Pope’s Focus Hope & Mercy

Archbishop Gomez: The Pope’s focus is human suffering, not Donald Trump

Los Angeles, Calif., Feb 19, 2016 (CNA) - The controversy surrounding Pope Francis’ off-the-cuff statements on his return flight from Mexico—and Donald Trump’s response—should not overshadow the underlying reason for the papal visit, said Archbishop Jose Gomez of Los Angeles.

The archbishop said that Pope Francis’ Feb. 12-17 Mexico visit was “a very emotional week” that tried “to bring a word of hope and mercy to some of the poorest and most oppressed people in this hemisphere.”

That’s what the Pope was saying—that immigration is about people, not economics or politics. It’s about children and families who are suffering,” he said. “The Pope was obviously deeply moved by the human tragedy of millions of people suffering from the corruption of leaders, criminal gangs, human trafficking, violence and poverty, economic injustice,” he said Feb. 19. “That’s what the Pope is thinking about—not our election debates or candidates.”

(see Pope’s Focus, p. 3)

March Madness? Just Say No

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The Divine Mercy Novena

March 25 – April 3

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Hoopa Missionary Sr. Patricia J. Carson, R.S.M. (Sister of Mercy) 1943 – 2015

Sister Patricia Carson, age 72, formerly Sister Mary Richard, died peacefully on December 10, 2015 at McAuley Hall Health Care Center after a long illness. Sister Pat was born in Trenton, New Jersey in 1943 to Richard and Mary Carson, the middle child of five children. After graduation from Notre Dame High School in Lawrenceville in 1961, Sister Pat entered the Sisters of Mercy and continued her education at Georgian Court College (now University) in Lakewood, New Jersey. She earned her first degree in elementary education and taught in St. Matthew School in Edison and Immaculate Conception School in Camden before assuming the role of principal in Camden and in both St. Nicholas School and Holy Spirit School in Atlantic City. In 1975, Sister Pat moved to studies in urban education at Boston College and (see Sr. Patricia J. Carson, p. 5)

HAVANA, Cuba - Pope Francis and Russian Orthodox Patriarch Kirill kissed each other and sat down together Friday for the first meeting between two branches of the Church divided since 1054 A.D.—almost 1,000 years ago. Francis, 79, in white robes and a skullcap and Kirill, 69, in black robes and a white headdress, then exchanged kisses and embraced. They then sat down smiling for the historic meeting this afternoon at the Havana airport.

Following are quotes from the Common Declaration of Pope Francis and Patriarch Kirill in Cuba:

The Middle East: “We call upon the international community to act urgently in order to prevent the further expulsion of Christians from the Middle East.”

Martyrs and Unity: “We bow before the martyrdom of those who, at the cost of their own lives, have given witness to the truth of the Gospel, preferring death to the denial of Christ. We believe that these martyrs of our times, who belong to various Churches but who are united by their shared suffering, are a pledge of the unity of Christians.”

Europe and Christianity: “While remaining open to the contribution of other religions to our civiliza-
24 Hours for the Lord
Friday & Saturday, March 4-5

One of the programs encouraged by Pope Francis to highlight the Year of Mercy is a block of time, 24 hours in fact, to be set aside in every Parish for a time of Adoration and especially for abundant opportunities to access the Sacrament of Reconciliation. I have sent to pastors a proposed outline for how this time could be utilized in the Diocese of Santa Rosa. For some parishes a full 24 hour, overnight adoration may not be feasible. For those which already have a Perpetual Adoration Program such a schedule is relatively easy to adapt. In other parishes I propose the possibility of two 12 hour periods of Adoration and Prayer, one on Friday and one on Saturday. Pastors are free to adapt the proposed schedule according to their own prudent judgment. As I have told the pastors, the key is to offer an abundant amount of time for people to come to confession.

The Season of Lent is a great season of grace and it is particularly a season for the grace of repentance and reconciliation. I could not help but notice the great numbers of people who were eager to come to Mass on Ash Wednesday, to receive ashes and to hear ‘remember that you are dust...’ I teased those present at the Cathedral on Ash Wednesday evening that, if asked by their friends what they did Wednesday night, you could say, “I went to Church, was told that I was dirt, got ashes signed on my forehead and felt great! It was wonderful!” It would not appear to the secular mind to be wonderful and so we are challenged to ask ourselves, ‘Why is this such a popular day?’

I truly believe that we are all deeply aware of our sinfulness, conscious of our unworthiness to be called children of God, and of our need for the merciful gaze of our Father. Our attentiveness to Ash Wednesday is a sign that we truly do recognize our need for the Sacrament of Reconciliation but there are many things which keep us from a regular use of it. We all have our own excuses and perhaps we could pray during the proposed 24 Hours for the Lord that we receive the grace to overcome our own excuses and to recognize them for what they are, excuses. Sadly, there are some who are not able to come to the Sacrament of Reconciliation due to their life situation, the most common of which, is living in an ongoing intimate relationship which is not recognized by the Church as a valid marriage or not resembling marriage at all. Such situations require a deeper commitment to repentance and a more dramatic change of life but the mercy of God assures us that He still calls us to move in the direction of repentance. For these souls join in the 24 Hours for the Lord with the prayer that His grace will open a pathway for you to see a way to future reconciliation and to strengthen your resolve to take that path, however difficult it might appear. There are many souls in the Church ready and eager to accompany you on your journey to a deeper relationship with the Lord.

I pray that these hours will be for all of us a time to embrace the mercy of God and to allow ourselves to be embraced by Him.

From the Bishop
Bishop Robert F. Vasa is the sixth bishop of the Diocese of Santa Rosa.
On behalf of the family of the late Father Michael Kelly I wish to acknowledge the great support that was shown to Father Mike throughout his brief illness last November and December and also to his sisters Margaret, Nuala and Maeve, who had come from Chicago and England, to be with him in that very difficult time. The hospitality, love and care shown by the people of Sonoma, Santa Rosa and Arcata reflected to us the great esteem in which they held Father Mike within their parish communities. No amount of gratitude will ever repay the thoughtfulness of so many, including the hospital staffs, who gave of their time, their homes and many other services while Father Mike was in the hospital both in Santa Rosa and in San Francisco.

We were aware that Father Michael had a special place in his heart for all the priests of the Diocese of Santa Rosa. So to his brother priests, the family would like to express their gratefulness for the support they gave Father Mike over the thirty four years of his priestly ministry in the Diocese. That support was clearly demonstrated by the great number of you who attended his Funeral Mass in Saint Francis Solano Church, Sonoma and the great number of you who attended his Funeral Mass in Saint Francis Solano Church, Sonoma.

One ardent wish Father Mike had was to be buried wherever they may be, and not building bridges, is a person who thinks only about building walls, is disgraceful, " he said. "I am proud to be a Christian United States, " he said.

Trump also portrayed the Pope's comments as questioning his integrity. "For a religious leader to question a person's faith is disgraceful," he said. "I am proud to be a Christian and as President I will not allow Christianity to be consistently attacked and weakened:

"No leader, especially a religious leader, should have the right to question another man's religion or faith," Trump said, repeating his claim that the Pope is being used as a pawn.

Archbishop Gomez acknowledged the need for the political process go to the Catholic Legislative Nework: www.cacatholic.org

Father Mike's untimely death was a very difficult for each member of the Kelly family. Each one of us had our own special connection with Father Mike during his life. But we want you to know that we are deeply grateful to all those who touched our lives during this sad time. A Mass will be offered for your intentions and know you will be forever in our thoughts and prayers.

On a Feb. 18 in-flight interview, a journalist asked Pope Francis to respond to the positions and claims of leading Republican presidential Donald Trump, who has characterized the Pope as a “pawn” for the Mexican government. "Trump said that if he's elected, he wants to build 2,500 kilometers of wall along the border. He wants to deport 11 million illegal immigrants, separating families, etc," the journalist said, asking for the Pope's response.

Pope Francis responded, saying, "As to whether I am a pawn, well, maybe, I don't know. I'll leave that up to your judgment and that of the people. And then, 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 said he would not get involved in the question of who someone should vote for, adding, "I say only that this man is not Christian if he has said things like that. We must see if he said things in that way and in this I give the benefit of the doubt."

In a Feb. 18 reaction, Trump claimed that the Mexican government “has made many disparaging remarks about me to the Pope, because they want to continue to rip off the United States.”

"The Pope only heard one side of the story—he didn't see the crime, the drug trafficking and the negative economic impact the current policies have on the United States," he said.

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Archbishop Gomez reflected on the general reaction to the Pope's comments. "Pope Francis was asked a provocative question and unfortunately it resulted in a media controversy. But it's important to remember that the Holy Father is a pastor, not a politician. And when he speaks, he speaks always as a pastor, not as a politician."

"From a pastor's perspective, immigration is a humanitarian crisis," the archbishop said. "And a good pastor calls us to conversion, to greater compassion and empathy for those who are vulnerable and weak."

Archbishop Gomez acknowledged the need for secure borders as "the duty of a sovereign nation."

"But we also have a duty—as human beings and as Christians—to respond with compassion to those in need."

"We have families broken and hurting on both sides of the border and we have at least 11 million people living within our borders who are living as an almost permanent underclass, without rights or hopes for a better future."

"As Christians, we need to help these people somehow—no matter where they come from, no matter how they got here. They are mothers, fathers, children, grandparents. They are all our brothers and sisters."

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In Gratitude From The Family of Father Michael Kelly

The following is a letter from Fr. Michael Kelly’s sister Margaret, on behalf of the Kelly family

On behalf of the family of the late Father Michael Kelly I wish to acknowledge the great support that was shown to Father Mike throughout his brief illness last November and December and also to his sisters Margaret, Nuala and Maeve, who had come from Chicago and England, to be with him in that very difficult time. The hospitality, love and care shown by the people of Sonoma, Santa Rosa and Arcata reflected to us the great esteem in which they held Father Mike within their parish communities. No amount of gratitude will ever repay the thoughtfulness of so many, including the hospital staffs, who gave of their time, their homes and many other services while Father Mike was in the hospital both in Santa Rosa and in San Francisco.

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Rediscovering the Pleasures of Penance

by Dr. Regis Martin

Growing up Catholic at a time when everything you needed to know to save your soul was presumably understood by everybody, there was never any excuse for those of us who fell short or missed the mark. Having been carefully coached by legions of dedicated priests and nuns, where would the wiggle room be when you’d clearly done something wrong? Which happened rather a lot, actually, but only rarely were you unhinged by the experience, since the solution was so straightforwardly simple. And it was always the same, too. Even for the nuns and the priests.

You went to Confession. Where, amid the dark anonymity of the box, the whispered unburdening itself of its own brokenness, you discovered life.

Only consider the goods God has given us. Such a plethora he has poured out upon us. Yet even among so many one or two must surely stand out. And what could be more heartening that having the capacity to begin again? “The only joy in the world is to begin,” the poet Pavese reminds us. “It is beautiful to live because to live is to begin, always, and every instant.”

