of demographics for abortion restrictions, Walther said, including among many African-Americans, Latinos, and even a significant portion of political Democrats.

The vast majority of African-Americans (79 percent), Latinos (79 percent), and political Independents (72 percent) wanted “significant restrictions” on abortion like limits to the first trimester, or bans except in cases of rape, incest, or when the life of the mother is at stake, the poll revealed.

Since 2008, poll respondents favoring one or all these restrictions has totaled “consistently about three-quarters or better,” Walther explained.

Also, a majority of Americans do describe themselves as “pro-choice,” the poll revealed, with 52 percent saying they were “pro-choice.” 42 percent of respondents said they were “pro-life.”

However, the survey shows that “when we go beyond those labels” of “pro-life” and “pro-choice” that Americans identify with and start “asking questions about what people actually feel in terms of their positions,” Benjamin Caravella, director of the Marist Poll explained on the conference call, “there’s actually a consensus that people really do want restrictions” on abortion.

“A lot of people” who identify as “pro-choice” may not favor legal abortion in all scenarios, Walther explained, and may actually want significant restrictions on when it can take place.

And, when respondents were asked about their “intensity” for their pro-life or pro-choice position, pro-lifers were “about 10 points more intense in that support” than pro-choicers, Walther said, revealing “stronger intensity on the pro-life side.”

While the majority of Millennials said they were “pro-choice,” a majority of them wanted abortion limited either to the first trimester (23 percent) or to cases of rape, incest, or to save the life of the mother (29 percent).

Almost six in ten Millennials supported a 20-week abortion ban, and almost just as many non-practicing Catholics (61 percent) as practicing Catholics (62 percent) supported the ban.

Almost six in ten Americans expressed “moral objections” to abortion, including 59 percent of political Independents, 63 percent of African-Americans, 62 percent of Latinos, and even 40 percent of Democrats. Half of Millennials said abortion was “morally wrong.”

Half of respondents said abortion “does more harm than good” to a woman’s life in the long-term, including more Millennials (44 percent) who said it does than who said it improves a woman’s life (40 percent).

Other restrictions, like on taxpayer funding of abortion, were met with widespread support in the poll. 61 percent of respondents—including 87 percent of Trump supporters and 39 percent of Clinton supporters—opposed taxpayer funding of abortions in the U.S., which is currently policy under the Hyde Amendment.

The No Taxpayer Funding of Abortion Act, expected to be voted on by the House on Tuesday, would solidify this provision in law, as it currently must be passed every year by Congress as a budget rider.

Regarding the direct taxpayer funding of abortions in foreign countries – prohibited in U.S. foreign assistance by the Helms Amendment – 83 percent of respondents opposed such funding.

President Trump signed an executive order on Monday reinstating the Mexico City policy, which prohibits U.S. assistance to international non-governmental organizations that perform or “promote” abortions.

Doctors and medical providers who conscientiously refuse to perform or participate in abortions should be allowed to do so, 6 in 10 respondents said, including 45 percent of pro-choice respondents and 62 percent of Independents.

Other recent polls on abortion have shown a majority of Americans in favor of some restrictions, though to what extent they support these restrictions is not always clear. Earlier in January, a Quinnipiac poll showed 34 percent of Americans saying abortion should be “legal in most cases,” while 32 percent said it should be illegal in all or most cases. However, statistics show that the vast majority of abortions are performed in the first trimester of pregnancy.

In that same poll, Americans were equally divided on a 20-week abortion ban in their home state, with 46 percent both supporting and opposing such a ban.

Back in October, a Pew Research poll showed 36 percent of Americans saying abortion should be legal in most cases, with 22 percent saying it should be legal in all cases. 23 percent said it should be illegal in most cases, and 14 percent said it should be illegal in all cases.

The Marist Poll numbers also broke down the views of practicing and non-practicing Catholics on the issue. In ten practicing Catholics said they were pro-life while 37 percent said they were pro-choice. However, among non-practicing Catholics those numbers switched, with 64 percent identifying as pro-choice and 31 percent as pro-life.

84 percent of practicing Catholics said abortion should be limited to the first trimester of pregnancy, allowed only in cases of rape, incest, or to save the life of the mother, or not allowed at all. 71 percent of non-practicing Catholics favored some or all of those restrictions.
Tell Your Story

by Chris Lyford

Have you ever been inspired or encouraged by hearing someone share when something good has happened? As Christian’s we hold a treasure—knowledge of Jesus. As disciples of Christ, we’ve been asked to share the Gospel with the whole world. One way we can share is by telling our story—our journey with Christ. Whether you are a convert to Catholicism, a revert (one who grew up with the faith, left and returned) or whether you have always remained in the faith, others can be impacted by your story.

Your team at the North Coast Catholic wants to hear about your stories, and we hope you will let us share them with our readers. We talked about how to go about the gathering process, and we came up with, what we think, is a great first step. On our Diocesan Website Home Page (www.srdiocese.org), we have set up an easy link to an ‘online’ form that you can use to answer any or all of these questions, upload a photo, and submit it for publication in one of the upcoming North Coast Catholic Papers. Just look for the “Tell Your Story” logo.

(You may share anonymously or not)
Please share your story. You may include things like when you were first aware of God.
Did you always believe in God?
Did you ever have times of doubt?
Have you had any experiences that you were certain that God was with you?
Describe any times you felt God was with you personally.

Describe any personal encounters with God and what impact they have on your life.
Have there been people in your life who have impacted your faith? A parent, grandparent, friend, priest etc.
What difference does your faith in God have on your everyday life?
Has any experience of God or perhaps a book or bible study etc. changed your everyday life?
If you were not raised Catholic, what brought you to the Catholic faith?
If you have reverted to the Catholic faith, please describe your journey home.
If you have always been Catholic, why do you remain?
What does your faith mean to you? Have any experiences deepened your faith that may help others deepen theirs?
If you could share with someone who has doubts about God or their faith, what would you tell them?
How do you remain strong in your faith in a world that does not encourage faith?
What gives you hope?
What else might you share?
What questions would you like to hear your fellow Catholics in the Diocese of Santa Rosa answer?
Don’t forget, go to the website and look for the “Tell Your Story” sign!

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

Estate Planning Seminar at St. Rose Offers Concrete Ways to Support Your Parish & Diocese

Dan Galvin, the attorney for the Diocese of Santa Rosa, recently gave a seminar on Estate Planning sponsored by St. Rose and the Diocese. He offered a simple discussion on the options available to our diocese with regards to estate planning documents. Not an extensive discussion on things such as tax liabilities, etc., but a basic presentation on how parishioners can help the support their parishes, as well as the diocese.

A native Santa Rosan, Galvin’s parents moved here in the early 1950s right after St. Eugene’s was established. “I was baptized at St. Eugene’s, went through the elementary school, and received first holy communion and confirmation there. My children all went to school there. I have been in private practice since 1979. I have been the attorney for the Diocese of Santa Rosa for the last approximately 15 years, taking over for the late John Klein. My private practice emphasizes estate planning, and I also assist in my role as Diocesan attorney in estate planning matters for our priests and religious.”

Galvin asked the attendants to raise their hand if they had a will, or a trust.

The seminar went on to discuss issues related to wills and trusts. “For those of you who may already have estate planning documents, it may be a time to decide whether or not those documents need to be updated. For those of you who do not have any estate planning documents, it will be an opportunity to learn about the differences between wills and trusts and determine what best suits your needs.”

Below is a transcript of the balance of Mr. Galvin’s very informative presentation:

So, why do you need a will or a trust? Absent either of these documents, if you were to die, you would

(Estate Planning, p. 8)

NCC Letters to the Editor

January 11, 2017
Christmas Mass at St. Eugene Cathedral

My husband and I attended the Christmas Day 10:30 AM mass and I’ve been meaning to write and tell you that it was one of the most beautifully done liturgies I’ve been to in years. The music was fantastic—what a wonderful choir you have. The church was decorated so nicely, the homily was appropriate to the special day and everything was done in such a reverent, believing manner. I really appreciate the effort that went into doing this special mass. Thank you so much.

—Patricia Ouimette

December 30, 2016
Response to: “These Four Cardinals Asked Pope Francis to Clarify ‘Amoris laetitia,’” in December, 2016 of North Coast Catholic.

It was disappointing to see that four cardinals were so openly challenging to Pope Francis.

Their defiant tones show disrespect for the Chair of St. Peter. They have pitted Pope Francis against the writings of St. John Paul II.

The cardinals mention that what they were doing “has its origin in the deep collegial affection that unites us to the Pope—,” yet the five dubia were not worded in that spirit. The dubia seem biased and bait the reader to think unkindly of the exhortation even before having time to mentally process their questions.

Archbishop Mark Coleridge of Brisbane, Australia said regarding the letter: ‘Pastoral care moves with ambiguity. We now need a pastoral patience not quick-fix anxiety voiced here’. Pope Francis did not respond to the cardinals and meant what he said in the Exhortation.

He does open the door for divorced and civilly married Catholics to receive the Eucharist.

—Pete Kiep, (former owner Interfaith Books & Gifts)
Highly Reliable Organizations

by Julie Sparacio

I have been spending time with a patient in the hospital recently. Several errors have been made that were potentially life threatening, and increased his stay in the hospital. Each time an error occurred, it was not because of a lack of education or training, not because the individuals weren’t highly capable at their jobs, but all through careless disregard of protocols. It has been a frustrating and frightening experience for the patient and the family. And all of it was easily preventable.

Several industries have embraced the concept of HRO (Highly Reliable Organization) and found ways to implement it into their organization. The main idea is to avoid catastrophes by catching mistakes before they rise to that level. One of the members of the National Review Board, Dr. Angelo Giardino, introduced the concept of Root Cause Analysis coupled with the HRO principles and this has been presented to dioceses around the country. There is a strong recommendation that we look for ways to put this system in place in each diocese, in our Safe Environment programs. One of the slides I saw on this program has a series of slices of Swiss cheese stacked one behind the other. It’s a great visual to see how, even though safeguards are in place, sometimes things can still get through. If we really are committed to keeping our children safe, then we need to make sure that there are no holes in one safeguard that isn’t caught by the one that comes next.

A couple of dioceses have successfully implemented these principles into their programs and will be presenting their methods at our national conference. I will be interested to see if this is something that would work here. In the meantime, one principle sticks in my head—a preoccupation with failure. It’s not quite as gloomy as it sounds! It is a way of thinking about the what ifs, a way to approach the safety of children with the idea that something could go wrong, so how do I prevent that? It is a 180 degree turn from our positive natures thinking that the world is full of good, wonderful, loving people so kids are safe. While the world is full of good, wonderful, loving people, that doesn’t always translate to safety. Satan prowls this world and looks for those holes or gaps in our protective fences. The preoccupation with failure really requires that everybody focus on the safety of children. And the most important part—when they see something that doesn’t seem right or safe, or could be done better—they say something about it. And those of us that are making decisions, and implementing safeguards—we keep our egos out of the way and if someone corrects us—we open up to a new way of doing things. It doesn’t mean it will work, or that it is a better implementation, but it might be. And if the safety of children is really our goal, our purpose in having the safeguards in place, we can’t be casual about it. We have to be intentional and specific.

