Sonoma County’s hunger numbers not looking healthy

by Krista Sherer, Sonoma West

More volunteers, donations and equipment needed

Even in an area known for its incredibly rich agricultural resources, 36 percent of households still go hungry. The Sonoma County Hunger Index reported that just last year, even with numerous agencies providing food and support for hungry residents, the meal gap has remained steady for several years.

“Hunger exists in our communities,” said Program Development Manager with Sonoma County Human Services Department George Malachowski. “The numbers show us that hunger hasn’t changed in our communities besides our best efforts and with our latest initiatives.”

The Hunger Index was created over three years ago in a partnership between Sonoma County Human Services, Sonoma County Health Services and the Redwood Empire Food Bank to provide an indication of how many meals are “missed”

(see Sonoma County Hunger, p. 8)
Lord, clear a straight path in me!

The Season of Advent, marked by the use of purple vestments, is a penitential time. The Advent Season is not as long nor are there prescribed penances such as those we see during the Season of Lent but Advent is set apart by the Church as a time of penance. This can remind us of the initial teaching of John the Baptist who, as the forerunner of Christ, went throughout the Jordan Valley proclaiming a message of repentance: “Prepare a way for the Lord; clear a straight path for him.” (Mark 1:3)

The message of Advent is the same as the message of John the Baptist. We anticipate the coming of our Lord at Christmas and are reminded throughout Advent of our need to prepare our hearts to receive the One who is to come. The message of the need for spiritual preparation is not new. It touches every aspect of the liturgical year and our liturgical life. Every Mass begins, after the sign of the cross, with a call to conversion: “Brothers and sisters let us acknowledge our sins and so prepare ourselves to celebrate the sacred mysteries.” During Advent we are preparing, on a larger scale, to celebrate the sacred mystery of the Birth of the Lord. Here, too, we call to mind our sins, flaws, faults, commissions, omissions, failures and spiritual shortcomings. Rather than the few seconds allowed at Mass we are afforded, during Advent, a much longer ‘grace period’ during which we are invited to invoke the Holy Spirit to shed light on those things in our lives which may impede the full and joyful reception of the Christ whose coming we look forward to at Christmas. This lengthy and graced examination of conscience ideally leads to fruitful resolutions as well as genuine repentance and the grace of an Advent confession. In this way we heed the proclamation of Saint John the Baptist: “Prepare a way for the Lord; clear a straight path for him.” (Mark 1:3)

As I have pointed out in the last two articles, the Saints acknowledge that we will make progress in the spiritual life in proportion to our flight from self-love, self-will and self-interest. The straight path called for by the Baptist is a path from which self-love, self-will and self-interest have been cleared or at least diminished. These are persistent impediments which do not yield easily to good intentions or generic resolutions. While it is a good thing to say that I want to be better, kinder, gentler, more patient, more generous, less jealous and holier it is much more effective to target a specific vice or shortcoming such as committing oneself to be more patient at supper time with a difficult child or with one’s spouse. It is in connection with these very specific actions or omissions that one, under the guidance of the Holy Spirit, finds the excesses of self-love, self-will or self-interest.

A meditation on the poor, humble Christ who lowered Himself to come to us as a child born in the undignified setting of a stable in Bethlehem can provide us with a graced motivation to engage more fully in the ongoing work of conversion. That meditation, reflection and response to the Advent call to conversion, however, cannot be done in the very few seconds of reflection allotted at the beginning of the Christmas Eve Mass. It is necessary to enter into the penitential, spiritual preparation throughout the Advent Season if there is to be any hope of having prepared and cleared a straight path for the Redeemer in whose coming we hope to rejoice.