For those who traffic in the realm of sin, remaining recidivists right to the end, absolution is the rent we long to receive. This impossible gift of renewal offered as often as we fall and feel the need to get up again. “Here was the baptismal promise beating along the pulse,” explains Patricia Hampl in a fine essay reflecting on her own Catholic childhood. This quite “astonishing procedure,” she calls it, was no mere idea of forgiveness, as if absolution were no better than an abstraction, a bloodless Cartesian exercise both boring and ineffectual. Instead, she says, it was “an intense throb of liberation,” coursing through the self, which left one speechless with gratitude. “There is no way to describe (to over-describe) the transport of being shivered.”

What the penitential encounter aims to accomplish, in other words, whether in that halcyon world back then, or amid the messier arrangements of today, is nothing less than total release. The sudden experience of unloosing the chains of sin, represents the fullest possible restoration of the moral life. “The mystical tradition speaks of something giddiness before the sacred,” he informs us, “a way of expressing the infinite disproportion between you and the mystery with which, somehow, you have become involved. I was simply feeling the infinite disproportion of it all.”

Well, what exactly does that mean, this business about disproportion? Is there a pulse here that we need to take? These are questions that lie at the heart of what nowadays we are taught to call the Rite of Reconciliation. And never mind what it’s called, what is meant to happen between those two people in that sacrfically terrifying space, remains as deeply mysterious as the God who long ago designed the encounter. Who is not, by the way, without a touch of irony, particularly in the disproportion he permits between so utterly over-the-top an outcome of mercy, and the strict requirements of justice which, were he to impose them, would so scarify the sinner as to leave him in state no better than that of burnt toast. But precisely because of that disproportion, the penitent is sent reeling gratefully from the box. How can it be, he asks in a state of happy bewilderment, that a few words can change the course of a life, the strict requirements of justice which, were he to impose them, would so scarify the sinner as to leave him in state no better than that of burnt toast. But precisely because of that disproportion, the penitent is sent reeling gratefully from the box. How can it be, he asks in a state of happy bewilderment, that a few words can change the course of a life, the strict requirements of justice which, were he to impose them, would so scarify the sinner as to leave him in state no better than that of burnt toast. But precisely because of that disproportion, the penitent is sent reeling gratefully from the box. How can it be, he asks in a state of happy bewilderment, that a few words can change the course of a life, the strict requirements of justice which, were he to impose them, would so scarify the sinner as to leave him in state no better than that of burnt toast. But precisely because of that disproportion, the penitent is sent reeling gratefully from the box. How can it be, he asks in a state of happy bewilderment, that a few words can change the course of a life, the strict requirements of justice which, were he to impose them, would so scarify the sinner as to leave him in state no better than that of burnt toast. But precisely because of that disproportion, the penitent is sent reeling gratefully from the box.
Ask IPS: Should We Push Our Children To Aim For Perfection?

Advice from psychological experts, drawing on Catholic faith and modern psychology
Response: William McKenna, M.S.; Clinical Psychology Extern at Catholic Charities

Q: I was wondering about the balance of aiming for perfection. As a parent I want my children to do well in life, and especially in school, but I also do not want to push my child too far. Is working for perfection with your children a positive thing?

Excellent question! Before answering, however, I would like to present to you a quote from Coach John Wooden, the famous UCLA basketball coach who led his team to 10 championship victories in 12 years. He said, “Perfection is what you are striving for, but perfection is an impossibility.”

It is very much a cultural mentality to strive to be perfect in every way. Every commercial and billboard tells us that we need: to have perfect hair, the perfect car, the perfect relationship, perfect grades, etc. In the real world, though, as Coach Wooden points out, perfection is an impossibility. There are impossible standards all around us that are simply not attainable. No matter how hard I train and work, I will never be an Olympic sprinter. I might be able to increase my speed to more than it is right now, but the reality is that I am slow. My body and muscle types are simply not the right types to be a sprinter.

What do we do with this reality? Are we supposed to just sit down and accept the fact that we aren’t able to be perfect? Should we settle with the idea that what you see is what you get and nothing more is possible? Absolutely not! There is a second part to Coach Wooden’s quote. He continues by saying, “However, striving for perfection is not an impossibility. Do the best you can under the conditions that exist. That is what counts.”

If every person simply accepted where he or she was, Thomas Edison would not have tried and failed over a thousand times before finally succeeding to create the light bulb; no one would have ever climbed to the top of Mount Everest and Michael Jordan would not have launched a basketball career.

As a parent, I’m sure it can be easy to desire that your children become the best that they can be. It is really good to have this desire for them and encourage them always to be the best versions of themselves. It is important, though, to remember to stay within the bounds of reality. Each person, from the day they enter this world, has a distinct set of DNA, the beginning of what it will take to enter the world. Even if they begin tapping into that talent, with a little extra push, he was able to hone his skills and form his raw talent into a legitimate skill that he is now turning into almost anything you could imagine. His dad is a brilliant psychologist and extremely “book smart.” He recognized early on that my cousin was extremely talented and so encouraged him from a young age to begin tapping into that talent. With that little extra push, he was able to hone his skills and form his raw talent into a legitimate skill that he is now turning into a business.

My final comment is to reiterate the fact that every person is an individual with a unique set of talents and a unique calling in life. Do your best to help your children discover what it is they are good at and work hard to grow in that. It is helpful to have parents teach the value of hard work from a young age. Challenge them to do the things that are important (like understanding that darn multiplication problem) but understand that maybe little Johnny is simply not wired to be good at math. That’s okay. Help him learn to do his best in math anyway, because, chances are he will encounter many more multiplication problems in his life and he will need to know how to do it, but also help him to find what he is good at and work hard to grow in that.

The Institute for the Psychological Sciences offers graduates programs in Psychology, both online and onsite in the greater Washington, D.C. area. Visit www.ipsi.edu for more information.
Let God In

by Chris Lyford

The light was not overcome; darkness was dispelled. This is the story of every soul who ever crossed the threshold into heaven and eternity with God. Everyone battles the darkness. Some are victorious after a long drawn out struggle. Some advance quickly at the start, then falter for a number of years only to rally in the end. Some allow the light such complete permission to spill into every element of their beings that they burn with such brilliance that even through much suffering the light increases until at last all that is left of that person is a unique soul upon which is exposed the very face of God.

But what constitutes darkness? What is it made of? How can it be defined? Perhaps only in describing it in terms of what it is not. Truth vs. Ignorance: the Truth exists without need of ignorance. Ignorance is vanquished the moment truth enters. Light dispels darkness, but darkness cannot dispel light. These truths exist whether we agree with them or not.

In speaking of non physical realities (like ignorance) one assumes the presence of the human person. In the human person alone is the arena in which the battle between light and darkness rages until there is an ultimate winner.

God, in creating free will has marked off the confines of a ring into which He will not enter. Though He himself as the Word made flesh lived His whole earthly life in this ring, never allowing himself to be knocked down; the choice was still made completely within the confines of the ring.

We choose with every breath we take which direction we will face; toward light, or away from light. If we chose to turn away from light we pay with our life. Choice by choice, our life is surrendered until it’s completely gone. We give life away with each choice of darkness; we choose to live with less light as a result.

But who would knowingly give pieces of their life away? Who would choose darkness over light? Only by being deceived or blinded to the truth do we willingly surrender our life. We make deals, we set up arrangements, etc. All with the intent to make for ourselves a better situation; less suffering, more happiness, security, joy and love. We can even spend lots of energy focused on ‘things of the light’ all for the sake of preventing its penetration into the areas of ourselves that we have been choosing to hide from its presence. Why? Freedom? It is a deception to be convinced that in constantly having to guard an area of our life from being brought into the light that we are freer than letting the light have its way and come where it wills. In the first case there is separation: light and darkness; in the second case there is wholeness: only light.

Sin mutates a person’s ability to reflect the light of God’s presence and brings progressive opacity such that even though there is still a human soul with breath and mind and free will (with hope), the very ability to knowingly choose light has been surrendered, over time, to the deceiver. Where there are lies, there is the Father of lies; where there is truth there is the Way, the Truth and the Life: Jesus Christ. If your life, your relationships, your marriage, or your family is filled with shadows of unhappiness; depression, doubt, addiction, anger, resentment, confusion, etc. then turn toward the light and give Him permission to bring His transforming love into your whole life without reserve. Let go and let Him have His way so that every fiber of your being is filled with His warm and Merciful presence. He desires it immensely and with such love that He orchestrated your day such that you could read this. He is here with you right now. Speak the words out loud “Jesus I trust in you” and open your heart to Him. You will have experienced the transforming power of the love of God, and your whole life will begin to be re-created. Forget the past, and don’t even think of looking back.

Let go, and let God in.  

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

Prayer of Saint Catherine to the Precious Blood of Jesus

Precious Blood, Ocean of Divine Mercy: Flow upon us!

Precious Blood, Most pure Offering: Procure us every Grace!

Precious Blood, Hope and Refuge of sinners: Atone for us!


Letters Policy

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

NOTE: Views of correspondents do not necessarily reflect those of this publication.
The Power of the Divine Mercy Novena

by Judy Keane

It is available in abundance to everyone if only we would embrace it. It is an endless and unfathomable gift that flows most profusely on the Sunday after Easter. It is the devotion of the Divine Mercy and it offers each of us a wonderful chance to begin anew through the Divine Mercy Chaplet Novena. Begun on Good Friday and completed on Divine Mercy Sunday, this powerful novena offers us a chance to change our lives forever! It is also a powerful way to intercede for our loved ones and the entire world by bringing all before the merciful gaze of Christ.

In 1931, a young Polish nun named Sister Faustina Kowalska, saw a vision of Jesus who, with rays of mercy in the form of blood and water streaming forth from His Heart, told her to paint an image of his unfathomable mercy. In a series of revelations that followed from 1931 through 1938, Jesus taught of his unfathomable mercy. In a series of revelations, He ordered her to also begin writing a diary so others would come to know of his unfathomable mercy. In a series of revelations that followed from 1931 through 1938, Jesus taught her about His unlimited ocean of mercy available to even the most hardened of sinners, saying "Let no soul fear to draw near to Me, even though its sins be as scarlet" (Diary 699).

In her Diary, Jesus told Sr. Faustina, "I desire that during these nine days you bring souls to the fountain of My mercy, that from there they may draw strength and refreshment and whatever grace they need in the hardships of life, and especially at the hour of death" (Diary, 1209). While the Chaplet can be said anytime, the Lord specifically asked that it be recited as a novena, promising that "By this Novena (of Chaplets), I will grant every possible grace to souls" (Diary 796). During each day of the Novena, which is prayed on Rosary beads, Jesus asked that souls be brought to his merciful heart to be immersed in his "ocean of mercy" for each of the nine days. "On each day of the novena you will bring to My heart a different group of souls and you will immerse them in this ocean of My mercy … On each day you will beg My Father, on the strength of My passion, for graces for these souls" (Diary 1209).