Once I have explored this more, I will be discussing it with others and possibly figuring out ways to make it work here in the Diocese of Santa Rosa. Watch here for more information as I learn it!

Reintroducing Marriage, from the Beginning

from The Marriage Reality Movement

We are living in a culture that has forgotten the meaning and purpose of marriage in God’s plan for creation.

World Marriage Sunday, always celebrated on the second Sunday in February, and National Marriage Week that precedes it, provide great opportunity to reflect on the reality of marriage and to celebrate marriages in our parish communities. It is particularly important to provide this witness for children who are increasingly bombarded with the notion that marriage is an institution for the happiness of adults separated from children and the family.

Marriage is the free choice of a man and woman to make themselves irreplaceable to each other, to become a relative, described in scripture as becoming one flesh. It is this choice that prepares the couple, if so blessed, to receive a child as a gift. In reality, that child is irrereplaceable to both the mother and the father, and the mother and father are irreplaceable to the child. The mother and father are part of the identity of the child who carries their flesh for all of eternity as Christians know to be true. Our desire to know and be loved by our own mother and father is an experience of God’s plan for creation that is recognized through the reality of marriage. Knowing this universal reality does not depend on belief in God.

Through the benefit of revelation, Catholics have a deeper understanding of this reality, and through Christ, marriage has become a sacrament, an outward sign of a hidden reality.

When the reality of marriage is recognized by culture, religions or the state, it becomes the only institution that unites children with their mother and father.

Suggested Action:


2. Suggest marriage prayer intentions for the prayers of the faithful to your parish that focus on the truth about marriage and family. They may also be used in daily family prayer. http://www.takebackmarriage.org/sites/default/files/downable-files/wmdprayersofthefaithfulv1.1.pdf

3. Suggest to your pastor to have those men and women who have made themselves irrereplaceable to each other through marriage stand, be recognized and receive a special blessing for their marriages. This could be introduced by reading the short description of marriage from above.

4. Read and share the attached essays, “Celebration of Marriages in the Community,” on the reality of marriage or “Understanding the Marriage ‘Commitment.” The first can be read at a marriage recognition event, as a reflection, or as background for a homily. Both are suitable to use for a home ceremony around the dinner table. http://www.takebackmarriage.org/sites/default/files/downloadable-files/celebration-of-marriages-in-the-communityv1.3.pdf

5. Essential Elements of Catholic Marriage Vows can be used for reflection by couples wishing to renew their vows or by those considering marriage. http://www.takebackmarriage.org/sites/default/files/downloadable-files/essentialelementsofmarrriagevows.pdf

Other resources:


World Marriage Day Resources (by World Wide Marriage Encounter) http://wmd.wwme.org/liturgies.html

National Marriage Week, USA http://www.national-marriageweekusa.org/
Kickbacks for Suing the Church?

Lawsuit Claims Major Misbehavior at SNAP

by Kevin Jones

Chicago, Ill., Jan 19 (CNA/EWTN News) - A former employee of the controversial Survivors’ Network of those Abused by Priests has filed a lawsuit claiming wrongful termination for challenging the organization’s misbehavior, including alleged kickbacks from attorneys who were suing the Church on behalf of sexual abuse victims.

In the lawsuit, Gretchen Rachel Hammond, a past development director of SNAP, claimed to have been fired after coming to learn “SNAP does not focus on protecting or helping survivors – it exploits them.”

Although the plaintiff “had explicitly stated to potential donors that SNAP did not engage in kickback schemes,” Hammond’s discoveries while employed there allegedly showed otherwise – and the reputed proof is on an external hard drive.

“SNAP routinely accepts financial kickbacks from attorneys in the form of ‘donations.’ In exchange for the kickbacks, SNAP refers survivors as potential clients to attorneys, who then file lawsuits on behalf of the survivors against the Catholic Church,” the lawsuit charges. “These cases often settle, to the financial benefit of the attorneys and, at times, to the financial benefit of SNAP, which has received direct payments from survivors’ settlements.”

Hammond’s attorneys filed the lawsuit against SNAP on Jan. 17 in the Circuit Court of Cook County, Illinois. Hammond was employed at SNAP from July 2011 through February 2013, the complaint said.

The lawsuit prompted a flat denial from SNAP president Barbara Blaine.

“The allegations are not true. This will be proven in court. SNAP leaders are now, and always have been, devoted to following the SNAP mission: To help victims heal and to prevent further sexual abuse,” she said in a statement provided to CNA.

According to the lawsuit website, Blaine herself says she was abused as an eighth grader by a priest who taught at her Catholic school.

The lawsuit claimed that the organization receives “substantial contributions” from attorneys sometimes totaling more than 40 or 50 percent of its annual contributions. A prominent Minnesota attorney who represents clergy abuse survivors reportedly donated several six-figure annual sums, including over $415,000 in 2008. Other unnamed attorney-donors who represent abuse survivors reportedly came from California, Chicago, Seattle, and Delaware.

Hammond claimed that the SNAP leadership provided a list of attorneys who were regular donors and “ordered Plaintiff not to reveal to anybody that SNAP received donations from attorneys.”

The lawsuit alleges that during 2011 and 2012, SNAP “concocted a scheme to have attorneys make donations to a front foundation” in order to conceal attorneys “kickbacks.”

SNAP describes itself as “an independent, confi-
Celebrate the Contribution of Marriage to the Community

As we celebrate World Marriage Sunday on February 12, here is a reflection from the Marriage Reality Movement suitable for parish bulletin, or as a reflection at Masses. From www.takebackmarriage.org

Today we recognize members of our community who have chosen to live out their vocation of love in marriage.

Marriage unites a man and a woman with each other and any children born from their union. Until a man and woman marry, everyone outside of their family and outside of marriage is replaceable and interchangeable, even closest friends. But marriage is different because when a man and a woman marry, they freely chose to make themselves irreplaceable and non-substitutable to each other. This is important because parents are irreplaceable to any children born from their union—if children are deprived of their parent’s love or of knowing and being cared for by them, there is a natural sense of loss—a longing. It is, therefore, fitting that they first chose to make themselves irreplaceable to each other.

By making this choice these couples have prepared themselves to receive the gift of new life—a child of equal value and dignity to themselves. The human person is a manifestation of God’s infinite love, a person called by name and destined for eternal life with God, a person of greater value than the entire universe added together.

This is the reality of marriage that is recognized in different ways by every culture, by every religion, and by every government. The institution of marriage is a universal recognition of God’s plan for creation. It is a reality that does not depend on faith or revelation. In reality, it forms a circle of irreplaceability or kinship—it is the very foundation of the family.

However, we as Catholics understand that marriage is more than a recognition of God’s plan for creation. We know it as a visible sign of an invisible reality—that we call a sacrament. We see the marriage, we see the husband, and we see the wife, but we know from scripture and the teaching of the Church that man and woman are made in the image of God and when joined together, they become like an image of the Blessed Trinity, and like the Trinity, the marital embrace is life giving. This is a sacred invisible reality.

In the Trinity, Christ pours himself out and gives himself in love to the Father. The Father receives the love of the Son and in return pours himself out in love to the Son.

As a result, we discover a third person—the Holy Spirit who proceeds from the Father and the Son.

The marital relationship is similar—the husband receives his wife as a gift of infinite dignity and completely gives himself to his wife. She receives his love as a gift and completely gives herself to her husband.

In the marital embrace, the man and woman become almost like another person, a potential creator, from which flows a new person created in the image of God. The child is an eternal witness to that union, carrying the flesh of his or her mother and father. In reality, every person without exception is an eternal witness of the one-flesh union between their own mother and father.

Although they have prepared themselves to do so, not all married people have received the gift of children. We honor them because by preparing themselves to receive life as a gift, they are able to live out their vocation of love in marriage and serve the community in other life giving ways.

Another way for married men and women to receive life as a gift is to adopt a child who has been deprived of his or her own mother and father. Everyone without exception has a mother and father, and only a man and a woman can stand in and assume the responsibilities of a mother and father who were not able to care for their child. Because a married couple has chosen to make themselves irreplaceable to each other, they have prepared themselves to receive a child through adoption as a gift and make him or her irreplaceable to both of them. Adoption by a married couple is a beautiful example of receiving a child, making the child irreplaceable and unconditionally loved without doing anything to deserve it. This again is like the Trinity and reflects the unconditional love of God. The father and mother as unique persons and united spouses witness Trinitarian love.

Marriage is also a symbol of the relationship between Christ and his Church. He is the bridegroom and we are the bride. He poured himself out completely on the cross for each of us and our salvation. We did nothing to deserve it. We make a free choice to receive that gift of love and return that love by giving ourselves to him.

Through the Eucharist, we enter into communion with him and the Trinity by approaching him in faith, receiving him as gift and giving ourselves to him. In a similar fashion husbands bring love to their wives.

Let us pray for married couples, especially those present here. We give thanks to God for them and their response to their marital vocation. They are a blessing by bearing witness to love. Let us always encourage them in their vocation and pray for them. May God grant them the grace to live in integrity. We pray for the grace to support them in their marriage and to support others who are called to this vocation. We pray this in the name of Jesus Christ. Amen.

From The Marriage Reality Movement www.takebackmarriage.org phone: 415-738-2326 info@takebackmarriage.org

Ask DMU: How To Make Resolutions Stick

Response: William McKenna, M.S.; Clinical Psychology Extern at Catholic Charities

Question: I always seem to have trouble following through with my New Year’s resolutions. Why is that? And what can I do to succeed this year?

Response: Every year many of us find ourselves in your shoes. From losing weight, to reading more, to cutting back on fast food, we all make plans that can be both great and unattainable at the same time. We do this for a variety of reasons, but we’ll save exploration of that part of the human psyche for another time. Instead, let’s consider what groundwork should be involved in a successful New Year’s resolution. The answer is simpler than many would imagine. Resolutions, no matter when they are set, require a positive outlook, proper planning, and some sheer willpower.

Maintaining a positive outlook is vital to achieving our goals along with forming the habits we need to continue moving forward. In order to better understand why a positive outlook is so important, let us examine how a negative outlook can influence us. One theory of depression is that it stems from learned helplessness. Learned helplessness posits that eventually people become so discouraged (because they believe they cannot win no matter what they do) that they begin to expect failure in all of their endeavors. Moreover, people begin to attribute their failures to their identities, e.g., “I cannot achieve anything since I am a failure.” Therefore, changing how we view both situations and ourselves will allow us to better handle the inevitable bumps in the road. In practice, try reminding yourself that you “will” achieve your goal, instead of you “may/might” achieve your goal. Also, try to focus on achieving your goal one day at a time. That way you do not become overwhelmed, and then negatively focused.

Proper planning is always an essential part of any resolution’s success. For example, if you plan to lose weight then you need to make the decision whether or not you will join a gym, run outside, or exercise in your home. Additionally, planning helps you to make the tough choices now while you are emotionally calm and motivated. Such action saves you from having to hope you will have the mental clarity to make the tough calls when in distress. For instance, if you missed your workout in the morning, you may be tempted to skip that day’s exercise altogether. However, you could set up a rule at the beginning of the year that if you missed your morning workout you would make sure to go that evening after work. That way there is no ambiguity as to whether or not you can skip that day’s workout.