Taking fuller advantage of the Advent Season this liturgical year is most appropriate since this Advent follows the completion of the celebration of the Year of Mercy. During that Year the focus on the merciful Savior’s loving desire to welcome us back serves as a most suitable invitation for Advent conversion. The Lord’s mercy remains unbridled. It is no less available now than it was during the Year of Mercy. During that wonderful Year a brighter light was focused on the merciful compassion of our God but the depth and quality of that mercy has not changed. Thus, it is that we now prepare to celebrate again the coming of this most merciful Savior, hopefully, with a renewed sense of hope in the possibility of ever more fully responding to Him. Lord, clear a straight path in me!
Our Lady of Guadalupe

by Dan Lynch

Our Lady of Guadalupe appeared in Mexico as the pregnant Mother of God to Saint Juan Diego, a Chichemeca Indian, on December 9, 10 and 12, 1531. She left a Miraculous Image of her appearance on his tilma (cloak), which still exists today for all to see in the Basilica of Our Lady of Guadalupe in Mexico City. The Aztec Indians practiced human sacrifice as an offering to their false gods. Hernando Cortez and the Spanish conquered and evangelized them.

After the conquest, the Spanish rule of the natives was so severe that a bloody revolt was imminent. Bishop Zumarraga prayed for Our Lady to intervene to prevent an uprising, to reconcile the Spanish and the natives and to bring peace. It is believed that he asked that he would receive roses native to his homeland of Castile, Spain as a sign that his prayer would be answered.

Our Lady came to offer faith, hope and consolation to the oppressed natives of Mexico and to reconcile them with their Spanish rulers. She put an end to the bloody human sacrifice of the Aztecs and converted them to the Catholic faith.

Ten years after the Conquest on Saturday, December 9, 1531, fifty-seven year old St. Juan Diego began his nine-mile walk from his home in to Mexico City.

As he walked at dawn near Tepeyac Hill, the former site of worship to the Aztec goddess Tonantzin, he heard the music of singing birds.

Then, from the top of the hill, he heard a sweet feminine voice affectionately call him by name, “Juan, dearest Juan Diego.” He quickly climbed to the top of the hill to see who was there. He saw a beautiful young lady. Her dress shone like the sun and transformed the appearance of the rocks and plants on the barren cactus hill into glittering jewels. The ground glistened like the rays of a rainbow in a dense fog.

The lady identified herself to him and entrusted to him a mission to request Bishop Zumarraga to build a church on the hill so that she could manifest her Son to all of the people. She said,

Know for certain, dearest of my sons, that I am the perfect and perpetual Virgin Mary, Mother of the one true God, through whom everything lives, the Lord of all things near and far, the Master of heaven and earth. I ardently desire that a sacred house be built here for me where I will show Him, I will exalt Him to all of the people. She said,

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On December 12, Our Lady again appeared to Juan on Tepeyac Hill. She said:

Listen and let it penetrate your heart, my dear little son, let nothing discourage you, nothing depress you. Let nothing alter your heart or your countenance. Am I not here who am your Mother? Are you not under my shadow and protection? Am I not your fountain of life? Are you not in the folds of my mantle? In the crossing of my arms? What else do you need?

She told him to pick the Castilian roses which miraculously appeared there and bring them to the Bishop as a sign for him to believe her request. Juan gathered the roses into his tilma and brought them to the Bishop.

Juan opened the tilma to show them and, to everyone’s astonishment, the Image of Our Lady appeared on it. The Bishop then built the church as Our Lady had requested. Nine million natives were converted and baptized to the one, true faith within the next nine years. Human sacrifice ended in Mexico forever and the Indians and Spanish reconciled, inter-married and became the Mexican people.

Bishop Zumarraga later wrote to Cortes, “In our day, God and His Blessed Mother deigned to shower the land which was won by you, with His great mercy.”

The Miraculous Image

Our Lady of Guadalupe left her self-portrait impressed on St. Juan Diego’s tilma (cloak). Our Lady’s portrait was not painted. The tilma is coarse and not suitable to be painted upon. It has no painted under-sizing or brush marks. The colors of the image did not come from animal, vegetable or mineral elements. The luminosity and brilliance of the colors has remained without any treatment. It is something inexplicable and unrepeatable in the art world.

The tilma should have naturally disintegrated and disappeared within thirty years of the apparition. Rather, it has been miraculously sustained without any preservatives day by day by Our Lady’s intercession until today, almost five centuries later. For all of that time it has been displayed for public veneration at the apparition site in Mexico City.

Our Lady appears on the tilma as an olive-skinned young woman, four feet eight inches tall. She is clothed in Middle Eastern dress of the time of Christ. However, the colors of the clothing are of Aztec royalty. She is pregnant, which is physically obvious. Gyne-cological measurements have determined that Our Lady’s image on the tilma has the physical dimensions of a woman in late term pregnancy.