(see Divine Mercy Novena, p. 16)

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Circle of Grace

by Julie Sparacio

As part of our Safe Environment program, we require background checks and training for all clergy, employees and adults who work with the children of our Diocese. In addition, we provide an education program for our children on abuse prevention and appropriate relationships. This program, called the Circle of Grace (COG), is taught to all children, in all grades, in our Catholic schools, religious education programs and our youth ministry programs. If you have children, grandchildren, or even neighbors in these programs, I encourage you to ask them about the Circle of Grace and what it means to them. I’ll give you a hint:

To quote the COG manual: "What is the Circle of Grace? It is the love and goodness of God that surrounds us and all others. It is the recognition that God is with us always and is there to help us in difficult situations. Through the Circle of Grace Program, adults assist children and youth to recognize God’s love by understanding that each of us lives and moves within a Circle of Grace. Your Circle of Grace holds who you are in your body and through your senses. It holds your very essence in mind, heart, soul, and sexuality."

This holistic concept allows children and youth to identify uncomfortable situations long before any inappropriate touch may occur.

The Circle of Grace program helps children and youth to identify early on when they are uncomfortable with a situation and includes ways to seek the help of a trusted adult.

The lessons have been specifically written to be developmentally appropriate for each grade level. In grades K-2, the lessons focus on understanding the COG and appropriate/inappropriate touches. The children are encouraged to identify a trusted adult that they can turn to when they are uncomfortable with a situation. Grade 3 discusses boundaries—physical, symbolic and internal. Grade 4 reviews internet safety, and Grade 5 discusses the influence of the media on our COG. Grade 6 is a much more extensive set of lessons and begins the focus on relationships—those that are safe and respectful and those that are not. Grade 7 focuses on what you are allowing into your COG, and also what is coming out of your COG. How are you interacting with others? This grade is about respecting others. Grade 8 discusses being morally responsible in today’s culture. Grade 9 is another longer set of lessons—talking about living as Christ would have us, fighting the influence of the our culture. Grade 10 discusses levels of intimacy and influence, Grade 11 teaches what to do when boundaries go wrong, and Grade 12 is about love and the theology of the body.

When taught through the years, as a child matures and experiences different levels of relationships, the program encourages a deeper understanding that God is always with us, walking closely throughout any situation. It is a beautiful compliment to the teachings of parents about the love of God, the love and respect for others, and the love and respect for ourselves. If you haven’t heard about this program from your child—please ask them about it—it may be a springboard to a deeper conversation. If your child doesn’t seem to know anything about it—get with your school principal or DRE at your parish. Ask them when the Circle of Grace will be taught. If you want to know more specifics about what is taught in each lesson, talk to your principal, DRE and ask for a copy. Or feel free to email me: jsparacio@srdiocese.org. I would be happy to discuss it with you or hear any feedback you might have on the program.

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Guarding the Vulnerable

Julie Sparacio is Diocesan director of Child and Youth Protection.

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The Great Saints of March: Patrick and Joseph

by Jennifer Gregory Miller

I always look forward to mid-March. My birthday falls on March 16 and it marks the beginning of a series of breaks from the Lenten focus and a little festivity. Not everyone is celebrating my birthday, but the Church honors two very popular saints, Patrick and Joseph, within three days (and one week later is the Solemnity of the Annunciation). The liturgy of the Lenten season dominates the month of March. The calendar reform of 1969 moved some saints’ days (such as St. Benedict) to give more prominence to the Lenten liturgy and allow the full cult of the saint to shine during another part of the year. But these two saints’ days always fall during Lent, and have some unique characteristics in contrast to saints’ days in other liturgical seasons.

St. Patrick

On March 17 the Church honors St. Patrick, who in the fifth century came to Ireland as a missionary and converted all the country a span of thirty-three years. He changed Ireland forever. Not only did St. Patrick convert Ireland, his influence was universal. With his work, religious orders and monasteries were established and spread. These orders preserved the Faith during the period often referred to as the “Dark Ages.” And his work continues for many centuries. As the Irish emigrated, they took their Faith with them all over the world. In the eyes of the Church his sanctity isn’t about the marvelous accomplishments of his life, but the actual living his Catholic faith. He was saintly. In other words, he lived the Gospel and loved Christ above all things. And that is what makes him saintly. In other words, he lived the Gospel and loved Christ above all things. And that is what makes him saintly.

Unfortunately, especially in the United States, March 17 now is mainly equated with all things Irish and green. It is understandable that honoring this saint would remind an Irishman of his heritage. The transition from the motherland to the United States was difficult and full of persecution, and there should be a day to unite the Irish worldwide. Somewhere along the line there is a disconnect from the Catholic feast day honoring St. Patrick, but I won’t belabor that obvious point.

If one lived in Ireland, St. Patrick’s day is a solemnity, the highest rank of a feast day. Although it might be a bitter pill to swallow for many Irish, in the United States St. Patrick’s Day is the lowest rank: an optional memorial. (But the Church recognizes that when St. Patrick is a local patron, such as the name of the church, cathedral, patron of a Diocese, etc., the ranking goes higher.) From the Universal Norms of the Liturgical Year and Calendar:

9. The Saints who have universal importance are celebrated in an obligatory way throughout the whole Church; other Saints are either inscribed in the calendar, but for optional celebration, or are left to be honored by a particular Church, or nation, or religious family.

10. Celebrations, according to the importance assigned to them, are hence distinguished one from another and termed: Solemnity, Feast, Memorial....

14. Memorials are either obligatory or optional; their observance is integrated into the celebration of the occurring weekday in accordance with the norms set forth in the General Instruction of the Roman Missal and of the Liturgy of the Hours.

Obligatory Memorials which fall on weekdays of Lent may only be celebrated as Optional Memorials. And during Lent, even if the priest were celebrating the optional memorial for a saint, the vestments remain violet. In St. Patrick’s case because he is a bishop and not a martyr, in Ireland and other countries where it is celebrated as a solemnity, the vestments would be white. St. Patrick’s Cathedral in New York City would celebrate a solemnity “of the title of one’s own church” and could wear white vestments. But note that the liturgical color for St. Patrick is NEVER green.

If March 17 falls on a Friday, an optional memorial still requires abstinence from meat, which is a solemn obligation of all Catholics from the age of fourteen. This would explain why when St. Patrick’s Day falls on a Friday the corned beef and bangers are off the menu. Only the bishop can give dispensation to the abstinence rule.

I read of one parish having their “official” St. Patrick’s Day celebration the Friday before the actual feast day, and the menu was not meatless. Regardless if the bishop has provided dispensation previously for the actual day the dispensation doesn’t apply to parties on days other than the feast day!

March 19 marks the Solemnity of St. Joseph on the Universal Calendar of the Church. This is the other great saint of March, actually considered after Mary to be one of the greatest saints of the Church. St. Joseph is now included into the Eucharistic Prayer at every Mass. St. Joseph was the foster-father of Jesus and the husband of Mary. He had such a privileged position to be in such intimate company of the Son of God and Mother of God. But he also had such a great responsibility to care for his wife and foster-son. There is not one recorded word of St. Joseph. We know so little about him, and yet his silence, his obedience, his tender care speaks volumes of his sanctity.

So many people think of St. Joseph as the Italian saint, but almost every nationality and religious order have great devotion to St. Joseph.

The Church universally honors St. Joseph’s Day as a solemnity, which according to the Universal Norms of the Liturgical Year and Calendar is counted among the most important days, whose celebration begins with First Vespers (Evening Prayer I) on the preceding day. The official celebrating can start the evening before the 19th. The liturgical color is white for a solemnity. For the Mass, there will be an extra reading and the Nicene Creed is prayed. The Gloria has not been sung all through Lent, but this is also prayed today: The prayer that is missing is the Alleluia.

In the United States, St. Joseph’s Day is not a holyday of obligation, but in many other countries it still is celebrated as such.

In years where there is a very early Easter (falling in (see Great Saints, p. 10)
March Madness? Just Say No

by Gilbert Meilaender

A recollection from my childhood: In the (relatively) small Midwestern town in which I grew up, many businesses would close on Good Friday from noon to 3:00 p.m. More than a few of the employees would spend that time in church before returning to work for what remained of the afternoon. At the time I think I took this pretty much for granted. Today, however, even in that same town, we would, I am sure, be hard-pressed to find even a single business doing anything similar.

A recollection from when I was just a bit older: The first game of the 1965 World Series fell on October 6. Because in 1965 that day happened also to be Yom Kippur, Sandy Koufax did not pitch. This was the Koufax who had won twenty-six games that season (pitching twenty-seven complete games, a number almost incomprehensible these days to younger fans, who are accustomed to think that six innings from a starting pitcher can be a “quality” start). He had a 2.04 ERA that season, along with 382 strikeouts. That was the Koufax who did not pitch because Game One fell on Yom Kippur. I’m not certain I knew what to make of it at the time or even understood the full significance of Koufax’s decision. But it must have made an impression, for I have never forgotten it.

Fast forward to March 2015: The state of Indiana passed its Religious Freedom Restoration Act (RFRA), and the National Collegiate Athletic Association (NCAA), in the midst of that year’s March Madness, offered obeisance to the great gods of worship and not much else. But, as even those who are not basketball fans know, the NCAA (and its television partners) has skillfully managed to turn March Madness into something that occupies the center of my concern. That way of thinking would more or less accept the Obama administration’s view that religion has to do with worship and not much else. But, as even those who are not basketball fans know, the NCAA (and its television partners) has skillfully managed to turn March Madness into something that occupies the center of many peoples’ lives for the better part of a month. There are brackets to fill out, expert analyses to ponder, upsets to predict, amazing plays to watch time and again. This fills up an extraordinary amount of time, leaving a bit, of course, for worship. That all this happens during the liturgical season of Lent suggests that we might have found something really worth giving up.

Even better—though I will not hold my breath waiting for it to happen—would be for universities that claim to be serious about their Christian identity to indicate a willingness to distinguish themselves if they are to live their faith and transmit it effectively to the next generation. It will not be good enough to have our attention focused elsewhere, even though we take a little time out from watching basketball games to get to church services on those holy days. But that very way of putting things already suggests what would be occupying the center of my concern. That way of thinking would more or less accept the Obama administration’s view that religion has to do with worship and not much else. But, as even those who are not basketball fans know, the NCAA (and its television partners) has skillfully managed to turn March Madness into something that occupies the center of many peoples’ lives for the better part of a month. There are brackets to fill out, expert analyses to ponder, upsets to predict, amazing plays to watch time and again. This fills up an extraordinary amount of time, leaving a bit, of course, for worship. That all this happens during the liturgical season of Lent suggests that we might have found something really worth giving up.

What this means, simply, is that Christians now live in a culture from which they must be more careful to distinguish themselves if they are to live their faith and transmit it effectively to the next generation. It will not be good enough to have our attention focused elsewhere, even though we take a little time out from watching basketball games to get to church services. This is a more general point, of course, as events such as soccer games and gymnastic competitions are increasingly scheduled for Sunday morning. We are not likely even to see that as problematic, however, if we no longer draw back almost instinctively when March Madness threatens to swallow up Holy Week.

This much we have to say for the NCAA: It honors its gods, as it did a year ago when the Indiana RFRA law was passed. If we do not honor ours, will we be entitled to complain the next time the NCAA uses its clout to issue edicts about the proper shape of our culture? Surely not.