This now brings us to our last point that shear willpower is a significant factor in keeping your New Year’s resolutions. While, once again, seemingly sim-
The Inconvenient Truth Many Pro-Lifers Don’t Want to Face

by Christopher West (Cor Project Blog)

On the heels of the presidential inauguration and the Women’s March on Washington, this year’s March for Life comes at a particularly important moment in U.S. history. Hats off to all those who have dedicated themselves to a dignified fight for the dignity of every human life. But have you ever wondered why over 40 years of pro-life efforts have barely put a dent in the culture of death?

There’s an inconvenient truth that many pro-lifers don’t want to face: we will never solve the abortion problem (let alone the overall culture of death and widespread gender chaos) until we address the contraception problem.

The Christian vision of sexuality as understood throughout the ages can be summarized very simply: marriage, sex, and babies belong together—and in that order. In his loving design, God has united these three realities in a tight knot to reveal in our flesh the truth of his own eternal covenant love and Fatherhood. Contraception not only loosens the knot of this fundamental and society-ordering nexus, it cuts the ties.

Separate sex from babies and you also separate sex from marriage—both in principle and in practice. So long as the natural connection between sex and babies is retained, we realize intuitively that sexual intercourse is the rightful domain of those who have committed themselves to raising children: that commitment is called marriage. Insert contraception into the tight-knot-nexus of marriage-sex-babies and everything will start to unravel as follows.

The temptation to commit adultery is certainly nothing new. However, one of the main deterrents throughout history from succumbing to the temptation has been the fear of an unwanted pregnancy. That’s the tight-knot-nexus of marriage-sex-babies-children doing its job. What would happen to rates of adultery in a given population if we untied that knot with contraception? Incidents of infidelity would be sure to rise. What happens when incidents of infidelity rise? Rates of marital breakdown and divorce rise.

It gets worse. The temptation to engage in sex before marriage is nothing new. However, one of the main deterrents throughout history from succumbing to the temptation has been the fear of an unwanted pregnancy. Once again, that’s the tight-knot-nexus doing its job. What would happen to rates of fornication in a given population if we untied that knot with contraception? They would certainly rise.

It gets worse. Since no method of contraception is 100 percent effective, an increase in adultery and fornication in a given population will inevitably lead to an increase in unwanted pregnancies. What happens when large numbers of women find themselves pregnant and didn’t want to be? Demand for a legal “right” to abortion logically follows as a way of “solving” this problem.

The common wisdom is that better access to contraception decreases rates of abortion. But even a cursory look at the data shows that in every nation that has embraced contraception, abortions have multiplied, not diminished. Once we’ve severed the knot uniting marriage, sex, and babies, we don’t like it when nature’s nexus reasserts itself. The initial impulse to indulge libido without commitment and without consequence now morphs into a demand to be “free” to do so, even at the cost of terminating an innocent human life.

While there’s an initial logic to the idea that contraception curbs abortion, when we take a deeper look we realize that trying to solve the latter with the former is like throwing gasoline on a fire to try to put it out. In the final analysis, there is only one reason we have abortion: because people who are not open to life are engaging in the behavior designed precisely to generate it.

It gets worse. Not everyone will resort to abortion of course—thanks be to God for that. Some will offer their children up for adoption, a heroic decision. In most cases, however, the mothers will raise their children on their own. This, too, can be heroic, but now the number of children who grow up without a father—which has already been increased by the rise in divorce—will be compounded. Certainly God’s grace can supply what is lacking and those raised without a father can lead healthy, holy lives. Still, as numerous studies (and common sense) indicate, the chances dramatically increase that “fatherless” children will: grow up in poverty; have emotional, psychological, and behavioral issues; suffer poor health; drop out of school; engage in pre-marital sex; obtain abortions; do drugs; commit violent crimes; and end up in jail. All of these social ills compound exponentially from generation to generation since “fatherless” children are also much more likely to have out-of-wedlock births and, if they marry at all, divorce.

As history clearly shows, when we begin untying the tight-knot-nexus of marriage, sex and babies, we end up redefining all three. Babies become mere “clumps of cells.” Sex becomes mere pleasure-exchange between consenting partners (gender being irrelevant). And marriage becomes a demanded societal and governmental “stamp of approval” on one’s preferred method of sexual pleasure-exchange.

This is not some dire prediction of an apocalyptic future. This is the world we live in now. A world brought to you by … contraception and its many, many consequences.

For such a time as this have we been given Saint John Paul II’s Theology of the Body. The Cor Project exists to inject this cure into the bloodstream of the culture, but we need your help to succeed in our mission. Consider joining us. Find out more: www.corproject.com.

Question: Why do you think so many people fail to recognize the connection between contraception and the culture of death?
“Amen, I say to you, whatever you did for one of these least brothers of mine, you did for me.” Matthew 25:40

We’ve heard this scripture so many times, and I believe most of us genuinely have taken it to heart. Much of why I personally said yes to working here at Catholic Charities was for this very reason—to live out more fully this call of Christ to pay attention to those around us who are hurting, lonely, hungry, out-cast, or afraid. But the reality is that even in the midst of the inspiring day to day work I witness at Catholic Charities, I—like most of us—can get distracted by the busy-ness, the paperwork, the mechanics of answering Christ’s call.

As always, thankfully, God finds the way to make His voice heard again. Recently it happened as I was rushing back into our offices from a meeting across town. I heard Christ’s call in the voice of a man who is homeless.

On a cold, rainy day a couple of weeks ago, I was dashing back into the front lobby of our Catholic Charities offices and noticed one of our newer staff trying to help a young man who was visibly upset. The man’s jacket was dirty, his hair was damp, and at first all I really noticed was that he was speaking loudly and insistently. I stepped in to ask if there was anything I could do to help. The man turned to face me and I saw deep despair in his blue eyes. He pleaded, “All I need is a pair of socks and I will leave. I don’t mean to scare anybody.”

Then I looked down and saw his feet. They were bare, bright red from the cold, and he was holding a pair of wet tennis shoes. “These are my only shoes, and they’re wet. My feet are killing me and I can’t bear the thought of putting these shoes back on without socks.”

It turns out our outreach worker had just told this fellow that we were out of socks… something we usually keep on hand. We’ve learned over the years that these simple exchanges are often critical steps in building trust and helping someone find their way into the life-changing programs Catholic Charities offers. I asked him to wait. I raced through a number of program areas until I found the one pair of socks we had left in the whole building. They were fuzzy and polka-dotted, but they were all we had...

I hurried back to the lobby and found the fellow waiting patiently. I held out the fuzzy socks and apologized, “These are all we have left. Do you think they could work?” His face softened, and his voice did too, “These are great. Thank you so much.” He sat down to pull the warm socks onto his hurting feet, and I sat down across from him. I introduced myself, and he told me his name is Vincent. I suggested he should check in with our Homeless Services Center downtown, where we are much better equipped to provide even more help. He stopped pulling on his socks for a second and looked at me kindly.

“I do know about the drop in center,” he said. “But I have schizophrenia. I was diagnosed when I was 23. The center is really great, but some days I just can’t be around that many people. I’m sorry if I scared anyone here today. My feet were just hurting so much.” I assured him he didn’t have to apologize, and that he is why we are all here at Catholic Charities. I encouraged him to go back to our Center downtown when he was feeling a little better, and he promised he would. I know that when he does, he will be one step closer to coming into shelter, and getting help finding housing like thousands do each year here at Catholic Charities.

Christ calls each of us to find the way in our own lives to see, listen to, and reach out to the most vulnerable in our community. Just this month the National Council on Catholic Women and parish groups throughout the Diocese are holding sock and underwear drives to donate much-needed outreach items to Catholic Charities—and to help people like Vincent. If you would like to find out more about all the ways Catholic Charities is here to help you answer the call of Christ, please visit our website www.srcharities.org or contact me, Angie Moeller, Director of Advancement, at (707) 528-8712 x149 or amoeller@srcharities.org.

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by Angie Moeller Director of Advancement, Catholic Charities, Santa Rosa

February 5: St. Agatha

“I’m sorry if I scared anyone here today. My feet were just hurting so much.”


Duccio di Buoninsegna 1308-1311

Rite of Election

Saturday, March 4, 2017
St. Mary’s Church, Arcata

Sunday, March 5, 2017
Cathedral of St. Eugene, Santa Rosa

For additional Info. contact:
the Department of Religious Education
(707) 566-3366 • dre@srdiocese.org
Catholic Radio Merger Unites the Country

(Green Bay, WI) – Board members of Relevant Radio and Immaculate Heart Radio today signed their merger agreement and have submitted a petition to the FCC for the required ownership transfer of radio licenses to the merged entity. The non-profit corporation will be known as “Immaculate Heart Media, Inc. d/b/a Relevant Radio”. Bishops, clergy, listeners, donors, and employees across the country have expressed enthusiastic support for the merger.

Through a successful seven month capital campaign sufficient cash and pledges have been raised to substantially strengthen the financial condition of the network and free up resources to be invested in podcast through multiple internet platforms including websites, mobile apps, and social media portals.

According to Doug Sherman, President of the Immaculate Heart Radio, “Catholic radio has been an oasis of encouragement for all of our listeners. It’s a place that they can come and be reminded that there’s hope and Good News. We look forward to the fruit that will come from this merger and the strengthening of Catholic radio in our country.”

The first example of potential market reach can be found in “The Drew Mariani Show™”. Starting January 17, the third hour of Drew’s show is broadcast live on both networks, starting at 5p Eastern/2p Pacific. All programs will be live-streamed and available on podcast through multiple internet platforms including websites, mobile apps, and social media portals. The FCC is expected to rule on the merger by May 1, 2017.

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@srdiocese.org

“The Spirituality in Practice”

Presented by Rev. John Boettcher
Sponsored by the Diocesan Department of Religious Education

This course will help your “practice what you preach”, to receive the blessing Jesus promised to those “that hear the word of God, and keep it” (Luke 11:28 DEVP), for “If a man loves me, he will keep my word, and my Father will love him” (John 14:23 RSV). We will use the Letter to the Ephesians as a guide.

Text - Selection from: Scriptum, Saints and Doctors of the Church, and Ecumenical councils: Nicea-Constantinople I, Ephesus, Charleedian, Trent, Vatican II

CLASS SUMMARY & SCHEDULE

<table>
<thead>
<tr>
<th>Class</th>
<th>Date</th>
</tr>
</thead>
<tbody>
<tr>
<td>Introduction &amp; General Principals</td>
<td>December 17, 2016</td>
</tr>
<tr>
<td>Personal Relationship with God</td>
<td>January 28, 2017</td>
</tr>
<tr>
<td>Good &amp; Evil, Origins &amp; Ends</td>
<td>February 25</td>
</tr>
<tr>
<td>Dispositions, Conditions &amp; States</td>
<td>March 25</td>
</tr>
<tr>
<td>Dynamics</td>
<td>April 22</td>
</tr>
<tr>
<td>Action &amp; Works</td>
<td>May 20</td>
</tr>
<tr>
<td>Virtues &amp; Charisms</td>
<td>June 24</td>
</tr>
<tr>
<td>Order &amp; Rhythm. Constantly, Hourly, Daily, Weekly, Yearly...</td>
<td>July 22</td>
</tr>
</tbody>
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| Email ____________________________ |
IGNATIUS of LOYOLA

Now you can bring the incredible story of this soldier, sinner and saint to your community!