There is a small golden brooch at Our Lady’s neck with a black cross in the center. This identifies her with the Catholic religion. Her figure is surrounded by golden rays of the sun that pierce the clouds. She stands in simple, humble prayer with the moon at her feet, stepping out with her flexed left knee, led by an angel. On her head is a faint crown.

Beneath her feet an angel holds her mantle (symbol of heaven) and gown (symbol of earth) as she marches forward as Queen of heaven and earth. She is the Apocalyptic pregnant Virgin Mother of God, clothed with the sun, with the moon at her feet, and a crown on her head. (See Rev 12).

The Tilma and Science

The divine hand on the tilma is evident through science. In the Canonical Investigation of 1666 physicians came to the conclusion, “There is no natural cause to explain the conservation of the miraculous tilma on which the holy image is represented.”

Dr. Charles Wahlig, a nuclear physicist, supposed that Our Lady was invisibly present when Juan Diego was presenting the roses to Bishop Zumarraga and that the tilma acted like a photographic plate that captured her image and the reflection of Juan Diego in her eyes. In 1979, Dr. Jose Asto Tonsman, a Peruvian engineer, began digital studies of the eyes in the Image. He magnified the iris of Our Lady’s eyes 2,500 times and, through mathematical and optical procedures, was able to identify at least thirteen people imprinted in the eyes.

Some of these images have been identified as Juan Diego, Bishop Zumarraga and his interpreter. These three people were all present when Our Lady’s portrait appeared on the tilma. It was as if Our Lady herself was hiddenly present looking upon the scene and leaving the sign of her presence in her eyes. Her eyes

(see Guadalupe, p. 9)
Ms. Ekeocha attacked the cultural imperialism of Western NGOs and the attempt to impose on Africa: “They tell us the lie that women— in order to have opportunities and in order for us to be successful— we must have abortion rights. I stand here before you not just as a black person or an African person. I stand here before you as a woman to say we should never have to buy success with the blood of our babies.”

David Daleiden echoed Ms. Ekeocha’s observations that abortion has turned our own children into commodities; he noted that what his videos prove is that while pro-abortionists deny the humanity of the fetus at the time of abortion, they immediately turn around and assert the humanity of the fetus when it is time to sell their body parts:

“The videos raise the biggest question that Planned Parenthood and their allies cannot answer. That is how on the one hand in our country the humanity of the baby fetus is not considered to be equal enough to our own in order to be totally protected by law, but at the same time it is precisely their equal and identical humanity to our own that makes them so valuable for sale.”

In his homily at the Walk for Life Mass, celebrated at 9:30am at St. Mary’s Cathedral, San Francisco Archbishop Salvatore Cordileone also addressed Daleiden’s videos, which document Planned Parenthood’s callous attitude towards selling the body parts of aborted children. He noted the bizarre contortions required by the organization’s defenders: “…there are those who would defend the practice by reflecting the argument to questions of legal technicalities regarding what is and is not against the law, thus side-stepping the real question, the humanity of the unborn baby. But the big question cannot be ignored, it has to be answered, there is no getting around it: what does this say about us as a society?”

The final two speakers were fiery Walk stalwart the Reverend Clenard Childress, Director of BlackGenocide.org and Latino music sensation Emmanuel. Emmanuel began by saying, in English “We are here in defense of life. We have to do it. We all have to do it,” and then spoke in Spanish to the Walk’s large and ever-growing Hispanic contingent. Emmanuel’s fame in the Spanish-speaking world can scarcely be overstated. The cheers accompanying his appearance were thunderous. Ed Hopfen, of the Archdiocese of San Francisco, said that following the rally the crowd swarmed Emmanuel, and that he and other security had difficulty in getting him back to his car.

As the Walk headed down Market Street, the lead, as always, was taken by youth. The front ranks were filled with members of Catholic High Schools from San Francisco and surrounding dioceses. College students were numerous as well: Thomas Aquinas College sent their largest-ever contingent: 220 students. They were joined by Arizona State Students for Life, students from Denver’s Jesuit Regis University, students from the Newman Center of Oregon, and others.