Speaking only for myself then: At least for 2016, no brackets, no flipping from channel to channel in order to see as many games as possible. Indeed, no tourney at all. March Madness? This time around I think I’ll just say no. ❖

Gilbert Meilaender is Senior Research Professor at Valparaiso University and a fellow of the Notre Dame Center for Ethics and Culture.
Franciscan Charism Alive in Petaluma

The Franciscan Charism is a live and well in Sonoma County, through the presence of Il Poverello Franciscan Fraternity, which meets monthly at St. James Church in Petaluma.

Il Poverello Franciscan Fraternity members have been professed and called to follow the Gospel of our Lord Jesus Christ, in the footsteps of St. Francis, seek holiness through prayer, action, and promotion of the reign of God within the Franciscan Family, the Church, and the World. We believe Jesus is present among us, especially in the poor, the broken, and the disenfranchised. And we are compelled to reach out to serve and cherish them.

Four new members: Susan Forsyth, Mark Kronke, Edd Ringlein, and Noreen Ringlein were professed into the Secular Franciscan Order on December 6, 2015 at St. James Catholic Church in Petaluma, California. Mass was celebrated by Reverend Father Lawrence Mutiso, Parochial Vicar, assisted by Brother Robert Brady, OFM.

The rite of profession is celebrated during the Mass because the nature of permanent commitment, as a public and ecclesial act, is closely tied to the celebration of the Eucharist. In this celebration of the Eucharist, the candidates of Il Poverello Fraternity make their profession to the Gospel Way of Life in the Secular Franciscan Order. In doing so, they make present again and renew the promises of their Baptism and the commitment of their Confirmation.

While giving thanks to the Father through Christ, for all the gifts we have received from Him, we have a special reason for gratitude on this occasion.

The gifts of His grace have been given to Susan Forsyth, Mark Kronke, Edd Ringlein, and Noreen Ringlein all have professed to live in the world according to the spirit of the Beatitudes.

The Il Poverello Fraternity of the Secular Franciscan Order announced in their “joy for the Journey” Newsletter, that their next gathering will be March 20th in Petaluma. If you are interested in learning more about the Secular Franciscan Order In Sonoma County, you may contact Margaret Enea-Patrizi at 707-781-9867 or Kathleen Robbiano at 707-331-5718.

(Great Saints cont. from page 8)
March 19, St. Joseph's Day might be transferred. From the Universal Norms:
The Solemnity of Saint Joseph, where it is observed as a Holyday of Obligation, should it fall on Palm Sunday of the Lord’s Passion, is anticipated on the preceding Saturday, 18 March. Where, on the other hand, it is not observed as a Holyday of Obligation, it may be transferred by the Conference of Bishops to another day outside Lent.

If March 19 falls on a Sunday, the feast will usually be celebrated on the previous day, March 18.

Because the rank of a solemnity and Sunday is of the highest rank, if St. Joseph’s Day falls on Friday in Lent, abstinence is not obligatory on this feast. From the Code of Canon Law:
Can. 1251 Abstinence from meat, or from some other food as determined by the Episcopal Conference, is to be observed on all Fridays, unless a solemnity should fall on a Friday.

There is no need to wait for official dispensation, as this is always the rule. There is no fasting on Sundays or solemnities.

Of course, I don’t want to stir up controversy, but universally St. Joseph has higher rank than St. Patrick. In the United States, St. Joseph “wins” liturgically. Although I’m comparing and contrasting the two different saints’ days as they fall in Lent, the Church rejoices at both of the saints. St. Patrick and St. Joseph don’t need to be pitted against each other, but it is important to understand the liturgical differences of the two feast days.

Jennifer Gregory Miller is an experienced homemaker, home schooler, and authority on living the liturgical year. She is the primary developer of CatholicCulture.org’s liturgical year section.

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The Divine Mercy Novena
Friday March 25th – Sunday April 3rd

Jesus asked that the Feast of the Divine Mercy be preceded by a Novena to the Divine Mercy which would begin on Good Friday. He gave St. Faustina an intention to pray for on each day of the Novena, saving for the last day the most difficult intention of all, the lukewarm and indifferent of whom He said:

"These souls cause Me more suffering than any others; it was from such souls that My soul felt the most revulsion in the Garden of Olives. It was on their account that I said: 'My Father, if it is possible, let this cup pass Me by.' The last hope of salvation for them is to flee to My Mercy."

In her diary, St. Faustina wrote that Jesus told her:

"On each day of the novena you will bring to My heart a different group of souls and you will immerse them in this ocean of My mercy ... On each day you will beg My Father, on the strength of My passion, for the graces for these souls."

The different souls prayed for on each day of the novena are:

**DAY 1 (Good Friday)** - All mankind, especially sinners
**DAY 2 (Holy Saturday)** - The souls of priests and religious
**DAY 3 (Easter Sunday)** - All devout and faithful souls
**DAY 4 (Easter Monday)** - Those who do not believe in Jesus and those who do not yet know Him
**DAY 5 (Easter Tuesday)** - The souls of separated brethren
**DAY 6 (Easter Wednesday)** - The meek and humble souls and the souls of children
**DAY 7 (Easter Thursday)** - The souls who especially venerate and glorify Jesus’ mercy
**DAY 8 (Easter Friday)** - The souls who are detained in purgatory;
**DAY 9 (Easter Saturday)** - The souls who have become lukewarm.

During the Solemn Novena leading to Divine Mercy Sunday, the Chaplet of Divine Mercy should be offered each day for the day’s intentions.
New Men’s Movement Making an Impact

“Impact Man” A New Apostolate Of The Laity
by Michael P. Diepenbrock

Impact Man by Dr. Paul J. Young

Vatican II opened the windows of the Church to dialogue with the modern world; calling us who live and work in the world to a priesthood of the laity. Quoting Pope Paul VI in The Decree on The Apostolate of The Laity (1965):

“The Church was founded for the purpose of spreading the kingdom of Christ throughout the earth for the glory of God the Father, to enable all men to share in His saving redemption, and that through them the whole world might enter into a relationship with Christ. All activity of the Mystical Body directed to the attainment of this goal is called the apostolate, which the Church carries on in various ways through all her members. For the Christian vocation by its very nature is also a vocation to the apostolate. No part of the structure of a living body is merely passive but has a share in the functions as well as life of the body: so, too, in the body of Christ, which is the Church, ‘the whole body... in keeping with the proper activity of each part, derives its increase from its own internal development’ (Eph. 4:16).”

We are all called to live the gospel of God's mercy and love; to conquer evil and convert the City of Man to the Kingdom of God. God calls each of us to make an impact as members of the Body of Christ.

Dr. Paul J. Young, a former protestant minister converted to the Catholic faith, a member of St. Eugene's parish in Santa Rosa, California, started a movement based on his book “How To Be An Impact Man”. In his book Dr. Paul challenges Catholic men to get off our duffs and make an impact for Christ. To each one of us he says God is calling you and me to assert three basic concepts:

1.) “I was made for this hour: God planned that I be here to change my family, my place of work, my Church, my neighborhood, and my world. 2.) “To impact them with the Good News, with joy, with hope, with passion, and with love. 3.) “To be a man for the Kingdom of God and his Church “To make an impact now, today, tomorrow, the rest of my life, and all for the Glory of God!”

This is a movement of Catholic men working together to share our faith and walk the walk. We meet weekly in small groups of four to eight men to fulfill our mission as disciples of Christ to make our impact on the world we live in.

Each meeting is structured to share our faith based on acrostics for the word “Impact”:

“I” stands for our intimacy with Christ, the Bridegroom of the Church and our soul;

“M” stands for our MISSION as his disciple; called to serve his purpose for our life;

“P” stands for POWER OF PURITY of heart as we struggle to overcome vice with virtue;

“A” stands for ANCHORED in our faith to overcome the winds and storms of life;

“C” stands for COMMITTED to other men to encourage and bring new men into the circle;

“T” stands for how we share in Christ’s TRIUMPH and victory over the challenges we face.

There are now three groups in Santa Rosa that meet once a week for an hour to an hour and a half. I have been a member of the charter group from its inception. It is the highlight of my week giving me a purpose as a member of the Body of Christ.

❖

Please join us. For more information please contact Dr. Paul J. Young Phone: (707) 537-9306 E-Mail: pauljyoung@mac.com

St. Perpetua and St. Felicity: March 7
Bearing Wrongs Patiently

by Andrew L. Minto, PhD

Whether a person has offended us; it acknowledges God's mercy working in us to transform us through the power of the cross. Luke links the cross directly to a disciple's status and relation to Jesus. After questioning the disciples about his identity ("Who do the crowds say that I am?"); ruling out John the Baptist and Elijah, Peter makes the consummation of course, "The Messiah of God" (Luke 9:18–20). At this point Jesus eschews glory and exaltation, although these are the exact opposite of what might be expected, which is thematic in Luke's Gospel. Jesus announces that he is the Christ, no restriction to Jesus' influence and success. And yet at the profession of his identity as the Christ, which is thematic in Luke's Gospel, Jesus announces the exact opposite of what might be expected, what interpreters refer to as the theme of the "Great Reversal" that runs the length of the Gospel. The heart of Jesus' ministry is not the successes that he obtains in preaching and healing. Rather it is found in his own self-denial and embrace of the cross that awaits him in Jerusalem.

In Luke 9:2, cited above, Luke indicates that Jesus' destiny is also the destiny for the disciples. In the middle of the chiasm — that which receives the poetic emphasis — self-denial and taking up the cross repeat the core theme. The heart of discipleship, as it is for Jesus' relation to the Father, is not success but sacrifice.

Self-denial opens the door to the power of God who works through Jesus and the disciples. It is not themselves nor their own agenda that they proclaim, but the kingdom of God and the works of power that attend its entrance into the world. This will be seen again in the return of the seventy-two disciples from a mission similar to that granted to the twelve (Luke 10:1–12). Upon their return they exclaim, "Lord, even the demons are subject to us because of your name." Jesus responds, "I have observed Satan fall like lightning from the sky," a saying that refers back to Jesus' dismissal of the devil in the temptation scene at the beginning of his public ministry (Luke 4:1–13).

Jesus' determination to journey to Jerusalem, which begins (Luke 9:31) shortly after the transfiguration, indicates that suffering is a key component of his mission. If that is the case for Jesus, then it is equally so for anyone who would follow him.

Bearing wrongs patiently is a work of mercy offered to the person who has offended us; it acknowledges God's mercy working in us to transform us through the power of the cross. Luke links the cross directly to a disciple's status and relation to Jesus. After questioning the disciples about his identity ("Who do the crowds say that I am?"); ruling out John the Baptist and Elijah, Peter makes the consummation of course, "The Messiah of God" (Luke 9:18–20). At this point Jesus eschews glory and exaltation, although these are the exact opposite of what might be expected, which is thematic in Luke's Gospel. Jesus announces that he is the Christ, no restriction to Jesus' influence and success. And yet at the profession of his identity as the Christ, which is thematic in Luke's Gospel, Jesus announces the exact opposite of what might be expected, what interpreters refer to as the theme of the "Great Reversal" that runs the length of the Gospel. The heart of Jesus' ministry is not the successes that he obtains in preaching and healing. Rather it is found in his own self-denial and embrace of the cross that awaits him in Jerusalem.