This powerful film, produced by Jesuit Communications (JesCom), the media branch of the Society of Jesus in the Philippines, is based on true events in the life of the founder of the Jesuits, Saint Ignatius of Loyola.

Filmed in English on location in Spain with an extremely talented cast of Spanish actors, the story of Ignatius—his tumultuous life, passions, sinfulness, conversion and ultimately virtuous life—bursts onto the screen and into the minds and hearts of the viewers, illuminating the life of St. Ignatius like never before.

The story of St. Ignatius is as relevant today as it was more than 500 years ago. And now you, your church, school, or organization will have the opportunity to bring his inspiring story to your community.

Once again, Ignatius Press is making an outstanding Catholic film available to screen in theaters for the purpose of evangelization; changing hearts, minds and souls; entertainment; and for fundraising.

SCREENINGS BEGIN JANUARY 25, 2017

For information and to see a trailer of this movie, go to www.IgnatiusMovie.com.

For more details contact Diane: dhanson@ignatius.com; toll free: 1-866-431-1531 x 5

“This absolutely stunning portrayal of one of the greatest saints of all time!”
— Fr. Donald Calloway, MIC
Author, Champions of the Rosary

“An intense, riveting, and sometimes raw look at the life of Ignatius of Loyola. This provocative film holds viewers captive from the opening scene to the last.”
— Johnnette Benkovic
Founder, Women of Grace
EWTN Radio and Television Host
the necessity of a probate, and avoid all of the probate attorney’s fees and executor’s fees. The cost to set up a trust is more expensive, and I will discuss that later. However, the cost at the outset to set up a trust can be significantly less than the overall cost of a probate proceeding.

To set up a living trust, you actually sign a trust agreement, and as part of that process you transfer all of your assets, with the exception of retirement accounts and life insurance, into your name as trustee of your trust. Thus, at the time of your death, all of your assets should be in the trust and there are no assets that need to go through a probate process. In the trust agreement, you again provide for how you want your estate distributed. You can make the same specific bequests to entities, individuals, charities and religious organizations just as in a will. You again can provide for your family and ensure that the legacy you have established with your estate is carried on. You can appoint a successor trustee to administer and distribute your trust estate after your death.

Some people resist setting up trusts because they think they lose control over their assets and finances while they are still alive. But this is not true. You still have complete control over everything. You can buy and sell property, refinance, travel, basically do everything you are currently doing. The only change is that your assets, bank accounts, etc. are now all titled in your name as trustee for the trust.

The trust also provides you with some additional liability protection. It is harder for a creditor to go after assets that are in a trust. So, while liability protection is usually not a big consideration in deciding to set up a trust, it is a factor. But the main factor is to avoid probate, and to allow your trust estate to continue on until the time for distribution that you specify in the trust agreement. Usually the trust will distribute shortly after the death of the last trustor. But if you have minor children or grandchildren that you are providing for, you may have the trust continue until those children or grandchildren reach a certain age. So, the trust could continue on for many years after your death. This means that your successor trustee may be serving in that role for a long time. So you need to pick someone who you believe has the ability to manage the trust, and who hopefully will live long enough to see the trust distributed.

The successor trustee will usually work with the attorney and accountant to manage the trust assets, pay bills, and ultimately distribute the trust as per your wishes. There will be fees associated with this activity, but typically they are way less than the probate fees if all you had was a will.

As part of setting up a trust, you also sign what is called a pourover will. That will simply states that in

(see Estate Planning, p. 22)
Mr. Marabella informed the Legatus group about the diocesan-wide mission of Catholic Charities, and spoke about Napa County projects including Rainbow House, a residential home for vulnerable young single mothers, pregnant or with children. Rainbow House provides case management, counseling, employment services and parenting classes.

He also spoke about Catholic Charities' new Nightingale facility scheduled to open soon in Napa as a medical respite center for patients from Queen of the Valley and St. Helena Hospital who can be discharged but who have no place for continued recovery. Catholic Charities has partnered with the Gasser Foundation to offer these services in Napa. Nightingale in Napa is patterned after an existing program in Santa Rosa.

The Nightingale facility in Santa Rosa provides short term care for homeless adults who have been discharged from the hospital and need additional recuperation. The program provides health services and case management. Catholic Charities operates the facility with funding from local hospitals. It is estimated that Nightingale in Santa Rosa has saved local hospitals more than ten million dollars over a two year period.

Henry Gundling (see photo) is Vice President of the Gasser Foundation. He and his wife Mary are members of the Napa Valley Legatus chapter.

Upcoming speakers at Napa Legatus include Master Coach Mike McCarty, author Ron Hansen and NASA Fellow Dr. Louis Allamandola.

St. Helena Holiday Assistance Ministry
These photos were taken at the distribution of food and gifts for the Christmas sharing program at St. Helena Parish. Distributing fresh fruits and vegetables: Ann Rist, Ann Marie Clifford, Valerie Presten, Shanti Garlock Below: St. Vincent de Paul Ministry members at Pat Pingatore, Ron Menegon preparing to distribute gifts and food.

Left to right – Legatus Member Henry Gundling, CC Director Len Marabella, Napa Valley Legatus President Deacon Joe Ohrting.
Snapchat's new guidelines will restrict sexually suggestive content
Los Angeles, Calif., Jan 24 (CNA) - Snapchat users tired of frequently seeing scantily-clad members of the Kardashian family in Discover stories will be happy to hear that the popular social platform has heard their complaints.

In response to criticism and a lawsuit, Snapchat announced yesterday that it was updating its policies on its Discover section, which features syndicated snap stories from select publishers that are viewed by more than 100 million users every month.

The new guidelines more explicitly restrict news and photos that lack editorial value, and clarify ambiguous language regarding policies on stories containing nudity, profanity and violence.

Snapchat also created a tool that allowed publishers to prevent users under 18 from seeing certain content. The company has also reserved the right to block inappropriate content from users under 18.

Social media experts told the New York Times that the changes could have a positive effect on potential advertisers, who now may be more willing to place stories in the cleaned-up section.

The changes came in response to a class action lawsuit that was brought against the company in July which alleged that the Discover section intentionally exposed minors "to harmful, offensive, prurient and sexually offensive content without warning minors or their parents that they would be exposed to such explicit content," according to a report from the New York Times.

The lawsuit cited examples of offensive content, including a Buzzfeed story that featured sexualized Disney characters, and a story from Cosmopolitan about an artist who let others touch her inappropriately.

The lawsuit was dismissed in November, as both sides agreed to settle. Also at this time, a separate petition was started against Snapchat by Malissa Richardson, a Millennial Snapchat user who said she was tired of seeing the "sexually explicit headlines and pictures" that "bombarded" the Discover section of her feed.

"I do not care to see articles about how to improve my sex life, how to lose my virginity, or what I should know about what guys like in bed. To me, that is offensive and disgusting. What frustrates me even more is that I am not the only person exposed to this pornographic material. I hate to think that my younger siblings, friends, and millions of other young people as young as 13 years old are exposed to this content multiple times a day without the option of blocking it," Richardson wrote in the description of her petition on www.change.org.

The campaign, entitled #NoThanksSnapchat, rapidly caught on, and easily surpassed its goal of 10,000 signatures overnight. The petition currently has more than 26,000 signatures.

Fight the New Drug, an organization that fights pornography addiction among young people, applauded Richardson's efforts and Snapchat's new guidelines in a recent blog post: "Moral of the story? Never be afraid to speak out and fight for real love, no matter what. You never know what kind of change it can create."

(Ask DMU, cont. from page 9)
(News Briefs, cont. from page 15)
to be heard in every city, in every foreign capital and in every hall of power. From this day forward, a new vision will govern our land. From this day forward, it's going to be only America first – America first," Trump stated.

"We will seek friendship and goodwill with the nations of the world. But we do so with the understanding that it is the right of all nations to put their own interests first," the new president said. "We do not seek to impose our way of life on anyone but rather to let it shine as an example. We will shine for everyone to follow."

In November Trump pulled off what was for many a surprising victory in the U.S. presidential election. Though he was widely seen as the underdog, Trump came out on top with 289 electoral votes, well over the required 270 needed to win.

While the tone of Francis' congratulatory note was warm and optimistic, many, Catholics in particular, fear there could be tension between the Pope and the new president when it comes to immigration.

Reservations about the topic trail back to comments Pope Francis made during his Feb. 19 inflight news conference on route from Juarez to Rome responding to criticism of Trump, who had called Francis "political" and threatened to build a wall along the U.S.-Mexican border.

"A person who thinks only about building walls, wherever they may be, and not building bridges, is not Christian. This is not in the Gospel," the Pope had said, prompting former Vatican spokesman Fr. Federico Lombardi to release a statement the next day assuring the Pope's comment "was never intended to be, in any way, a personal attack or an indication of how one should vote."

Pope Francis has been an outspoken supporter of migrants' rights and the need to build bridges rather than walls.

During his visit to Mexico, he celebrated Mass near the U.S.-Mexico border, where Trump's wall would go up, in a show of support to the many South and Central American migrants, including thousands of unaccompanied minors, cross each day, many of whom are seeking to escape situations of poverty, drugs and violence.

After news of Trump's election broke in Europe, Vatican Secretary of State Cardinal Pietro Parolin offered his prayers that the president-elect would promote peace in a world torn by conflict, but said that when it comes to immigration, we can't predict the future.

"We take note with respect the will of the American people in this exercise of democracy which they tell me was characterized by a large turnout. Then we congratulate the new president, so that his government can be truly fruitful," the cardinal told Vatican Radio Nov. 9.

He assured of his prayers, "so that the Lord illuminate him and sustain him in the service of his homeland, naturally, but also of the peace and wellbeing of the world...today it is needed for everyone to work to change the global situation, which is a situation of serious laceration and grave conflict."

When asked how the Vatican responded to Trump's inflammatory comments about building a wall, Cardinal Parolin said we must wait to "see how the president moves."

"Normally they say: it's one thing to be a candidate, it's another thing to be president, to have a responsibility," he said.

But when it comes to specific issues and how Trump will act on them, "we will see what choices he makes and according to that you can also make a judgment," Parolin said, adding that "it seems premature to make judgments now.

Although Trump's fiery campaign rhetoric has been problematic in the past, outgoing U.S. Ambassador to the Holy See Ken Hackett told CNA last week that he believes the new president will leave that sort of language behind.

"It would only be speculation, but what I do expect is that the rhetoric of the campaign will be put behind him and the reality of governing will kick in very soon," he said.

Governing "calls you to be your best, to weigh decisions, to listen to advice, to play the role on the world's stage that the United States has played and is capable of playing," he said, voicing optimism that that "good will prevail" and Trump will "take the best advice that's offered to him."

When asked whether he anticipates the topic being problematic for relations between the Trump administration and the Holy See, Hackett said "no government agrees with another government on everything."

However, there's "no more dynamic, moral leader in the world than Pope Francis at this moment in time, so I think you better find a way to engage, and I'm sure the Trump administration will."

William T. McKenna, M.S. is a Pre-Doctoral Resident in Clinical Psychology at Catholic Charities with the Diocese of Arlington. He recently completed his coursework for his doctorate at the Institute for the Psychological Sciences, now Divine Mercy University. Divine Mercy University offers graduate programs in psychology and counseling, both online and onsite in the greater Washington, DC area. Visit www.divinen-mercy.edu for more information.
The Marian Sisters of Santa Rosa

All the research points in one direction: today’s young people are searching for authenticity. Perhaps this is why a new, little-known California community of Sisters are fielding dozens of inquiries a year.