As always, protesters tried to disrupt the Walk. Three young women managed to sneak around to the northern side of the speaker’s area and throw literature onto the stage while Daleiden was speaking. They then remove their tops and shouted obscenities. Although almost none at one rally was aware of the attempted disruption, it did lead to one of the day’s most memorable and charming moments: the Sisters of Life giving their cloaks to the half-naked girls so they would not catch cold. The girls were arrested.

There were also between 100-150 protesters from Stop Patriarchy, a group affiliated with the Revolutionary Communist Party, waiting for the Walk at the corner of Powell and Market Street. But as always they were outnumbered by about 400 to one.

Speakers for 2017

The organizers of the W4Life WC invite speakers to inform and inspire us as we stand up for the lives of unborn children and their families. Below is a short bio for the speakers we have lined up this year:

Pam Tebow

Pam Tebow, the daughter of an army colonel, Pam Tebow lived all over the world until she was seventeen, when she entered the University of Florida. She graduated with honors in Journalism and Communication. While in college, Pam met Bob, and they were married upon graduation. The Tebows have five children, who are active in various ministries—and seven precious grandchildren.

Pam and Bob have been called “homeschool pioneers.” They began teaching their children at home in 1982, before the term “homeschool” was coined. All five of their children were homeschooled from kindergarten through high school, and every one of them received college scholarships.

The Tebows lived for a number of years as missionaries in the Philippines. Their orphanage (Uncle Dick’s Home) has been home to scores of Filipino orphans since 1992. The Tebows also have ongoing ministry in several semi-closed Asian countries, where they encourage their national partners, speak at conferences, and support orphanages, Bible schools, and a safe house they founded for rescued girls.

Pam became more widely known when her youngest son won the Heisman Trophy following his sophomore football season with the Florida Gators. Because ESPN aired the portion of the interview with Pam that focused on her refusal to abort “Timmy” when she was advised to do so, she has been given a national platform to encourage the prolife message. In 2010, Pam and Tim were in a Super Bowl commercial that celebrated family and life, which, according to a Barna survey, resulted in 5.5 million people “having cause to rethink their stand on abortion.” She has appeared on Good Morning America and won national awards, including Eagle Forum’s “Woman of the Year” and “Witness in the Public Square” in 2012, “Commission for Women’s “Inspirng Woman of the Year” in 2013, and “Extraordinary Woman of the Year” in 2014.

Reggie Littlejohn

Reggie Littlejohn is Founder and President of Women’s Rights Without Frontiers, an international coalition to expose and oppose forced abortion, gendercide and sexual slavery in China. Reggie also led the international effort to free blind activist Chen Guangcheng, who arrived in the United States on May 19, 2012. She and Chen Guangcheng appeared together on a Voice of America broadcast on January 31, 2013.

Women’s Rights Without Frontiers seeks to form a left-right, human rights and humanitarian coalition to end forced abortion and gendercide. Both pro-life and pro-choice venues have embraced this message.

Reggie received the National Pro-Life Recognition Award at the 40th March for Life in Washington, DC on January 25, 2013. She was also the keynote speaker for the 2013 March for Life Canada in Ottawa, and for the 2013 National Right to Life Convention in Dallas.

An acclaimed international expert on China’s One Child Policy, Reggie has testified six times at the United States Congress, three times at the European Parliament, and she has presented at the British, Irish and Canadian Parliaments as well. Her first address at the European Parliament redefined the debate about China’s One Child Policy, revealing it to be systematic, state-sponsored violence against women.

Melissa Ohden

Melissa Ohden is the survivor of a failed saline infusion abortion in 1977. Despite the initial concerns regarding Melissa’s future after surviving the attempt to end her life at approximately seven months gestation, she has not only survived but thrived. With a Master’s Degree in Social Work, she has worked in the fields of substance abuse, mental health, domestic violence and sexual assault counseling, and child welfare.

Melissa was formerly a College Outreach Speaker with Feminists for Life and is the former Patron of Real Choices Australia. She has testified in the Australian Parliament and before the U.S. Congress. Melissa is on the Board of Directors for the Vitae Foundation, a national organization which uses media to advance a culture of life.