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

Brother David Brennan, FSC, former president of the famed Christian Brothers winery in Napa and a lifelong Catholic educator who cared deeply about addressing the needs of the poor, died at the Christian Brothers’ Mont La Salle retirement community on February 15, 2016, at the age of 72. He suffered from Alzheimer’s disease.

Brother David was lauded by colleagues as one of the great leaders of the (Christian Brothers) District of San Francisco and a “man for all seasons,” a forward-looking administrator who expanded the roles of lay people in the leadership and mission of the Brothers and their educational institutions throughout the world.

Brother Robert Schieler, the current Superior General of the Institute of the Brothers of the Christian Schools, who is based in Rome, wrote "Brother David embodied the generosity of the District of San Francisco (now the District of San Francisco New Orleans) and its spirit of solidarity with the worldwide mission of the De La Salle Brothers. He and the District often made available their resources and talents that strengthened the Institute global efforts on behalf of the poor."

"Brother David was energetic, enterprising and optimistic," recalled Brother Alvaro Rodriguez Echeverria, FSC, the former Superior General. "He was proud of the educational efforts of his District and the quality of the Brothers" and he inspired them to “share and take on his dreams of a pioneering institute in the world of education, with a modern and inspiration education project” to educate the poor.

Brother David was remembered not only as a respected teacher and administrator at De La Salle High School in Concord and Saint Mary’s College High School in Berkeley, but also as an accomplished businessman and negotiator who served for years as the Director of Finance for the Christian Brothers’ Northern California province.

For most of the 1980s, Brother David was president of the Christian Brothers winery, which included 1,200 acres of vineyards in the Napa Valley, Greystone Cellars in St. Helena and a brandy operation in the San Joaquin Valley town of Reedley. Brother Dominic Berardelli, FSC, recalled that Brother David made it clear that he did not know much about the wine business, but he surrounded himself with experts and “made himself knowledgeable by learning from these experts.” “He was ‘street smart’ and had an inbred wisdom, and he caught on fast,” Brother Dominic said. “He was a shrewd businessman with great common sense.”

His business skills were put to use in 1989. He maximized the market value of the winery by updating the operations at Mont La Salle, and when the 107-year-old winery, including the historic Greystone Cellars in St. Helena, was purchased by Heublein Inc, it was at that time the largest winery sale ever in America. The Brothers did not include the land at Mont La Salle in the winery sale, and Brother David died on the property as a member of the Holy Family Community, the retirement and healthcare facility for the Brothers.

David Edward Brennan was born June 21, 1943, in San Francisco. He graduated from Sacred Heart High School and entered the Christian Brothers’ novitiate in 1961, taking his final vows in 1968.

Remembrances in honor of Brother David may be made to LEF (Lasallian Education Fund) 4401 Redwood Road, Napa, California, 94558

Save the Date
Santa Rosa Religious Education Congress
Saturday, August 20, 2016
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24 Hours For The Lord
March 4-5
Contact your Parish to find out more
Holmes-Davis said. to spread the services to different parts of the city, working with city officials and by the goal of trying Catholic Charities. The locations were determined by Holmes-Davis, director of shelter and housing at dates and times to be determined, said Jennielynn Thursdays at Y outh Community Park and Saturdays ning the week of Feb. 14: Tuesdays at Doyle Park, that the housing and job have provided him. drive the trailer to various locations in the city. got clean and employed with Catholic Charities, will have no facilities. The portable shower and bathroom has begun of a program to bring sanitary services to the home- unveiled a new bathroom trailer it purchased as part On February 12th Catholic Charities of Santa Rosa shelter this July. ”

Sonoma County Catholic Charities Open Mobile Shower Facility

On February 12th Catholic Charities of Santa Rosa unveiled a new bathroom trailer it purchased as part of a program to bring sanitary services to the home- less. The portable shower and bathroom has begun operating in various locations around the city, giving people who need it a hot shower and a chance to learn more about ways they can get off the streets and into permanent housing. “This is one piece of a larger puzzle of connecting people to vital services they so need and deserve,” Mayor John Sawyer said.

The thought is that by providing this needed ser- vice to homeless residents, social workers can talk to people, find out what they need and get them connected to other services, especially housing. A related goal on the city’s part is to reduce the pollution that occurs to local waterways from encampments that have no facilities.

Rodney Hill, who was homeless for years until he got clean and employed with Catholic Charities, will drive the trailer to various locations in the city.

He teared up Friday describing the new lease on life that the housing and job have provided him.

The trailer will be at four locations in the city begin- ning the week of Feb. 14: Tuesdays at Doyle Park, Thursdays at Youth Community Park and Saturdays at City Hall, all from 10 a.m. to 1 p.m.

Organizers also plan to operate at Roseland Village at dates and times to be determined, said Jennielynn Holmes-Davis, director of shelter and housing at Catholic Charities. The locations were determined by working with city officials and by the goal of trying to spread the services to different parts of the city, Holmes-Davis said.

City of Santa Rosa mayor John Sawyer, second from left, and Catholic Charities director of shelter and housing Jennielynn Holmes, center, gather with other officials for a ribbon cut- ting ceremony for a new portable bathroom shower trailer which is part of the county’s Homeless Outreach Services Team (HOST) program run by Catholic Charities, during the trailer’s unveiling at city hall in Santa Rosa, California on Friday, February 12, 2016. Also pictured are Santa Rosa city councilmembers Gary Wysocky, left, and Ernesto Olivas, right, and Santa Rosa director housing and community ser- vices David Gouan, at center right. (Photo by Alvin Jornada The Press Democrat).

Napa County

Middle School Hoops - The St. Apollinaris girls bas- ketball team took first place in the 27th annual Hauch Invitational Tournament, hosted Jan. 14-17 by St. John’s Lutheran School. St. Eugene’s (Santa Rosa) took the second place prize, followed by Prince of Peace (Fremont) and St. John’s Lutheran. The conolation champion was Zion Lutheran (Anaheim).

The boys title went to St. John’s Lutheran, while Prince of Peace was second, Zion Lutheran third, and Holy Spirit Catholic (Fairfield) fourth. The St. Apollinaris seventh-grade team was the consolation champion.

Sonoma County Catholic Charities Opens Mobile Shower Facility

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Napa County

Middle School Hoops - The St. Apollinaris girls bas- ketball team took first place in the 27th annual Hauch Invitational Tournament, hosted Jan. 14-17 by St. John’s Lutheran School. St. Eugene’s (Santa Rosa) took the second place prize, followed by Prince of Peace (Fremont) and St. John’s Lutheran. The conolation champion was Zion Lutheran (Anaheim).

The boys title went to St. John’s Lutheran, while Prince of Peace was second, Zion Lutheran third, and Holy Spirit Catholic (Fairfield) fourth. The St. Apollinaris seventh-grade team was the consolation champion.

The Paul Gillies Sportsmanship Award recipients were the St. John’s Lutheran girls, and the St. Apol- linaris seventh-grade boys.

Earning spots on the Girls All-Tournament Team were Most Valuable Player Madison Klungel, Karlie Wells and Breck Hearn of St. Apollinaris; Erin Ber- nier and Julia Best of St. John’s Lutheran; Abbott Salmon and Angelina Gonnela of St. Eugene’s; Julia Chen of Prince of Peace; and Jayleena Perez of Zion Lutheran.

St. Apollinaris girls basketball team

Making the Boys All-Tournament Team were Most Valuable Player Brayden Greenlee, Raymond Matalich and Ethan Hemmerlin of St. John’s Luther- an; John Taylor Lopez of St. Apollinaris; Stevenson Linder of Holy Spirit Catholic; Zach Johnson of St. Francis Solano; Ryan Dueck and Solomon Thomas of Prince of Peace; and Anthony Puente of Zion Lutheran.
Pope Paul VI and the Nuns in the Congo: an Illusory Precedent

by Phil Lawler

Well now, did Pope Paul VI authorize nuns in the Belgian Congo to use contraceptives as a defense against rape? The short answer, it appears, is probably no. But even if he did, for several different reasons, it is wrong to claim that Paul VI set a precedent of the sort suggested by Pope Francis in his headline-grabbing interview last Thursday.

Father John Zuhlsdorf recounts the relevant facts on his blog, and John Allen of Crux essentially confirms them. In 1961, an article appeared in Studi Cattolic, arguing that contraceptive use could be justified in the Congo case. The future Pope Paul VI—at the time he was Cardinal Montini, Archbishop of Milan—didn’t write that article. He was, however, friendly with the authors, and later made one of them a cardinal. So it is possible that he agreed with the reasoning in that journal article. (It is also possible that the future Pontiff maintained his friendship with and admiration of the authors despite a disagreement over this subject. But let’s leave that possibility aside for now.)

If we assume that Cardinal Montini agreed with the authors—and this is an assumption, made without benefit of evidence—his view on the matter was not authoritative. He was not the Pope.

He did become Pope two years later, and if he agreed with the authors of that journal article in 1961, it’s not unreasonable to think that he still agreed when he became the Roman Pontiff. (In passing, notice that the assumptions are beginning to pile up.) Now he was in a position to say something authoritative on the matter.

And he didn’t.

(In what follows, I shall proceed on the assumption that Pope Paul did quietly give his approval. That assumption is not unreasonable. Many intelligent people in Rome have been working under that assumption for years. It’s certainly conceivable that Pope Paul VI made a decision that has been conveyed by word-of-mouth through the clerical grapevine. John Allen makes the curious argument that since the Holy See never repudiated the 1961 journal article, the logical implication is that it had the Pope’s approval. But that is speculation; keep in mind that this is an assumption—in fact, a series of assumptions.)

There is nothing in writing, nothing on the record, to show that Pope Paul approved the use of contraceptives by nuns in the Belgian Congo. If he did give permission, he did so secretly. If he did, he chose not to make a statement, and not to put it in writing. That would suggest two things:

First, presumably the Pope had his reasons for wanting to keep the decision quiet. Most likely he realized that publicity about the decision would create confusion about the Church teaching on the morality of contraceptive use. Pope Francis seems to have neglected that concern.

Second, by maintaining his official silence on the question, Pope Paul quite deliberately avoided an invocation of his authority. When a Pope speaks on matters of faith and morals, loyal Catholics heed his words. But when he does not speak, obviously he does not command assent. In this case Pope Paul did not want to set a precedent, did not want to bind consciences, did not want to teach. So it is not entirely fair to invoke his decision in order to justify another judgment.

Moreover, even if Pope Paul had made an authoritative judgment, and even if he had set a precedent, that precedent would not apply to the case of the Zika virus. As Ed Peters explains, the decision attributed to Pope Paul involved defense against acts of sexual violence, not the frustration of acts of marital love. The distinction is clarified, and several more questions on the subject answered, in Janet Smith’s fine essay in the February Catholic World Report. If only that article could have been given to all the journalists boarding the papal plane, there would have been no need to question the Pope on the subject, and a great deal of trouble could have been avoided.