The Marian Sisters were canonically founded by Bishop Robert Vasa in 2012 in the diocese of Santa Rosa, with just two members. They now have twelve and the average age of their new members is 24. And interest is growing; these days they receive about nine inquiries a month from young women.

Their community is unique in its Marian Spirit, lived sincerely according to the Total Consecration to Jesus through Mary taught by their patron, St. Louis Marie de Montfort. They also are one of the only contemplative active communities that have a peaceful relationship with both forms of the Roman Rite—both the extraordinary and ordinary forms. They are traditionally minded and still present to their brothers and sisters who have not been nurtured in the traditions of the Catholic Faith.

They have a contemplative spirit nurtured during the early years of formation, the basis for their active works of communicating the Faith. The Sisters strive to support priests by a spiritual maternity of prayer, sacrifice and practical support. They pray and work for souls, communicating the beauty, goodness and truth of their precious Faith through witness, catechism and reverent liturgical practices.

All these elements seem to attract those seeking to consecrate themselves to Christ while serving in His vineyards. In fact, the Sister’s greatest need is adequate housing for the growing number of young women seeking to discern their vocations with them. Recently, REGINA Magazine visited the Sisters and listened to what three of their young novices had to say.

REGINA: How did you know that you had a vocation? Sr. Caritas Marie: I didn’t. Looking back now, I see very clear indications of a religious vocation, and a religious vocation to a Marian community with a charism embracing the fullness of the liturgical life and having an evangelistic mission, but never once was I certain of being called to religious life. From my childhood, I was taught to seek God’s will. I strove to develop a prayer life, and sought the advice of people wiser and holier than myself. It was through the conviction that others held that I might have a religious vocation that I came to see that it was possible and even probable. Eventually, there came a point where I knew that I would never know unless I acted. I began to act on faith, faith that if I wasn’t called, the community and the Church would recognize it and then help me to see that I wasn’t called, and that if I was called, the community and the Church would recognize a genuine call and help me to respond to it. It was only through living the life that I came to see that He had indeed called me to this state of life.

Sr. Margaret Mary: There were many indicators in my life that suggested that I might have a religious vocation: comments from others, including my pastor and my Godmother, and a growing desire to do God’s Will. However, the final answer came one day as I was praying, and God gave me the grace of receiving an interior knowledge that I was called to be His bride. It was not a voice out of the sky or anything tangible, but an undeserved grace that cannot be explained other than His infinite goodness to me.

Sr. Marie Vianney: I had never really thought about having a religious vocation until one day when the new priest at my parish asked me—out of the blue—if I had ever considered the religious life. I was shocked and called my mom to share this crazy experience with her. Only, she told me that she had always thought that was a possibility! With these two people, completely separate from each other and whom I trusted, saying that they saw something in me, I felt I should at least pray more seriously about it. That prayer led to more and before I knew it, I was consumed with the thought of religious life—and I had never even seen a nun in a habit! However, one day while praying before Our Lord in the Blessed Sacrament I heard the words in my heart, “Be not afraid”. It’s not that I then knew for sure that I had a vocation, but I knew he was calling me to take a step forward. So I did. And I continued taking steps—visiting different communities, getting a spiritual director, striving for a better prayer life… I also had many doubts along the way. Really, me? However, doors kept opening and whenever I looked back on my journey it was so clear that God was guiding each step.

REGINA: What drew you to the Sisters? Sr. Marie Vianney: In the beginning, what first drew me to the Sisters was the beauty of their website. Both visually and in content, the website kept attracting me. I would visit it often. After visiting the Sisters for the first time, I saw that what I seen on the website was truly lived—and even more than I could have imagined! I experienced with the Sisters a deep love for our Faith—for Jesus, the Church, the Sacred Liturgy, the traditions… They lived their consecrated lives so authentically and lovingly. I wouldn’t have been able to verbalize it at the time, but it was truly the charism that was speaking to me—to magnify Jesus by communicating the beauty, goodness, and truth of the Catholic Faith. This is what God was calling me to be and I saw it in the Marian Sisters of Santa Rosa.

Sr. Margaret Mary: Our Lady led me here. Because I am a native of Santa Rosa, I had the privilege of working with the Sisters and sharing in a little bit of their life before I entered. Through the lives of the Sisters, Mary showed me the beauty of the Total Marian Consecration and of authentic religious life. Their love of the liturgy in both forms of the Roman Rite and all things beautifully Catholic greatly attracted me as well.

Sr. Caritas Marie: The authenticity of their witness as Spouses of Christ combined with their evident love of the Church and her sacred liturgy unconsciously attracted me to the community.

REGINA: What were your first impressions? Sr. Marie Vianney: My first impression on arriving at the airport for my first visit was “home”. I saw Mother Teresa Christe and Sister Mary Rose (I had met Mother once before, but not Sister) and I was overwhelmed with the sense of being home. That sense continued throughout the visit.

Sr. Margaret Mary: I first saw the Sisters a few days after they arrived in Santa Rosa at a daily Mass one morning. Very curious as to who they were, my family met them and happily learned that they were going to start a community in our diocese. There had not been a visible presence of authentic religious life in this diocese for many years, so I had not really been with Sisters in my life. I was impacted by their reverence at Mass and love for Our Lord in the Eucharist, and as I (see Marian Sisters, p. 21)
El Tiempo de Cuaresma, que comienza el 1 de Marzo, con el Miércoles de Ceniza, es un gran tiempo de gracia y particularmente una temporada para la gracia del arrepentimiento y la reconciliación. Espero que cada uno de nosotros tengamos memorias entrañables de el Año de la Misericordia y los recordatorios frecuentes de la bondad profunda de nuestro Dios, la cual recibimos en ese año. Al recordar el Año de la Misericordia, que fue una ocasión para celebrar y regocijarse en la misericordia de Dios, es necesario recordar que la misericordia de Dios no se acabó en Noviembre del 2016. La necesidad de arrepentimiento y reconciliación no terminó. La necesidad de confesión no terminó. La posibilidad de ganar indulgencias tampoco terminó. La misericordia no terminó. Tampoco terminó nuestra necesidad de Dios. Este sentido interno de nuestra necesidad de Dios y nuestro deseo de alcanzar su gracia se muestra muy claramente por la popularidad del Miércoles de Ceniza. Esto, me parece, es un signo de una gracia ‘conocida’ que todavía no logramos alcanzar ese estado bendito de ser genuinos hijas e hijos de Dios. Por medio del bautismo hemos sido hechos hijos e hijas de Dios y sin embargo aún seguimos aferrados a muchos actos impíos, palabras, hechos y actitudes que no van de acuerdo con ser hijos de Dios. Jesús nos recuerda que el primer mandamiento es amar al Señor, nuestro Dios, con todo nuestro corazón, con toda nuestra mente, toda nuestra alma y con todas nuestras fuerzas. No cabe duda de que todos los que vengan a Misa el Miércoles de Ceniza lo hacen por amor a Dios. Puede haber una pregunta, sin embargo, de la profundidad o la totalidad de ese amor. La expresión de nuestro amor para Dios es más probable que no sea total o coherente a como debía ser, y así podríamos encontrarlos que necesitamos ánimo, perdón, gracia y firme resolución. De esta manera, el amor de Dios no es muy diferente de nuestro amor por la familia, de su cónyuge o hijos. No cabe duda de que amamos a nuestra familia pero la manifestación de ese amor puede estar lejos de ser perfecto. El hecho de que el Miércoles de Ceniza es atractivo muestra que tenemos al menos un poco el deseo de vivir nuestra fe más plena y consistentemente.

También puede ser una señal de que tenemos un poco el deseo de expresar nuestro amor por la familia y el prójimo más clara y consistentemente. Puesto que la Cuaresma es un tiempo penitencial, nos proporciona una oportunidad para fortalecer nuestra espiritualidad y disminuir nuestros apegos mundanos y egoístas. Los que van a la Iglesia todos los Domingos, e incluso todos los días, reconocen en sí mismos sus debilidades y defectos espirituales de la misma manera de quienes rara vez asisten a la Santa Misa. La diferencia, que no es hipócrita, es que los que están más cerca de la Santa Misa reconocen la profundidad de su necesidad de Dios y su gracia. Los que van a confesarse regularmente y consistentemente reconocen en sí mismos debilidades espirituales y defectos al igual que aquellos que rara vez usan este Sacramento de curación. La diferencia, que no es hipócrita, es que los que están más cerca del Sacramento de la Penitencia reconocen la profundidad de su necesidad de Dios y su gracia.

La misericordia de Dios siempre está disponible. No requiere un Año de la Misericordia especial para regocijarse en la misericordia de Dios. La Santa Misa está disponible regularmente, ciertamente el día Domingo. La confesión está disponible regularmente, incluso con cita previa. La Cuaresma es un tiempo maravilloso, un tiempo de gracia en el que puedes "Arrepentirte y creer en el Evangelio".

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**Celebrar la Contribución del Matrimonio en la comunidad**

Al celebrar el día Mundial del Matrimonio el Domingo 12 de Febrero, he aquí una reflexión del Movimiento de la Realidad del Matrimonio muy conveniente para el boletín parroquial, o como una reflexión para la Santa Misa. Tomada de www.takebackmarriage.org)

Hoy reconocemos a los miembros de nuestra comunidad que han elegido vivir su vocación de amor en el matrimonio.

**El Matrimonio**

El matrimonio une a un hombre y una mujer y a los hijos nacidos de su unión. Hasta que un hombre y una mujer se casan, todos fuera de su familia y fuera del matrimonio son reemplazables e intercambiables, incluso los amigos más cercanos. Pero el matrimonio es diferente porque cuando un hombre y una mujer se casan, optaron libremente por hacerse irreemplazables y no-sustituibles el uno al otro. Esto es importante porque los padres son insustituibles para los hijos nacidos de su unión -si los niños están privados del amor de sus padres o de conocer y ser cuidados por ellos, hay un sentido natural de pérdida- un anhelo. Lo tanto, conviene que primero decidan hacerse insustituibles el uno al otro.

Al tomar esta decisión estas parejas, se han preparado para recibir el regalo de una nueva vida – un niño de igual valor y dignidad que en ellos mismos. El ser humano es una manifestación del amor infinito de Dios, una persona llamada por su propio nombre y destinada para la vida eterna con Dios, una persona de mayor valor que todo el universo entero.

Esta es la realidad del matrimonio que es reconocido en diferentes formas por cada cultura, cada religión y cada gobierno. La institución del matrimonio es un reconocimiento universal del plan de Dios para la creación. Es una realidad que no depende de la fe o revelación. En realidad, forma un círculo de lo irreemplazable y/o parentesco – es el fundamento de la familia.

Sin embargo, los católicos entendemos que el matrimonio es más que un reconocimiento del plan de Dios para la creación. Sabemos que es un signo visible de una realidad invisible – lo que llamamos un Sacramento. Vemos el matrimonio, vemos el esposo, vemos a la esposa, pero sabemos por las escrituras y la enseñanza de la Iglesia que el hombre y la mujer están hechos a imagen de Dios y cuando se unen, se convierten como una imagen de la Santísima Trinidad y como la Trinidad, el abrazo conyugal es un regalo. Se trata de una realidad invisible sagrada.