In 2012, Melissa founded The Abortion Survivors Network (ASN). ASN seeks to educate the public about failed abortions and survivors while providing emotional, mental and spiritual support to abortion survivors. Since ASN’s inception, Melissa has been in contact with over 200 survivors.

Melissa has been featured on television and radio programs including: The 700 Club, EWTN’s Life on the Rock and Defending Life, Fox News, Focus (see Walk for Life, p. 5)
Our Lady of Guadalupe

Tonya and Tia. And New Jersey Star Ledger and is a regular columnist Post, Black Christian News, The Washington Times World Magazine and has contributed commentary

Honorary Degree of Doctorate of Divinity. In March of the Methodist Episcopal Church, received The in conjunction with the Mid-Atlantic Conference

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into the mainstream of society. In October of 1998, 

Essex County Executive James Treffinger honored

Pastor Childress’ faithful and effective work at the 

Pastor Childress successfully completed Northern 

Baptist School of Religion in 1986 where he majored

in Christian Education. He was ordained in 1988 by

the North Jersey Shiloh Association and later installed

as Senior Pastor of New Calvary in April of 1989.

In 1997, Pastor Childress, along with his wife Regina, 

founded the Eutychus Mission, a ministry designed

to provide continued rehabilitation and assistance to

recently released juvenile detention detainees back 

into the mainstream of society. In October of 1998, 

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Essex County Juvenile Detention Center by installing 

him as a Chaplain. In November of 1998, he founded

the Celebration of Life Day Care Center, which pro-

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to 5 years of age. In August of 1999, Pastor Childress

was appointed President of the Life Education And

Resource Network (L.E.A.R.N.) in Northeast Region.

He was a chief organizer of the “Say So” March to the

U.S. Supreme Court in Washington, DC.

In May 2001, Pastor Childress began broadcast-

ing “The Urban Prophet” taking the pro-life pro-

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Pro-life website Blackgenocide.org. This website was

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munity with the truth about abortion. In January

2003, Pastor Childress was appointed a member of the

National Pro-Life Religious Council of Wash-

ington, DC. In March of 2003 Pastor Childress was

appointed to the Board of The Center For Bio Ethical

Reform. In January 2004, Pastor Childress was

appointed President of the Montclair African Amer-

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Of 2006 Rev. Clenard H. Childress authored his first

book No Shepherd’s Cry.

Pastor Childress Jr. has repeatedly been featured in

World Magazine and has contributed commentary and 

editorials for Christianity Today, The Christian Post, 

Black Christian News, The Washington Times and

New Jersey Star Ledger and is a regular columnist on 

Alan Keys Renew America.

Pastor Childress is joyously married to Regina Childress and has four children: Clenard, Thomas, Tonya and Tia.

2017 Walk For Life West Coast Schedule: Friday, January 20th

Standing Up 4 Life Walk Oakland City Hall, 1 Frank H Ogawa Plaza, noon

Speakers include Rev. Clenard Childress, Antoine Miller and Walter Hoyer.

Annual Prayer Vigil For Life St. Dominic’s Church, 2390 Bush St, San Francisco, 5:00 pm The Sisters of Life will host their annual Prayer Vigil for Life! Vespers will be at 5:00pm followed by holy Mass celebrated by Bishop Thomas Daly. Everyone is welcome! Contact the Sisters of Life at email or (212) 397-1396. The 8th Annual Conversations 4 Life Benefit Dinner St. Stephen’s Church Parish Hall, 1101 Keaveny Court, Walnut Creek, doors open at 5:00 pm Reggie Littlejohn will be the keynote speaker, Contact Joni at 925-550-3122.

All Night Eucharistic Adoration For Life Saints Peter and Paul Church, 666 Filbert Street, San Francisco, 8pm-7am Adoration begins at 8PM, and will last until 7am on Saturday, January 21.