Phil Lawler has been a Catholic journalist for more than 30 years. He has edited several Catholic magazines and written eight books. Founder of Catholic World News, he is the news director and lead analyst at CatholicCulture.org.

(Divine Mercy Novena cont. from page 7)

Specific intentions include all mankind, especially sinners; the souls of priests and religious; all devout and faithful souls; those who do not believe in God and those who do not yet know Jesus; the souls who have separated themselves from the Church; meek and humble souls and the souls of little children; the souls who especially venerate and glorify His mercy; souls detained in purgatory; and souls who have become lukewarm. It is interesting to note that Jesus saves the souls who approach the fount of My mercy (Diary, 687). Through the Chaplet you will obtain everything, if what you seek for is compatible with My will (Diary, 300).

Jesus in his unfathomable mercy gives us this grace to begin anew through his passion and death on the cross where blood and water gushed forth from His heart. This Good Friday then, let us take advantage of this powerful novena while there is still time—for the sake of our souls, the souls of our loved ones and a world deeply and desperately in need of Divine Mercy.

To Download the Divine Mercy Chaplet Novena, please visit: http://www.ewtn.com/devotionals/mercy/novena.htm

Judy Keane is a Catholic writer and a communications/marketing executive who resides in Phoenix, Arizona. She holds an MBA in International Business and is currently working on her first book.
Pope: Wealth and Power are Good, but Only When Used to Serve

by Elise Harris

Vatican City, Feb 24, 2016 / 05:06 am (CNA/EWTN News) - On Wednesday Pope Francis cautioned that unless wealth and power are put at the service of society, especially the poor, they risk becoming instruments of corruption, private interests and various forms of abuse.

"Wealth and power are realities which can be good and useful for the common good, if they are put at the service of the poor and of everyone, with justice and charity," the Pope said Feb. 24.

However, when they are instead lived "as a privilege with egoism and power, as too often happens, they are transformed into instruments of corruption and death."

Pope Francis spoke to pilgrims gathered in St. Peter's Square for his Wednesday general audience, which he dedicated to his ongoing catechesis on mercy in scripture.

In his speech, the Pope noted that throughout scripture, stories are told about different prophets, kings and men who are at the top of the ladder, as well as the "arrogance and abuses" they frequently commit.

Turning to the story of Naboth in the First Book of Kings, who was killed for refusing to sell his vineyard to the king Ahab, Francis used the passage as the center of his reflections.

While the king's initial offer to purchase the vineyard seemed legitimate and even generous, properties in Israel were considered inalienable, Francis noted, explaining that since Naboth's land was considered a sacred gift from God to be guarded and preserved, he refused to sell it.

Ahab reacted with "bitterness and outrage" and was offended because "he is the king, he is powerful! He feels belittled in his sovereign authority, and frustrated in his ability to satisfy his desire for possession," the Pope said.

He noted that as a result, Ahab's wife Jezebel, who was involved with cults and had killed several prophets, writes letters in the king's name to the nobles and elders asking them to accuse Naboth of cursing God and the king, and to stone him.

"This is how the story ends: Naboth dies and the king can take possession of his vineyard," Francis observed, explaining that this isn't just "a story of the past, it's a story of today."

It's the story, he said, "of the powerful who, in order to get more money, exploit the poor, exploit people; it's the story of the trafficking of persons, of slave labor, of poor people who work in black with the minimum, it's the story of corrupt politicians who always want more and more and more."

This, Francis continued, where authority is exercised with no justice, mercy or respect for life. "And this is what brings the thirst for power: it becomes greed and wants to possess everything."

Pope Francis pointed to Jesus' declaration to the apostles in the Gospel of Matthew that "whoever would be great among you must be your servant, and whoever would be first among you must be your slave."

He cautioned that when the dimension of service is lost, "power becomes arrogance, domination and abuse. This is exactly what happens in the episode of the vineyard of Naboth."
24 horas para el Señor
Viernes y Sábado, 4-5 de Marzo

Uno de los programas a los que nos anima el Papa Francisco para resaltar el Año de la Misericordia es reservar y dedicar un tiempo de 24 horas, en cada parroquia para la adoración y especialmente la oportunidad al Sacramento de la Reconciliación. He enviado a los pastores un anteproyecto de cómo este tiempo puede ser utilizado en la Diócesis de Santa Rosa. Para algunas parroquias la adoración completa de 24 horas, especialmente la adoración por la noche, podría no ser factible. Para aquellos que ya tienen un programa de adoración perpetua, dicha tarea es relativamente fácil de adaptar. En las parroquias en donde no tienen adoración perpetua, propongo la posibilidad de dos períodos de 12 horas de adoración y oración, uno el día Viernes y otro el día Sábado. Lo pastores tienen la libertad de acuerdo a su juicio prudente, de adaptar el calendario propuesto según la necesidad de su parroquia.

Como ya lo he comentado a los pastores, la tarea está en ofrecer suficiente tiempo y oportunidades disponibles para que la gente se acerque al Sacramento de la Confesión. El Tiempo de Cuaresma es un gran tiempo de gracia y es particularmente un tiempo para la gracia del arrepentimiento y reconciliación.

No pude dejar de notar la gran cantidad de personas que estaban ansiosas de venir a Misa el Miércoles de Ceniza, para recibir las cenizas y escuchar “Recuerda que eres polvo…” Yo bromeaba un poco con los presentes en Catedral el Miércoles de Ceniza por la noche, que, si sus amigos les preguntaban que habían hecho el Miércoles de Ceniza por la noche, podían decir, “Fui a la iglesia, me dijeron que era polvo, me pusieron cenizas en mi frente y me sentí ¡muy bien! ¡Fue maravilloso!”

No creo que a los de mente secular les parecería una experiencia maravillosa, y entonces nos podemos presentar un desafío preguntándonos, “¿Por qué es este un día tan popular?”

Yo verdaderamente creo que todos somos conscientes de nuestra vida de pecado, estamos conscientes de que no somos dignos de ser llamados hijos de Dios y de nuestra necesidad de la mirada misericordiosa de nuestro Padre.

La Actual Disciplina de la Iglesia Durante la Cuaresma:
- Miércoles de Ceniza y Viernes Santo son días de ayuno y abstinencia, esto es, limitarse a una sola y completa comida y abstenerse de comer carne.
- Los demás Viernes de Cuaresma son días de abstinencia de carne.
- Las leyes del ayuno permiten una sola comida al día pero es posible tomar algo ligero en la mañana o según se prefiera al mediodía o la noche. Las personas en buen estado de salud entre 18 y 60 años de edad están obligadas a ayunar.
- Las leyes de abstinencia de comer carne obligan a los mayores de 14 años. Sin embargo es altamente recomendable que niños entre 7 a 14 años también cumplan con la práctica de la abstinencia.
- A todos los católicos se les recomienda recibir la Santa Comunión frecuentemente durante la cuaresma y recibir el sacramento de la Penitencia de manera que puedan estar preparados para celebrar más conscientemente el Misterio Pascual. Aquellos que han recibido su Primera Comunión, deben recibir la Santa Comunión durante el tiempo Pascual.

Saint Rose Oportunidades de Cuaresma

Sacramento de la Penitencia Durante la Cuaresma
Tiempo suplementarios se programan durante la cuaresma para la celebración del sacramento (Confesiones). Todos los viernes en la Iglesia de 1:00 – 2:00 p.m. y 5 p.m. a 6:30 p.m. estos horarios incluyen los horarios del Sábado. Los padres también están disponibles con cita para la celebración del sacramento.

Devociones de Cuaresma en La Parroquia
Exposicion del Santísimo Sacramento todos los Viernes después de Misa de 12:10 p.m. asta las 7:00 p.m. Conclude con una bendición. Venga a pasar un rato tranquilo con el Señor cada Viernes de cuaresma.

Estacion de la Cruz
Estaciones comunales de la cruz en español todos los Viernes a las 7:00 P.M. Los parroquianos son animados a hacer las estaciones en su propio horario.
Noticias en Español

CIUDAD DE MÉXICO (ACI) - El Papa Francisco visitó México del 12 al 17 de febrero y según las cifras dadas a conocer hoy por la Conferencia del Episcopado Mexicano (CEM), en total más de 10 millones 500 mil personas participaron en las actividades del Santo Padre, siendo la Misa en Ecatepec el evento más numeroso, con 301.200 fieles congregados.

Según las cifras difundidas este lunes, 10.572.272 personas "participaron en las Misas o encuentros con el Papa Francisco o en las vallas que se reunieron" a su paso por las seis ciudades de México que visitó.

Con respecto a los boletos, la CEM indicó que fueron entregados gratuitamente 882.225 entradas entre las 93 diócesis del país. Sin embargo, "al aproximarse la hora de cada Misa o encuentro se decidió dar acceso a varias personas sin boleto, garantizando la seguridad de todos los asistentes".

Teniendo en cuenta los boletos entregados, a la Misa en Ecatepec le siguió la Eucaristía en Ciudad Juárez con 210.760 fieles, el encuentro con las familias en Tuxtla Gutiérrez con 109.199 personas, la Misa en San Cristóbal de las Casas con 100.000 fieles, y el encuentro con los jóvenes en Morelia con 85.500.

Luego sigue la Eucaristía en la Basílica de Nuestra Señora de Guadalupe con 35.366 personas, y la Misa en Morelia con 22.000 fieles.

Sin embargo, además de los eventos, la CEM también informó sobre el número de personas que se acercaron a las vallas para ver el paso del Santo Padre. La que más fieles reunió fue la valla del hospital infantil “Federico Gómez” a la Nunciatura el 14 de febrero, con 2.000.000 de personas congregadas.

Luego sigue la valla de la Nunciatura al aeropuerto de Ciudad de México, el 17 de febrero, con 1.200.000 de personas; la valla de la Nunciatura a la Basílica de Guadalupe el 13 de febrero, con 3.100.000; las vallas en Ciudad Juárez también con 1.000.000 de personas; y la valla de la Basílica de Guadalupe a la Nunciatura con 850.000 fieles reunidos.

La visita del Papa a México necesitó de la ayuda de 242.066 voluntarios. Además estuvieron acreditados 3.298 periodistas mexicanos y 779 extranjeros provenientes de 30 países.

Sobre el número de obispos, estuvieron presentes 134 prelados mexicanos y 37 del extranjero.

El diablo actúa “si se le deja una puerta abierta”, dicen exorcistas italianos

ROMA (ACI) - Cerca de 41 exorcistas italianos junto con cuatro obispos se reunieron en la ciudad de Poggio San Francesco, en Sicilia (Italia), para el 12° encuentro formativo de exorcistas, organizado por el Centro regional “Juan Pablo II” de la Conferencia Episcopal Siciliana.

Los exorcistas explican que son diversas las causas por las que una persona puede tener problemas relacionados al demonio, que suele actuar cuando “se le deja una puerta abierta”.

El diario de los obispos italiano Avvenire informa al respecto que algunas formas en las que el demonio ingresa en la vida de las personas pueden ser una maldición, algunas heridas de la infancia, la falta del perdón y la recaída en pecados graves como el aborto y el adulterio.