En la Trinidad, Cristo se entrega y se da en amor al Padre. El Padre recibe el amor del Hijo y en respuesta se entrega en amor al Hijo. Como resultado, descubrimos una tercera persona - el Espíritu Santo que procede del Padre y del Hijo.

La relación matrimonial es similar – el marido recibe a su esposa como un regalo de dignidad infinita y se entrega completamente a su esposa. Ella recibe el amor de su esposo como un regalo y se entrega completamente a su marido. En el abrazo conyugal, el hombre y la mujer se convierten en casi como otra persona, un potencial creador, de la cual fluye una nueva persona creada a imagen de Dios. El niño es testigo eterno de esa unión y entrega carnal de su madre y de su padre. En realidad, toda persona sin excepción es un testimonio eterno de la unión de madre y padre.

Aunque se han preparado para ello, no todas las personas casadas han recibido el don de tener hijos. Les honramos porque preparándose para recibir la vida como un regalo, son capaces de vivir su vocación de amor en el matrimonio y servir a la comunidad en diferentes formas de dar vida.

Otra manera en que un hombre y una mujer casa-
La verdadera revolución es dejar el egoísmo y vivir a imagen de Cristo, asegura el Papa

VATICANO (ACI) - Con una invitación a no seguir las modas del momento y a no vivir para uno mismo, el Papa Francisco concluyó la Semana de Oración por la Unidad de los Cristianos en la celebración de las segundas vísperas en la Solemnidad de la Conversión de San Pablo este miércoles 25 de enero.

“Es esta la revolución que Pablo vivió, y es también la revolución cristiana de todos los tiempos: no vivir para nosotros mismos, para nuestros intereses y beneficios personales, sino a imagen de Cristo, por él y según él, con su amor y en su amor”, dijo el Santo Padre en la Basílica de San Pablo de Extramuros.

“Para la Iglesia, para cada confesión cristiana, es una invitación a no apoyarse en programas, cálculos y ventajas, a no depender de las oportunidades y de las modas del momento, sino a buscar el camino con la mirada siempre puesta en la cruz del Señor; allí está nuestro único programa de vida.”

A la celebración asistieron también representantes de otras confesiones presentes en Roma.

En la homilía, el Pontífice habló de San Pablo y de cómo pasó de perseguir a los cristianos a ser uno de ellos. “La gracia lo empuja a proclamar la buena nueva del amor y de la reconciliación que Dios ofrece plenamente a la humanidad en Cristo.”

En la homilía, el Santo Padre mencionó que “la reconciliación a la que somos llamados es ese misterio de Dios mismo, portador de la reconciliación”.

A su parecer, “la reconciliación a la que somos llamados no es simplemente una iniciativa nuestra, sino que es ante todo la reconciliación que Dios nos ofrece en Cristo”. “Más que ser un esfuerzo humano de creyentes que buscan superar sus divisiones, es un don gratuito de Dios. Como resultado de este don, la persona perdonada y amada está llamada, a no depender de sus modas del momento, sino a buscar el camino con la mirada siempre puesta en la cruz del Señor; allí está nuestro único programa de vida.”

En conferencia de prensa el 24 de enero, un periódico notorios por su vinculación con el aborto. Donald Trump, nuevo presidente de Estados Unidos, ofreció durante su campaña electoral cortar el financiamiento a Planned Parenthood. El 23 de enero, el Presidente anunció que el gobierno de Donald Trump tendrá una “importante presencia” en la Marcha por la Vida, que se realizará el viernes 27 de enero en Washington D.C.

En conferencia de prensa el 24 de enero, un periodista recordó a Spicer que el exalcalde de Nueva York, George W. Bush tenía la costumbre de salir a los participantes en el evento, y le consultó si Trump “continuará con esa tradición.”

“Obviamente tendremos una importante presencia ahí”, aseguró el secretario de prensa de la Casa Blanca.

“Creo que no es un secreto que el presidente ha hecho campaña como un presidente provida. Es algo que es muy importante para él, como se evidenció por la reinstauración de la política de Ciudad de México que firmó ayer”, señaló.

Trump prometió, durante la campaña electoral que lo llevó a la presidencia, nombrar jueces provida a la Corte Suprema, firmar las leyes para prohibir abortos tardíos y para que no se financien abortos con dinero de impuestos, así como cortar el financiamiento de fondos públicos para la multinacional del aborto Planned Parenthood.

En su tercer día en el cargo, el 23 de enero de este año, Trump reinstauró la política de Ciudad de México, que prohibe que se financie con dinero de impuestos a organismos no gubernamentales que realicen o promuevan el aborto como política de control natal fuera de Estados Unidos.

[Puede leer: Donald Trump firma orden que impide a Estados Unidos financiar abortos en el exterior]

Esta política, implementada por primera vez por Ronald Reagan en 1984, lleva el nombre de la ciudad en la que fue anunciada. La norma es considerada un referente de la agenda política del presidente entrante en materia del aborto.

Durante su mandato, Bill Clinton derogó la norma, que fue reinstaurada más adelante por George W. Bush. Barack Obama eliminó una vez más la política de Ciudad de México.

Sean Spicer recordó que Kellyanne Conway, Consejera del Presidente, participará en la Marcha por la Vida, pero indicó que más adelante tendrán “más información sobre la potencial participación del presidente.”

El secretario de prensa de la Casa Blanca indicó que aún no pueden decir si el “nivel de participación del presidente”, que podría ser “un saludo de alguna forma o una llamada.”

VIDEO: “No ofrecemos cuidado prenatal en Planned Parenthood, nos especializamos en aborto”

WASHINGTON D.C. (ACI) - La plataforma provida estadounidense Live Action publicó un reportaje encubierto desmintiendo que Planned Parenthood es falso. “Los medios de comunicación encontrarán resultados similares a los nuestros: el cuidado prenatal de Planned Parenthood, la multinacional del aborto más grande del mundo, acusada de tratar con órganos de bebés abortados en sus instalaciones, ha respondido en diversas ocasiones a los intentos de cortar el financiamiento de 500 millones de dólares de fondos públicos que reciben cada año argumentando que ofrecen servicios como “atención prenatal” a mujeres de escasos recursos.

En un discurso de 2011, incluido en el reportaje de Live Action, Cecile Richards, presidenta de PPFA, aseguró que el “cuidado prenatal” es uno de los “tipos de servicios por los que la gente depende de Planned Parenthood.”

Donald Trump, nuevo presidente de Estados Unidos, ofreció durante su campaña electoral cortar el financiamiento a Planned Parenthood. El 23 de enero, una de sus primeras disposiciones fue prohibir que el dinero de los contribuyentes estadounidenses financie a organismos no gubernamentales que practiquen o promuevan el aborto como política de control natal.

“Lo hemos hecho porque el aborto es ilegal en el país. Hemos controlado natal, sabes, cosas como esa, abortos. Revisamos infecciones de transmisión sexual, pero no hacemos ningún aborto.”

En una visita encubierta a una clínica de Planned Parenthood en Elizabeth, Nueva Jersey, recibieron como respuesta que “(en) Planned Parenthood hacemos control natal, sabes, cosas como esa, abortos. Revisamos infecciones de transmisión sexual, pero no hacemos ningún aborto.”

En una clínica de Cornell, Nueva York, les indicaron a los investigadores que “te decimos que estás embarazada y luego te ofrecemos en Planned Parenthood hacer los abortos (...) así que no hacemos ningún servicio prenatal aquí.”

Lila Rose, presidenta y fundadora de Live Action, señaló en un comunicado que “anticipo que Planned Parenthood responderá como usualmente lo hace, negando los hallazgos abrumadores de esta investigación.”

“Por eso alentamos a los medios de comunicación a que contacten a cualquiera de los 100 centros a los que Live Action contactó – o a cualquier otro– y les pregunte si ofrecen cuidado prenatal, por cuánto tiempo lo han estado haciendo y que luego pidan pruebas”, señaló.

“Los medios de comunicación encontrarán resultados similares a los nuestros: el cuidado prenatal de Planned Parenthood es falso.”

Rose señaló que “sabemos de experiencia del pasado que Planned Parenthood es indigno de confianza y miente repetidamente al público, tal como hizo cuando Live Action reveló el tráfico sexual de niños.”
Del Movimiento de Realidad del Matrimonio
Tel.: 415 738-2326
www.takebackmarriage.org
info@takebackmarriage.org

February 11: Our Lady of Lourdes

(Feb 11 cont. de pagina 18)
dos pueden dar el regalo de la vida es adoptando a un niño que ha sido privado de su propia madre y padre. Todo el mundo sin excepción tiene una madre y un padre, y sólo un hombre y una mujer pueden asumir las responsabilidades de una madre y un padre que no tenían la capacidad de cuidar de su hijo. Porque una pareja de casados ha elegido hacerse insustituibles aparece el uno al otro, se han preparado para recibir un niño a través de la adopción como un regalo y hacerlo insustituible para ambos. La adopción por una pareja casada es un bello ejemplo de recibir a un niño, haciendo que el niño sea insustituible e incondicionalmente amado sin hacer nada para merecerlo. Esto es, otra vez, como la Trinidad refleja el amor incondicional de Dios. El padre y la madre como personas únicas y cónyuges unidos siendo testigos del amor trinitario.

El matrimonio es también un símbolo de la relación entre Cristo y su Iglesia. Él es el novio y nosotros las novias. Se entregó completamente en la cruz por cada uno de nosotros y por nuestra salvación. No hicimos nada para merecerlo. Hacemos una elección libre para recibir ese regalo de amor y devolver ese amor entregándonos a Él.

A través de la Eucaristía entramos en comunión con él y con la Iglesia al acercarnos a Él con fe, recibiéndolo como regalo y entregándonos a Él. De manera similar como el esposo da amor a su esposa.

Oremos por las parejas casadas, especialmente los presentes aquí. Damos gracias a Dios por ellos y su respuesta a su vocación matrimonial. Son una bendición al ser testimonio del amor. Siempre animemos en su vocación y oremos por ellos. Que Dios les conceda la gracia de vivir en integridad. Pedimos la gracia para apoyarlos en su matrimonio y apoyar a otros que son llamados a esta vocación. Te pedimos esto en nombre de Jesucristo. Amén. ✦

The "V Encuentro" (Fifth Encuentro) is a four-year process of ecclesial reflection and action that invites all Catholics in the United States to intense missionary activity, consultation, leadership development, and identification of best ministerial practices in the spirit of the New Evangelization. The process has been proposed as a priority activity of the USCCB’s Strategic Plan for 2017-2020. The V Encuentro starts at the grass-roots level and calls for the development of resources and initiatives to better serve the fast-growing Hispanic population in dioceses, parishes, ecclesial movements, and other Catholic organizations and institutions. The process is light of its theme: Missionary Disciples: Witnesses of God’s Love.

All leaders in arch/dioceses, parishes, lay ecclesial movements and other Catholic organizations and institutions are invited to participate by encountering Hispanic/Latino Catholics, particularly those living in the periphery through the missionary process of evangelization and consultation of the V Encuentro.