Saturday, January 21st

Catholic Mass

Catholic Mass In The Extraordinary Form

Catholic Mass In The Extraordinary Form National Shrine of Saint Francis of Assisi, 610 Vallejo Street, San Francisco, 5pm The Mass will start at 5pm a short walk from the end of the Walk for Life. Barbecue Star of the Sea Parish, 4420 Geary St., San Francisco, CA, 5pm

Sunday, January 22nd

Students For Life Of America West Coast National Conference

St. Mary’s Cathedral, 1111 Gough Street, San Francisco, 9:30am All priests are welcome to con-celebrate with Archbishop Cordileone.

Silent No More Awareness Campaign

Silent No More Awareness Campaign 10:45am to 12:15pm – Civic Center Plaza, San Francisco The Mass will start at 12:15pm – Civic Center Plaza, San Francisco Forney will be here to lead the Silent No More Awareness Campaign. Their message and testimony desperately NEEDS to be heard on the West Coast!

Info Faire

Info Faire 11am to 12:30pm – Civic Center Plaza, San Francisco Please register if you wish to exhibit at the Info Faire. Registration: $80/table.

Walk for Life Main Event

Walk for Life Main Event 12:30pm - 1:30pm – Civic Center Plaza, San Francisco Rally: 12:30 - 1:30pm Walk: 1:30pm

Catholic Mass In The Extraordinary Form

Catholic Mass In The Extraordinary Form National Shrine of Saint Francis of Assisi, 610 Vallejo Street, San Francisco, 5pm After the Walk, a High Mass in the Extraordinary Form will be celebrated for life by Friar Francesco Naohbo, OFM Conv. The Mass will start at 5pm a short walk from the end of the Walk for Life.

Barbecue Star of the Sea Parish, 4420 Geary St., San Francisco, CA, 5pm

(Christmas, cont. from page 1)

in the Nativity, animals excluded, will be dressed in

typical Maltese clothing and will be holding tools and

instruments.

The traditional “Cross of Malta” will be included in

the scene, as well as a typical Maltese archipelago

boat meant to represent not only the island’s tradition,

fishing and life, but also the reality that thousands of

migrants face when risking their lives to sail in

make-shift boats to Italy.

A delegation of 30 people from Malta will be present in

for the official presentation and inauguration of the

Nativity scene Dec. 9, during which the Christmas

tree in St. Peter’s Square will be lit for the first time.

Pope Francis himself will have a busy schedule during December and January for Christmas and the New Year.

His liturgical celebrations for December will begin with a special Mass celebrated Dec. 12 for the feast of Our Lady of Guadalupe. Special features of the Mass will include ancient hymns composed in indigenous languages, including Nahuatl, Quechua, Mapuche and Guarani.

The Sistine Chapel Choir will be joined by the Latin American Choir in playing at the Mass under the direction of conductor Eduardo Nottica.

On Christmas Eve, the Pope will celebrate Christ-

mas Mass in St. Peter’s Basilica at 9:30 p.m., and on

Christmas Day will give his traditional Christmans

“We Are Not Only” blessing to the city and to the world from the main balcony on the façade of St. Peter’s Basilica.

To celebrate the New Year, Francis will preside over evening prayer and the singing of the ancient “Te Deum” hymn Dec. 31 in order to give thanks for 2016, the year that is ending.

On Jan. 1, he will offer Mass in St. Peter’s Basilica, marking both the feast of Mary, Mother of God and the World Day of Prayer for Peace.

Just a few days later, he’ll celebrate Mass in St. Peter’s Basilica to mark the feast of the Epiphany, and on Jan. 8, the Pope will celebrate the feast of the Baptism of the Lord as usual by offering Mass in the Sistine Chapel, where he will baptize several babies.

To close January’s liturgical celebrations, Pope Fran-

cis will preside over a Jan. 25 evening prayer service for the feast of the Conversion of St. Paul, which will also mark the conclusion of the Week of Prayer for Christian Unity.

December 12: Our Lady of Guadalupe

www.srdioce.org 5

(Christmas, cont. from page 1)
Yachats: Being Broken in a Good Way

by Chris Lyford

As a kid when I sat on the bluff overlooking the Pacific Ocean at my family’s cabin in Yachats, Oregon, I never thought I would return as a newlywed on my honeymoon. When I was young I used to sit on the rustic bench and ponder life as I gazed into the seemingly infinite Pacific. And little did I know that I would be able to return to that same bench five years ago with my wife as we approached our 22nd wedding anniversary.