Los exorcistas italianos reunidos en Sicilia explican que cuentan cada vez más con el apoy de aquel- las personas que están luchando por salir de una posesión. Así, en la parroquia Santa María de los Ángeles y en la parroquia Santo Tomás se reúne un grupo de aproximadamente 700 a 1600 personas para orar por las personas que son perturbadas por el maligno y junto con los exorcistas los ayudan a crecer espiritualmente, a sanarse y acercarse con mayor frecuencia a los sacramentos.

El P. Benigno Palilla, consejero de la Asociación Internacional de Exorcistas y responsable del centro de formación regional “Juan Pablo II”, comentó que “el año pasado fueron liberadas 32 personas en Palermo, pero hubo cerca de 1600 hombres y mujeres que asistieron a los centros de escucha que hemos instituido con un equipos de 25 laicos”.

El sacerdote explicó que este grupo de personas –en el que también hay algunas que no necesariamente tienen problemas directos con el maligno- “tienen necesidad de ayuda” y participan en las oraciones comunitarias de sanación y liberación donde la consigna principal es “Dios te ama.”

Bishop Vasa Institutes Lectors and Acolytes at St. Patrick’s

On Wednesday February 24th the Most Reverend Robert F. Vasa, D.D., Bishop of Santa Rosa was the main celebrant of the Holy Mass and the Rite of Institution of Lectors and Acolytes at St. Patrick’s Seminary in Menlo Park, CA. We join the family and friends of the instituted lectors and acolytes in congratulating them all, and we ask our readers to keep them in your prayers as they continue their vocation preparation for ordination.

Bishop Vasa of Santa Rosa institutes Acolytes at St. Patrick’s Seminar
Costly Weddings Could be Crippling for New Marriages

by Carl Bunderson

Denver, Colo., Feb 25, 2016 (CNA). - Noting the sharply increasing costs of weddings, marriage advocates have begun to urge couples to be less extravagant in their nuptial celebrations for the good of their relationships.

“We ran a survey early this year with a law firm that looked at reasons for not marrying, and the top reason for men was the cost of the wedding,” said Harry Benson, an official with the U.K.-based think tank The Marriage Foundation.

Benson said that the average price for the event in the United Kingdom is around $30,000, according to wedding magazines. Such expenses, he told CNA, are “definitely a barrier” to getting married.

I think the celebrities have set the bar very, very high with all these hyped-up, high profile, highly photographed weddings, very extravagant events.” When couples want the “big, dream wedding,” he added, “often it’s very unrealistic.”

The Marriage Foundation was recently established by British judge Paul Coleridge, an expert in family law. Having seen a “stream of human misery pass through his doors,” Coleridge decided to launch the charity to promote strong marriages. Benson said.

Part of the promotion of strong marriages, he believes, is focusing more on the marriage than on the wedding.

Melissa Naasko, a Michigan-based wife, mother, and blogger at Dyno-mom, agrees. “If I was going to give a bride advice, it would be to focus more on the marriage and less on the wedding,” she told CNA.

Naasko advocates celebrations that won’t break the budget and put burdensome financial stress on the married couple. She recalled planning the wedding of one of her friends a year ago, helping keep the cost reasonable.

When her friend got engaged, the first piece of advice she gave her was “never ever, ever buy a bridal magazine...because they’re all geared just to sell stuff.”

“Anytime you pick up a bridal magazine, they’re at least 60 percent ads. You’ll look and see that all the articles in it are sponsored articles.”

Avoiding wedding magazines—and shows such as “Say Yes to the Dress”—helps brides to “pay attention more to what their friends and their family are saying, and it becomes more about the people and less about the stuff.”

“There’s nothing wrong with having smaller weddings,” Naasko urged. “And the marriage obviously is the most important part of a wedding.”

“But one of the reasons it’s a social event, is because it’s the public aspect of our lives. Making the wedding itself about people always makes it less expensive.”

Not being influenced “by all the propaganda that surrounds the wedding mystique,” will ultimately benefit the couple, Naasko reflected.

Catholic commentator Matt Archbold added to the discussion in a blog post for the National Catholic Register in May 2013, noting that “big weddings… might just be causing heartbreak, damaging society, and hurting people’s faith.”

Being engaged for more than a year, saving up the money to splurge on the big day, can put couples in a precarious moral situation, often involving cohabitation, which in turn is linked to higher rates of divorce.

“The dream of the lavish Hollywood style wedding is not only ridiculous but harmful to one’s faith and society in general,” Archbold wrote.

Another factor that can put stress on couples is the societal pressure put on a fiancé to spend, on average, two months of his salary—$3500 to $5000—purchasing an engagement ring for his beloved.

The two-month figure was first promoted decades ago by advertisers from the De Beers diamond and mining business, according to Business Insider writer Robin Dhar.

De Beers has effectively held a monopoly on the global diamond market for some 100 years. Dhar wrote in March 2013 that “Americans exchange diamond rings as part of the engagement process, because in 1938 De Beers decided that they would like us to.”

The marketing campaign of the company that year pushed the idea that diamonds are a sign of love and affluence, and was massively successful in doing so. Diamond rings are now given to 80 percent of American fiancées on their engagement — mostly because the company which has effectively monopolized the market for diamonds told men they should.

Adding to the financial strain of many couples in the U.S. is student loan debt. A survey published May 9 for the American Institute of CPAs showed that 15 percent of student loan borrowers have postponed getting married because of debt incurred from going to university.

Student loan debt in 2012 averaged nearly $25,000, a figure 70 percent greater than in 2004.

In his comments to CNA, Benson of The Marriage Foundation also touched on the rise in cohabitation, linked to the delay in getting married.

“The fundamental issue is that we’ve normalized cohabitation, which is much more unstable than marriage.”

He added that “deferring marriage is because we’ve effectively broken the link between marriage and childbirth.”

The Marriage Foundation is focusing its mission on educating couples about the benefits of getting married and having children, and helping them to realize they can have a wedding reception focused on what’s important, rather than on extravagant spending. ☝
This Month in History...

St. Joseph and the Founding of California

by Carole Duncan

The expedition to Alta California took place in 1769. It was divided into 4 parts, two crews traveled by sea and two groups by land. The two ships, the San Carlos and the San Antonio left Baja California before the land groups. A third ship, the San Jose was scheduled to bring in more supplies at a later date. The first land group under the command of Fernando Rivera y Moncada left in March of 1769. The second land group, under the command of Don Gaspar de Portolà, Commander in Chief of the entire expedition, left in May of 1769. Fr. Junípero Serra was assigned to Portolà's group.

At this point, the infection in Serra's leg became so swollen and so painful that Portolà was not sure that Fr. Serra could make the arduous journey. Serra was on the verge of being left behind. One day he noticed a muleteer rubbing ointment on the sores of one of the mules. Serra asked him if he could make ointment for his leg. At first the muleteer declined but with much persuasion from Serra, he agreed to try it. He applied the poultice to his leg and foot. The home made remedy relieved the pain in almost a miraculous fashion. Serra was able to make the journey to San Diego.

They arrived in June of 1769 to find the San Carlos and the San Antonio and the Rivera party. Because of poor directions and leaky water casks on the ship, most of the crew of the San Carlos had died of scurvy. The San Jose, with the extra provisions never arrived. This was the miserable condition that was awaiting the Portolà expedition when they arrived.

Portolà rested his men for about two weeks and continued on the expedition to Monterey. This journey was devastating to Portolà. They did not recognize Monterey Bay. However, they did see for the first time the bay that was to be named after San Francisco. Many of his men became sick, with provisions running low and the season getting late, they decided to return to San Diego.

Serra remained in San Diego to start the mission there. When Portolà returned on January 24, 1770, he hoped to find a flourishing mission, instead he saw only a few mud huts. Eight men had died. Not a single native had been converted. Food was running low. Portolà was giving thought to cutting his losses and returning to Mexico. There were enough provisions to last until mid March, Portolà said that if the relief ship did not come in by the feast of St. Joseph, March 19th, they would return to Mexico on March 20th.

Serra was stunned to see that the whole expedition was in danger of being abandoned. Early in March Portolà made a compromise with Serra. Rivera with twenty soldiers would leave for Lower California. The rest of the expedition would remain for nine days and make a novena to St. Joseph for the arrival of the relief ship. On the feast of St. Joseph, Portolà was packed and ready to leave the next day. That afternoon, the fog, which had covered the ocean for days, lifted just long enough to give them a glimpse of the long awaited relief ship. Others had witnessed the drawing back of the fog and the revealing of the ship momentarily, but they waited and the ship did not come in. It was enough to keep the expedition from leaving.

They waited four days and finally the San Antonio came in. Captain Perez had been given orders to go to Monterey and that is when the ship was seen. When an anchor became damaged they decided to return to San Diego Harbor for repairs. Thus was the role of St. Joseph in the founding of California.

30 Years Ago

30 Years ago, in 1986, many churches in Sonoma and Napa Counties had to face record flood waters.

Sr. Sheila Coffey S. M. comforts a Guerneville family displaced by the 1986 floods.

April 10th

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

30 Years ago, in 1986, many churches in Sonoma and Napa Counties had to face record flood waters.

Fr. Roger Lamoureaux, Pastor of St. Elizabeth in Guerneville with clean up volunteers.
40 Days for Life in the Santa Rosa Diocese

From February 10 to March 20, our community takes part in 40 Days for Life, a groundbreaking, coordinated international mobilization. We pray that, with God's help, this will mark the beginning of the end of abortion in our cities — and beyond.

Eureka
The corner of Walford Ave. and Wilson St. Public right-of-way outside Planned Parenthood 3225 Timber Fall Court Eureka, California Please park on the street, not in private parking lots.
Stephanie Goodwin 707-498-7758 40daysforlife.eureka@gmail.com

Napa
Public right-of-way outside of Planned Parenthood- Napa 1735 Jefferson Street Napa, California Howard Haupt 707-225-5262 hodphypl@aol.com

Santa Rosa
Public right-of-way outside Planned Parenthood 1140 Sonoma Avenue #3 Santa Rosa, California Judy Parcher 707-579-2941 judy1parcher@sbglobal.net

March 1-3 Lenten Retreat St. Sebastian Church
(Tue., Wed. & Thurs.) 6:30-8:30pm
Please join us for an inspiring ‘Lenten’ retreat on the Jubilee Year of Mercy with the Reverend John Boettcher. Father Boettcher is the Director of the Office of Spirituality for the Diocese of Santa Rosa, where he assists and directs Catholics in strengthening their communion with God. He is also the Chaplain of the Newman Center at Sonoma State University. All are welcome! For more information, please call Cathleen at 707-829-2997.