The main goal of the V Encuentro is to discern ways in which the Church in the United States can better respond to the Hispanic/Latino presence, and to strengthen the ways in which Hispanics/Latinos respond to the call to the New Evangelization as missionary disciples serving the entire Church.

The objectives of the V Encuentro is to call all Catholics in the United States to become authentic and joyful missionary disciples that give witness to God’s love with a prophetic voice in a culturally diverse Church. To provide a renewed ecclesial vision that develops effective pathways to invite, engage and form Hispanic Catholic youth, young adults, and families to live out their baptismal vocation. To invite all Catholic leaders to engage and accompany Hispanic Catholics who find themselves in the peripheries of the Church and society, particularly those who live in at-risk situations and are not actively involved in their faith community. To identify and promote opportunities for Hispanic Catholic pastoral leaders to serve at all ministerial levels of the Church and the larger society, and increase the number of protagonists in the New Evangelization. Finally, to stimulate a new wave of faith formation and leadership development initiatives that prepare Hispanic Catholics to share and celebrate the Good News of Jesus Christ and to become leaven for the Reign of God in society.

The 2017 scheduled milestones of the process are:
From January through June, a five-week-long evangelization process and consultation, and Parish Encuentros. From July through December, Celebration of arch/diocesan Encuentros. The themes of the five week evangelization process are: 1. Called to a loving encounter with Jesus 2. With words and actions: Do it! 3. Walking together with Jesus. 4. Bearing fruits of new life. 5. Celebrating the joy of being missionary disciples
The process of Encuentro has been the catalyst for developing ministries among Hispanics/Latinos during the past fifty years. Each of the previous Encuentros has been a watershed experience that has significantly changed the way in which the Church responds to the Hispanic/Latino presence, and the way in which Hispanics/Latinos respond as Church.

The V Encuentro finds an unprecedented number of parishes serving Hispanics/Latinos and a growing influence of apostolic movements, all of which are led by thousands of Hispanic/Latino lay-ecclesial ministers. It also counts with record numbers of Hispanics/Latinos engaged in formation programs and a growing number of Catholic Hispanic/Latino national organizations. However, such growth comes short in addressing the demands of the ever-growing Hispanic/Latino population.

The V Encuentro promises to be another watershed experience that provides the Church the clarity, enthusiasm and means it needs to more adequately respond to the Hispanic/Latino presence in the spirit of the New Evangelization. At this moment of grace, it is of the utmost importance to champion the ongoing formation and leadership development of Hispanic/Latino Catholics. The V Encuentro is a privileged opportunity to prepare them as missionary disciples ready to serve the entire Church, and for the Church to better recognize and receive the gifts that Hispanics/Latinos bring to the Church and society in the United States. ✦

For More information, visit www.vencuentro.org
got to know them, their Mary-like life and presence.

Sr. Caritas Marie: I knew that these were women who were genuinely living consecrated life. When I was first introduced to the community, I was not discerning religious life but I was attracted by the authenticity of the witness of the sisters and by their joyful acceptance of the crosses of daily life. The community was very new when I met the sisters, but because each sister was intent on living the charism, they prayed and worked together as if they had been doing so for years.

REGINA: How did your family react?
Sr. Marie Vianney: My family was (and is!) extremely supportive of my vocation. My parents were particularly helpful and supportive. Even though I am the only girl in the family they were happy and proud to give their daughter to God. Even my some of my extended family who do not really understand the religious life were happy for me because I was following what God was asking me to do.

Sr. Caritas Marie: Positively and with great love. From the time my brothers and I were small, my parents taught us to seek God's will faithfully. They made it clear that nothing was more important that knowing God's will and doing it, even if there was sacrifice involved. A great deal of sacrifice is asked of the family of a consecrated person. It has not been easy for my close-knit family to be separated, but God's grace makes all things possible and sanctifying. In fact, the very sacrifices demanded can elevate the natural love shared by a family to a supernatural love focused on Christ and the salvation of souls.

Sr. Margaret Mary: My immediate family was not very surprised at my vocation because they had seen the way God was leading me, and very happy that I was to be here in this diocese. There is sorrow at any parting between those one dearly loves, but there is also a joy that can only come from making the sacrifice to do God's Will in everything He asks, even the hardest things.

REGINA: What are the most surprising things about your experience of your vocation to these sisters?
Sr. Caritas Marie: Most surprising? Probably how normal convent life is, if normal is recognized to be a Christocentric living of the Church's liturgical life.
Sr. Margaret Mary: Because I had the grace of being with the Sisters before actually entering, I wasn’t surprised at much that I found upon entering. I was delighted to find out how much good, holy fun we have, and the very unique sense of humor of each sister. Sisters can be VERY funny! God invented humor, and it is a necessary ingredient in convent life!

Sr. Marie Vianney: That God would not only allow, but desire for me to be a Sister in this community. I certainly do not deserve nor did I merit this vocation in any way, but in His Wisdom He sees fit to have this poor one as one of His brides.

REGINA: Can you tell us about your life so far in the convent?
Sr. Marie Vianney: One of my favorite memories is when I was clothed as a novice. It was on an early autumn morning and it was dark outside. We had practiced the ceremony the day before, but nothing is like the real thing. I still recall very vividly kneeling at the back of the chapel facing the altar, asking for entrance into the novitiate, and then having my hair cut. That part was particularly memorable because I didn't think it would affect me so much. I thought the symbolism was beautiful, of course, but I never cared too much about my hair and didn’t mind losing it. However, when those first snips began, I looked up at the tabernacle and I began to cry. It wasn't just about cutting my hair, nor was it a mere symbol. I was giving everything to Christ at that moment.

Sr. Margaret Mary: One of my favorite memories so far is my clothing day, the Feast of the Sacred Heart. God planned from all eternity that I would receive my name, Sister Margaret Mary of Our Lady of the Sacred Heart on that feast. Kneeling there in Chapel, renouncing the world, and giving myself totally to Christ was an unforgettable moment.

Sr. Caritas Marie: Beyond the daily beauty of the life, the praying and laboring in common, there are moments that hold special significance. One of the most significant of those for me was investiture, being received as a novice. It is here that one is received by the community, receives the habit, and is given a religious name. I remember kneeling in adoration after the ceremony, newly clothed in the holy habit, praying that I may never have to lay it aside and that Our Lady would keep me faithful to my promises of poverty, chastity, and obedience all the days of my life.

REGINA: Why do you think that convent life is so attractive to many young Catholics?
Sr. Marie Vianney: This life is so attractive to many young Catholics because it is real – the life actually is what we claim it to be (even amidst our human shortcomings). The life is beautiful and demanding, it entails real sacrifice and I believe that people desire to give of themselves unto sacrifice because that is true love. I think as the world becomes more and more materialistic and relativistic, young Catholics will continue to appreciate the consecrated life more because it is completely centered on God. They may not all be called, but I believe they will be more open to ask if that is God's Will for their life. Hopefully, those who are called will have the grace and fortitude to give themselves completely to the Beloved.

Sr. Caritas Marie: Created in God's image and likeness, we are all seeking to have Him as the center of our lives. Those fortunate young Catholics who have tasted the goodness of God want more and more for us means a total gift of self. We have received all that we have from Him, returning it to His hands is the most normal and fulfilling action that we could possibly take.

Sr. Margaret Mary: Authentic religious life, lived how the Church wants Her daughters to live, is something so real, but at the same time humanly impossible, something that can only be done by God's grace. No one would do this for any other reason than God. It is very evident that there is more to life than this temporal world, and each person has a longing for the infinite. Religious life is a testimony to both the longing for more and the solution that will satisfy that longing; union with God, especially in prayer. On a practical level, the habit was also an attracting factor for me because it is that outward sign of a life belonging to Christ. If I'm going to give my life totally to Christ, I want the whole world to know that I am His! The habit is a public witness to the reality of God, Heaven, and the truth of the Catholic Faith. We evangelize just by walking out the door! It also shows that this is until death, a total commitment to God Who is entirely worth the gift of my entire life.

A Day with the Sisters

Mother Teresa Christe explains that “Throughout the day you will find the sisters praying before our Eucharistic Lord, laboring in the classroom, serving priests, chanting in choir or working in the sacristy.”

Before 5am
“I arise and put on Jesus Christ Crucified Whom my soul loves and in Whom my heart rejoices”

We begin with a Eucharistic Holy Hour during which we pray the Fatima Prayers, Lauds, Marian Consecration Prayers and Mental Prayer.

Breakfast includes a reading that nourishes the mind and heart while we nourish our bodies.

We begin our daily duties or "labor of love" as we like to call them. These can be classroom teaching, serving the Bishop at the chancery or working in ministries dedicated to the sacred liturgy. The sisters in early formation have classes related to religious life.

We pray the Holy Rosary, Angels and mental prayer at midday.

After lunch the sisters in early formation have an hour of prayer, rest or personal time.

Daily Duties resume until 4:15 Community Recreation
Chanted Vespers, Prayers for Priests, Lectio Divina
6pm Angelus and Dinner
Clean Up / Personal Time / Chanted Compline
9pm Grand Silence
10pm Lights Out

For more information please contact:
Mother Teresa Christe MSSR
Regina Pacis Convent
PO Box 1297
Santa Rosa, CA 95402

February 1: St. Brigid of Ireland
HERITAGE. The theme of this 5th annual conference is F. Vasa in Southern Oregon for a three-day immersion with His Eminence Cardinal Burke will give a lecture and celebrate an Extraordinary Form Solemn Pontifical High Mass assisted by Priests of the Priestly Fraternity of St. Peter. Archbishop Sample will give a lecture and celebrate a Pontifical Mass in the Ordinary Form. Additional faculty will include Bishop Vasa, Rev. Gerard Saguto, FSSP, Rev. Vincent Kelber, O.P, Rev. Timothy Furlow, Dr. Lynne Bissonnette-Pitre and Dr. Francisco Romero. The conference is organized by the Director of Schola Cantus Angelorum, Dr. Lynne Bissonnette-Pitre MD, PhD, LGCHS and hosted by Sacred Heart Catholic Church in Medford, Oregon. This Sacred Liturgy Conference promises to be intellectually, liturgically and spiritually enriching. To find out more specifics about the schedule, accommodations, and how to register for the conference go to: www.SacredLiturgyConference.org . You may also call 206-552-3400 or email souanavoce@gmail.com. Don’t delay, as space is limited and registrations will be accepted on a first-come, first-served basis.

Ongoing Offerings

Sundays
The Knights of Columbus will be showing an hour and half docu-drama every Sunday starting October 23rd at 10am 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

Thursday 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 7:30pm in the Charity Room in the Parish Life Center (PLC).

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

Oakville House of Prayer (Carmelite Monastery)
Morning Of Recollection every first Saturday of the month; Spiritual Talk 9-10am; Confessions 10-11am; Mass 11am. Bible Study Tuesdays with Father Michael Buckley, O.C. D. 8:30, following the Iam 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! Srdiocese1@gmail.com

(Estate Planning, cont. from page 14)
the event that you own assets at the time of your death and then you didn’t transfer into the trust, those assets that are in the event of the probate are to go into the trust. The probate is limited to just those assets, so the costs are significantly less. n a perfect world, you have no assets at the time of your death that are not in the trust, and therefore there is no need for a probate. But sometimes people acquire assets after they have set up the trust and forget to title the new assets in the trust. This is where the pourover will come into play. In setting up either a will or a trust, we recommend that you also sign a power of attorney for financial decisions. This nominates an individual, usually your spouse or child to make financial decisions for you in the event a doctor determines that you’re incapacitated of making those decisions on your own. This is an important document, as it preserves the ability of someone to handle your affairs in the event you become incompetent.