Vickie and I have been through so many challenges, though you might not know it to see us from the outside. We have been on an adventure these past 27 years, with high points and low valleys. Though the trials seem to get bigger; just like the wine Jesus created at the wedding feast of Cana, the joys have become more profound and fulfilling. But I have to say, I can see how God has permitted each time of brokenness we have faced in our marriage to make us stronger as individuals, and as a couple.

Recently I looked up the meaning of the name of that little town on the Oregon Coast; Yachats. I found out that in the Jewish Passover (Seder) meal, the fourth step is called “Yachatz,” and is the point where one of the three the matzah (unleavened bread—like a saltine cracker) is broken.

It is said that this piece of bread that is broken represents Abraham’s son Isaac because Abraham was stopped from sacrificing him. Yet as Catholics we understand the Eucharistic connection; that our Heavenly Father willingly allowed His own son to be “The” one true sacrifice because that Passover bread was broken and shared by all present.

It’s not lost on me that the meaning of the word Yachts has to do with something being broken, and that I have returned to that significant place at times that relate to my vocation of marriage. At the words of consecration during Mass Jesus makes the connection between the bread that is broken and His impending sacrifice on the cross.

Pope St. John Paul II frequently spoke of the nuptial meaning of the Eucharist and its special relationship with the sacrament of Matrimony: “The Eucharist is the sacrament of our redemption. It is the sacrament of the Bridegroom and of the Bride.”

Marriage, to me is all about yachats, or, being ‘broken’. We have allowed each other to become indispensable to the other, to become most vulnerable to the other, to become broken for each other. And we have allowed ourselves as a couple to be broken for other couples.

We were able to celebrate this past Thanksgiving with my eldest daughter, son-in-law, and two grandchildren. Along with my three other kids, we had what we all agreed was a most precious time.

It was precious because we allowed ourselves to be truly present to each other; broken, in a good way. My son in law opened up about how he is facing PTSD and back and head injuries from his time in Afghanistan, and how his wife and kids have been a major source of strength for him as he faces a future with this very real disability. It was a nice big step toward healing for all of us—just to know he feels comfortable being real. We are allowing ourselves to be broken “to” each other, and in a very healthy and good way. One of the biggest challenges young couples face is that they don’t get an opportunity to become close enough to other couples who have been through the ups and downs, so there is a tendency to hold back on opening up. As we sat down to “break bread” or “yachatz” with each other, we shared the true joy and intimacy we all know is the whole point of this “Holiday Season”.

I want to encourage each of us to not take our spouses, our children, our health, or anything else for granted. I am sure you too have had times when you could look back and remember the dark valleys, as well as count the blessings. If you have some time today, go to a quiet place, let your heart settle for a minute, and then just start counting your blessings. May we all be truly broken for each other this Advent and Christmastide, and may we recognize Jesus in the breaking. ❖

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

Advent Family Prayer

Come, Lord Jesus! Open our minds and hearts and souls as we wait for You to be born anew in our lives and in our family. Help us to experience Your love in our family today. As we prepare for the coming of your Son, O God, we give you thanks for the love of Your Son, Jesus, which we have welcomed into our home today. We give You thanks for this food and drink, signs of your gracious love. May this meal strengthen us to share Your gifts with the hungry and all who look for Your justice and mercy. Grant this through Christ Amen.

Letters Policy

Email: srdioce1@gmail.com
Write: Letters to the Editor
North Coast Catholic
985 Airway Ct.,
Santa Rosa, CA 95403
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.
Someone They Know

by Julie Sparacio

It's about to get crazy! I am writing this actually before Thanksgiving, anticipating the Black Friday madness and the pure chaos of the malls in December. I was thinking about this at the same time that I was thinking about our child protection efforts. My first thought was to write something about keeping children safe in crowds, and then I realized that most children are in greater danger from someone they know.

The statistics are daunting about child sexual abuse, about physical abuse and domestic violence. Most sexual abuse victims were abused by a family member or someone close to the family, physical abuse most often occurs in the home and domestic violence is something that occurs in the home. It can be tough to think about raising children in our world today. How do you make sure that your home is a safe space?