March 1 & 3 Catechetical Formation Class #6 of 6 with Bishop Vasa
Bishop Vasa will offer his final two presentations of his Catechetical Formation Series on the Commandments in early March, marking the 6th and final component of his ongoing formation of Catholic Educators. Each day, the class in the evening is open to any interested person. The following are the final presentations open to all:
Class Topic: Commandments
Apollinaris, Church Hall / Napa
Tuesday, March 1, 2016 from 6:30 – 7:45pm
St. James Parish Multi-use Room.
Thursday, March 3, 2016 from 6:30-7:45pm

March 3, 10 & 17 Understanding Catholic Social Teaching is a four-session seminar led by Mark Brunlay. Participate in this thought-provocating, spiritually charged conversation about the fundamentals of Catholic Social Teaching. All sessions will be held at St. Apollinaris Catholic Church, 3700 Lassen St, Napa. Thursday, February 18, 7pm (in the hall): What is Peace? Thursday, March 3, 7pm (in the church): What is Justice? Thursday, March 10 (in the hall): The Ten Commandments of Catholic Social Teaching: Thursday, March 17 (in the church): Peace, Justice, and Parish Social Ministry. This seminar clarifies popular misconceptions about Catholic social teaching. Come to one, some, or all the sessions. No charge. For more information, call 707-257-2555.

March 4 - 6 Rachael's Vineyard Retreat
If you or someone you love is hurting after abortion, hope and healing are available through a Rachael’s Vine-yard Retreat. Our next retreat is March 4-6, 2016. 707-967-1101 rachelsvineyard@gmail.com www.rachelsvineyard.org 877-HOPE 4 ME

March 5 St. Eugene’s Respect Life Presentation
On Saturday, March 5, after the 8:00am Mass, Elizabeth Hanink, RN, from the Scholl Institute of Bioethics will speak on Euthanasia, Palliative Care, and Bioethics Issues, at St. Eugene’s Parish Life Center. There will be a brunch and time for questions during the morning. A free-will offering will be taken. For more information contact Betty Bjornstrom at 707-542-5060.

March 5 Morning of Recollection
Carmelite House Of Prayer, Oakville
9:00am Conference “The Works Of Mercy” Speaker: Fr. Gerald Werner, OCD 10:00am Sacrament of Reconciliation 11:00am Eucharistic Celebration

March 17 Archbishop Broglio to Speak at Upcoming Business Meeting
The Santa Rosa Catholic Professional and Business Breakfast Club will host a very special guest this month at their March 17th meeting. On 19 November 2007 Archbishop Broglio was named the fourth Archbishop of the Military Services, USA, and installed on 25 January 2008, the feast of the Conversion of St. Paul. He served as a Member of the Board of Directors of CRS from 2009 to 2011 as chairman of the USCCB Committee for Canonical Affairs and Church Governance and is a member of the Subcommittee for the Defense of Marriage. He is an observer to the Committee for International Justice and Peace. Archbishop Broglio also chaired the Task Force charged with planning the 2013 Special Assembly of the Conference and was a member of the Subcommittee for Health Care. For information on attending this, or any of the Catholic Professional and Business Club meetings please contact Michael Filtners MFiltners@KeeganCoppin.com 707-528-1400.

HOLY WEEK SERVICES:
Carmelite House of Prayer Oakville
Palm Sunday, March 20:
Blessing of Palms and Mass, 9:00am Holy Thursday, March 24:
Mass Of The Lord’s Supper, 5:00pm Good Friday, March 25:
Stations Of The Cross, 2:30pm Celebration Of The Lord’s Passion, 3:00pm Holy Saturday, March 26:
Easter Vigil, 8:00pm Easter Sunday, March 27:
Mass, 9:00am
St. Helena Parish
Mar.3, 2016 - Anointing Mass 11:00am followed by soup lunch in school gym. Friday March 4th - Soup Night in the Gym 6:00pm, followed by Stations of the Cross in English. Friday, Mar.11, 2016 – Soup Night in the Gym 6:00pm, followed by Stations of the Cross in Spanish. Wed., Mar. 16, 2016 - Spanish Reconciliation 7:00pm. Thursday, March 17, 2016 -English Reconciliation 7:00pm. Friday, Mar.18, 2016 – Soup Night in the Gym 6:00pm, followed by Stations of the Cross in English. Sunday, Mar.19/20, 2016 - Palm Sunday Mass - 5:00 pm, 8:00am, 9:30 am Spa., 11:00am. Thursday, Mar.24, 2016 -Tenebrae 7:30am, Holy Thursday – Bilingual Mass of the Lord’s Supper 7:00pm, followed by procession of the Blessed Sacrament to the school gym. No 7:30am Mass. Friday, Mar. 25, 2016 - Tenebrae 7:30am, Good Friday English 12:00pm, Spanish 7:00pm. No 7:30am Mass. Saturday, Mar.26, 2016 - Tenebrae 7:30am, Bilingual Holy Saturday Vigil Mass at sunset (time to be announced) No 7:30am Mass. Sunday, Mar.27, 2016 - Easter Sunday - 8:00am English Mass, 9:30am Spanish Mass, 11:00am English Mass.

Star of the Valley Holy Week / Easter Season Schedule
March 19 Palm Sunday 4:00pm Vigil Mass March 20 Palm Sunday 9:00am Mass 10:30am Mass March 22-23 Tuesday–Wednesday 8:00am Mass March 23 Wednesday 2:30-4:00pm Confessions March 24 Holy Thursday 4:00pm Evening Mass Adoration until 6:30pm March 25 Good Friday 1:30pm Liturgy of the Word Veneration of the Cross, Holy Communion. March 26 Holy Saturday 7:30pm Easter Vigil March 27 Easter Sunday 9:00am Mass 10:30am Mass

Oakville House of Prayer (Carmelite Monastery)
Ongoing Offerings
Morning Of Recollection every first Saturday of the month Spiritual Talk 9-10am; Confessions 10-11am; Mass 11:00am Confessions-Spanish Tuesdays with Father Michael Buckley, O.C. D. Tuesdays, 8:30-9:30am following the 8:00am Mass
Confessions-English Monday, Wednesday, Friday; 10-12pm, 3-5pm, 8-9pm Confessions-Spanish Wednesday 10-12pm, 3-5pm, 8-9pm Contact Information 20 Mount Carmel Drive, 0.9 miles west of Highway 29, off the Oakville Grade 707-944-2454, www.oakvillecarmelites.org

Weekly on Sundays at St. Eugene’s Cathedral
Coffee & Donut Social (all ages)
Place: Parish Life Center – Charity Room Time: following 7:30, 9:00 & 10:30am Masses
NOTE: This is cancelled when other breakfast events supersede it.
Deepening our Faith (Spanish Speaking Adults)
Place: Parish Life Center – Charity Room Time: 7:30 - 9:00pm
St. Ambrose Young Adult Group (18-30 years)
Place: Parish Life Center – Charity Room Time: 7:00 - 8:30pm
St. Jerome’s Bible Study Group (for Confirmed Teens)
Place: Msgr. Becker Center Time: 7:00 - 8:30pm

Weekly on Sundays at Sonoma State Newman Center
Mass is offered Sunday 6pm Followed by a social gathering and meal. All are invited! ssunewmancenter@gmail.com www.srdiocecespirituality.org
100 plus Make Diocesan Youth Pilgrimage

Two large tour busses made their way South on the second full week of Lent to participate in the annual Los Angeles Religious Education Youth Day. Students from St. Bernard’s Eureka met up with students from Our Lady of Good Counsel, Fort Bragg in Windsor and made their way to Petaluma along with two Sisters of Mary of Santa Rosa to pick up the rest of the pilgrims. Meanwhile St. Thomas Aquinas Parish in Napa served as the staging ground for the second bus.

The Diocesan youth ministry programs are a vital link geared toward bringing our fully initiated Catholic youth into full active participation in the life and ministry of the Church. Events like this, as well as the other pilgrimages and summer camps, help to develop leadership in the young adults involved, not only for their current work as high school and college students, but as parishioners prepared to continue the apostolates that do so much for the Church. These young people are the (near) future membership in the St. Vincent de Paul Society, the parish council, the family life programs, as well as the youth and young adult programs within our parishes.

Keep supporting these pilgrims in your prayers, and moral support as they intend to bring the inspiration and enthusiasm back to their respective parishes!

YOUTH MINISTRY EVENTS

March 7th
Michael Theisen from the NFCYM (National Federation of Catholic Youth Ministry), will be in the area to give two presentations on Strong Catholic Families - Strong Catholic Youth. 10am - 1pm including lunch 6 - 9pm including dinner Contact the Youth Ministry Office for more information.

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

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

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

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

July 29-31, 2016
Stuebenville Conference, San Diego
Anyone 14-24 ready for a transforming experience - speakers, music, mass, Eucharistic Adoration, prayer, and tremendous fellowship.

For more info: Search online “Santa Rosa Diocese Events” Contact Diocese Youth & Young Adult Ministry Office 707-566-3371
Adult Faith Formation & Certification 2015-2016

SCHEDULE

<table>
<thead>
<tr>
<th>Location</th>
<th>Orientation, Introduction, &amp; Spirituality of Catechesis</th>
<th>The Creed &amp; Christology</th>
<th>Los Diez Mandamientos y Formación de la Conciencia</th>
<th>La oración cristiana y observaciones</th>
<th>Se anunciar</th>
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</thead>
<tbody>
<tr>
<td>Chancery 985 Airway Ct., Santa Rosa 10am-3pm/Lunch 12:1 (BC Only) Conference Room</td>
<td>Oct. 2</td>
<td>Nov. 6</td>
<td>March 4</td>
<td>No/A</td>
<td>No/A</td>
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<tr>
<td>St. John School 961 Napa St., Napa 10am-9:30pm (BC Only) Faculty Room</td>
<td>Oct. 21</td>
<td>Nov. 18</td>
<td>Jan. 20</td>
<td>Aug. &amp; Sept</td>
<td>N/A</td>
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<tr>
<td>Cardinal Newman HS 50 Ursuline Rd., Santa Rosa 10am-3pm/Lunch 12:1 (BC) Room 27</td>
<td>Oct. 31</td>
<td>Nov. 21</td>
<td>Jan. 30</td>
<td>N/A</td>
<td>N/A</td>
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Para más información o para registrarse, póngase en contacto con Carmen Perez Aanenson
dre@srdiocese.org | (707) 566-3366 | www.santarosacatholic.org

**Programa**

- **Sábado de la catequesis**
  - Adultos $150.00/person for entire program, includes some books. (not interested in certification)
  - Basic Catechist (BC) $150.00/person for entire program, includes some books.
  - Master Catechist (MC) $175.00/person for entire program, includes some books. (Advanced Teaching/ Prerequisite BC)
  - For those interested in dropping in $20 person/class, not including books.
  - There will be various books available to purchase. The Class fee does not include all books.
  - Those who wish to attend and are not interested in receiving a California Certificate are welcome, but must register.
  - Class can be used as credit towards Catechist Recertification.
  - Complete an Application to begin the Adult Formation or California Catechist Process or to register for class.
  - BC Program Requirements: 40 hours
  - MC Program Requirements: 100 hours minimum plus other requisites.

**Patrocinado por el Departamento de Educación Religiosa**

Come Holy Spirit, fill the hearts of your faithful and kindle in them the fire of your love. Send forth your Spirit and they shall be created. And You shall renew the face of the earth. Amen! ✝️

From: www.YoungandCatholic.net