As part of the trust process, we prepare transfer documents that transfer any real property or personal property that you own into your name as Trustee for the Trust. These transfers do not trigger any reassement of property taxes, or other taxable events. They simply memorialize that all of your assets are in the trust.

We also prepare as part of either process, a health care directive for you. This is the directive to your doctor as to the type of medical care you desire in the event you are unable to consent for that care. You appoint the holder of that power of attorney for health care to make decisions for you in the event you are unable to do so. That health care directive goes directly to your primary care physician and is the governing document in the event the doctor needs some consent for medical care. They are able to discuss your care with the designated holder of your health care directive, and then make decisions consistent with the directives contained in that document. A couple of other tools that people use in their estate plans are joint tenancy accounts and payable on death accounts. You place someone’s name on your account during your lifetime and direct that that person receive the balance in the account after your death. The accounts do not go through probate, and they are not part of your trust. Using these types of accounts does not substitute for having a will or trust.

Whether you have a will or a trust, in either case you are preserving your legacy by ensuring that your assets are distributed as per your wishes. Should you have specific individuals or charities you wish to provide for, you are able to do so in either a will or a trust. (see Estate Planning, p. 24)
Fr. Michael Buckley
1920-2016

Dec 27, 2016 Fr. Michael Buckley, OCD, died on Thursday, December 22, at the Carmelite House of Prayer in Oakville (Napa Valley) after a brief illness. He was 96.

Fr. Michael was born on November 5, 1920, at Castlesid, County Kerry, Ireland.

His birth and very early life were affected by the conflict between the British authorities and Irish fighters for independence.

He entered the novitiate of the Discalced Carmelite priests and brothers at Loughrea, County Galway, in 1939 and made his profession of religious vows the following year. From there he went to Dublin, where he completed his philosophy and theology studies and was ordained a priest in 1947.

After ordination to the priesthood, he was sent to Rome for further studies. He earned an advanced degree in Sacred Scripture (and also played soccer with Karol Wojtyla, who later became Pope John Paul II).

Returning to Dublin, he taught sacred languages and Bible to students for the priesthood. After a while he was sent to India, where for eleven years he taught Sacred Scripture at Alwaye Seminary.

Again returning to Ireland, after a short period he was sent to the United States, where he ministered in California. He was elected Provincial Superior of the Anglo-Irish Province in 1978. (It was said that the sun never set on the Anglo-Irish Province, because it had communities and members all over the world.)

After serving from Dublin for one term in this office, he came back to California, where he also served as Provincial Superior, for two terms, from 1984 until 1990. After a sabbatical in the Holy Land, he was assigned to the Carmelite novitiate house in San José and appointed Provincial Delegate for the Secular (Third) Order. He held that position for eleven years, from 1991 until 2002. Several years into that period, he moved from San José to the Carmelite House of Prayer in Oakville.

Fr. Michael spent the last twenty years of his life at Oakville. He was pleased that he was able to spend his final days at home at the House of Prayer. His life had been one of missionary, Biblical professor, writer, teacher, counselor, friend, golfer, rugby fan, and religious superior and director. In his later years he appeared weak in body, but his mind remained sharp and insightful and interested and his heart was caring and positive and strong. This is part of his legacy to many people, not the least of whom are his fellow Carmelite priests and brothers.

YOUTH & YOUNG ADULT MINISTRY
SAVE THE DATES 2017

February 23rd
LA Youth Day

February 23rd - 24th
NET Ministries Recruitment Retreat
Sweetwater retreat house.

March 10th - 12th
Pan de Vida Retreat
At St. Apolinaris

July 5th - 8th
Camp 12
At camp Cazadero

July 20th - 23rd
YOAM - Youth on a Mission: Discipleship Training
At Cal State Maritime Academy

June 25th - 30th
Eureka Mission Trip 1

July 9th - 14th
Eureka Mission Trip 2

July 16th - 21st
Eureka Mission Trip 3

July 28th - 30th
Steubenville Conference Nor Cal
At Cal State East Bay, Hayward

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

<table>
<thead>
<tr>
<th>Class</th>
<th>Date</th>
</tr>
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<tbody>
<tr>
<td>Man In the Beginning</td>
<td>Tuesday, November 8</td>
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<tr>
<td>&quot;Male and Female He Created Them&quot;</td>
<td>Tuesday, December 6</td>
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<tr>
<td>Man After the Fall</td>
<td>Tuesday, February 7, 2017</td>
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<tr>
<td>Living as Redeemed Man &amp; Conclusion</td>
<td>Tuesday, June 6, 2017</td>
</tr>
<tr>
<td>Introduction and Course Overview</td>
<td>Monday, September 26</td>
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<tr>
<td>An Overview of the Philosophy of the Human Person</td>
<td>Monday, September 26</td>
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- The course is designed for teaching adults, but all are welcome.
- The cost of the course is $75. The two required texts will be provided.
- Classes are being held at 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
drei@srdiocese.org / (707) 566-3366 / Fax (707) 542-9702 / www.santarosacatholic.org
Adult Faith  Formación & Certification 2016-2017

**SCHEDULE**

<table>
<thead>
<tr>
<th>Program</th>
<th>October 29</th>
<th>September 23 &amp; 24</th>
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<tbody>
<tr>
<td>Orientation, Introduction, &amp; Spirituality of Catechesis</td>
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<tr>
<td>The Creed &amp; Christology</td>
<td>November 19</td>
<td>November 4</td>
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<td>Ecclesiology and Mary &amp; Saints</td>
<td>December 17</td>
<td>November 5</td>
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<td>Liturgy &amp; Sacraments of Initiation</td>
<td>January 28, 2017</td>
<td>December 2</td>
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<tr>
<td>Sacraments of Healing &amp; Services</td>
<td>February 25</td>
<td>December 3</td>
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<td>Principles &amp; Methods</td>
<td>March 25</td>
<td>February 3 &amp; 4, 2017</td>
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<td>History of Catechesis/Intro to Ecumenical Method</td>
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<td>Moral Life in Christ: Foundations</td>
<td>April 22</td>
<td>March 31</td>
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<td>Ten Commandments &amp; Conscience Formation</td>
<td>May 20</td>
<td>April 1</td>
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<tr>
<td>Catholic Social Teaching</td>
<td>June 24</td>
<td>June 2</td>
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<tr>
<td>Christian Prayer &amp; Observation</td>
<td>July 22</td>
<td>June 3</td>
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**Cardinal Newman High School (CNHS)**
90 Ursuline Rd., Santa Rosa
Rooms 27-30
10am-3pm (BC)
9am-3:30pm (MC)
Lunch 12pm

**St. Bernard School**
222 Dollison St., Eureka
Fridays
6:30pm-9:30pm
Saturday
9am-3:30pm
Lunch 12pm

- 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 practitioner. Prerequisite: Basic Catechist Certification)
- Principles & Methods of Catechesis
- History of Catechesis
- Intro to Ecumenical Method

- 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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Adultos  Formación de fe y Certificación 2016-2017

**PROGRAMA**

<table>
<thead>
<tr>
<th>Program</th>
<th>4 de noviembre</th>
<th>29 de octubre</th>
<th>17 de noviembre</th>
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<tr>
<td>Orientation, introducción y espiritualidad de la catequesis</td>
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<td>El Credo y Cristología</td>
<td>5 de noviembre</td>
<td>19 de noviembre</td>
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<td>Eclesiología, Virgen María y los Santos</td>
<td>2 de diciembre</td>
<td>17 de diciembre</td>
<td>19 de enero, 2017</td>
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<tr>
<td>Liturgia y Sacramentos de iniciación</td>
<td>3 de diciembre</td>
<td>28 de enero, 2017</td>
<td>16 de febrero y 16 de marzo</td>
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<tr>
<td>Sacramentos de Sanación y Servicio</td>
<td>3 y 4 de febrero, 2017</td>
<td>25 de febrero</td>
<td>20 de abril</td>
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<tr>
<td>Principales &amp; Metodología, historia de la catequesis y introducción a la Eclesiología</td>
<td>31 de marzo</td>
<td>25 de marzo</td>
<td>18 de mayo</td>
</tr>
<tr>
<td>La vida moral en Cristo: formación</td>
<td>1 de abril</td>
<td>22 de abril</td>
<td>15 de junio</td>
</tr>
<tr>
<td>Los Diez Mandamientos y Formación de la conciencia</td>
<td>2 de junio</td>
<td>20 de mayo</td>
<td>20 de julio y 17 de agosto</td>
</tr>
<tr>
<td>La doctrina social católica</td>
<td>3 de junio</td>
<td>24 de junio</td>
<td>21 de septiembre</td>
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<tr>
<td>La oración cristiana y observaciones</td>
<td></td>
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</tbody>
</table>

- Formación para adultos $150.00/persona para toda la serie. Algunos libros están incluidos. No estoy interesado en la certificación.
- Catéquista básico (BC) $150.00/persona para toda la serie. Algunos libros están incluidos.
- Catéquista Maestro (MC) $175.00/persona para toda la serie. Algunos libros están incluidos. (Estudio en profundidad, seminario avanzado y práctica 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 tasa 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.
- Lléne una solicitud para iniciar el proceso de certificación de catequista o registrase para clase.

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

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(Estate Planning, cont. from page 22)
As I mentioned earlier, these specific bequests can be in the form of outright cash distributions, or personal or real property. For example, you may decide to leave your wedding ring to one of your children. You may decide to leave a particular piece of real property to a charity or religious organization. You may choose to leave a sum of money to a charity or a religious organization for an endowment. An example of that would be an endowed scholarship at St. Rose School or Cardinal Newman High School.

The costs associated with setting up an estate plan varies. Typically, simple wills for a married couple will run between $500 and $1,000. If those wills contain trust provisions for minor children, it might be a little more expensive. On the other hand, setting up a living trust, including the trust agreement, pourover will, powers of attorney, health care directives and transfer documents typically runs between $2,000 and $2,500. Again, the cost at the outset for the trust is greater, but the savings as far as an avoidance of probate fees is significant. As a general rule, if a gross estate is valued at a million dollars or less, depending upon the circumstances, the clients may opt for just doing wills. But the better course of action is to set up a living trust to avoid those probate fees and expenses. Then as your estate grows, you already have the trust in place.

Our offices are available to assist you in your estate planning needs. Or you can go to your own attorney or an attorney someone may refer you to. The key thing is to talk to someone who regularly practices in the estate planning arena. We want to make sure that all of the documents are properly drafted and executed.

I would encourage you to pass along the information you have obtained today to your family and friends.

Should you wish to contact Mr. Galvin, you can find him via US mail at Shapiro, Galvin, Shapiro & Moran P. O. Box 5589 Santa Rosa, CA 95402, by phone: 707-544-5858, FAX, 707-544-6702, and through email: Dan@shapirogalvinlaw.com

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February 27: St. Gabriel of Our Lady of Sorrows