I know parents who decide to home school their kids to protect them. I know families that don't allow their children to go to sleep overs. I know parents who attend every practice, every game, and every birthday party, to protect their child. And yet sometimes the enemy sneaks in. Our best protection is not impenetrable.

I have quoted this before—'it's no longer just about protecting our children, instead we must prepare them.' Prepare them for the dangers that are out there sure, but how do you do that without frightening them?

I say this all the time too: talk to them, talk to them, and talk some more. Here is what I know. If your child thinks that you are able to handle the ugly stuff that enters their world, they will talk to you about it. How do they know that you can handle it? You bring it up first. I started by telling my children that not everybody was a nice person. We talked about how to respond when someone was mean. Those conversations progressed as they got older, getting more specific as their age could handle. When they went anywhere with friends, I asked lots of questions when they came home, all while paying close attention to body language, hesitations, eye contact. I zeroed in on anything that made me concerned. So ask, and then, and this part is critical, be prepared to hear stuff you wish you hadn't.

The best predictor of a good recovery for someone who has been abused is the way the first person they tell responds. That is such a heavy burden—so often our automatic response to something shocking is 'no way, you have got to be kidding,' or something along those lines. It's a response of shock, not a reflection of credibility. If you have ever done that—it's okay—it's not necessarily the first words, it's the overall first response.

Our Circle of Grace curriculum has a section with information for parents. It is full of helpful suggestions for talking to your children about the tough stuff. If you have children, please ask your parish or school Safe Environment Coordinator for a copy. If you have grandchildren, get a copy and pass it on to their parents. Someday, the children will thank you!

Cursillo Movement Alive and Well in Diocese

Mary Peterson, the Lay Director for the Catholic Cursillo of the Diocese of Santa Rosa, attended the Regional Encounter for Region XI in Fresno in October. The Encounter is a biannual weekend gathering for Catholic Cursillistas from the states of California, Nevada, and Hawaii and includes the four language groups of English, Spanish, Filipino, and Vietnamese. Cursillistas come together to worship and pray, and to learn more about the Catholic Cursillo Movement.

The Catholic Cursillo Movement began in Spain in the 1940s by Eduardo Bonnin. He created a method of three complete days; today we know it as "Cursillos in Christianity" (short course in Christianity). It is now a worldwide lay movement in the Catholic Church. All Catholic Cursillos are under the direction and authority of the Bishop of the Diocese under which they operate. Diocesan Cursillos are also affiliated with and participate in the Regional and National Cursillo activities. The National Cursillo Movement (https://www.natl-cursillo.org/) provides resources so that the diocesan movement can retain the authenticity and Catholicism of the Cursillo Movement. Our diocesan weekends are held during the summer at the Angela Center in Santa Rosa.

The Catholic Cursillo Movement is much more than just the three day weekend. It is a living experience. Christ, through the Cursillo and through His grace, touches the person who is open to a personal relationship with Him in a special way. The mentality of the Cursillo Movement consists of “proclaiming the best news of the best reality: that God, in Jesus Christ, loves us; communicated by the best means; which is friendship.” Through friendship, we support and encourage one another in our walk toward holiness. We believe our surroundings are evangelized through our friendship and living the gospel message. Our motto is “make a friend, be a friend, bring a friend to Christ.”

We would love to meet you and become your friend.

Please join us. We gather together twice a month for singing, faith sharing, and Eucharistic adoration. For further information, please call our Communications Director, Debbie Simonson at 707-763-7165 or 904-463-1070. Our website is: http://www.catholiccursillomovementofsantarosa.com/
(excerpts taken from The Cursillo Movement: What is it? And The Leaders Manual)
A partner organization working with REFB that serves West County is the Catholic Charities Rural Food Program. Rodney DeMartini, the program coordinator for the Saint Phillip/St Teresa Rural Food Program serving clients in Occidental, Sebastopol and Graton, said the program helps people to regularly volunteer one day a week or more if they can.

“Many of these organizations are heavily volunteer run. So it’s the short-term and the long-run commitments that they really need,” he said.

One of the main organizations working tirelessly to help solve hunger throughout the county is the Redwood Empire Food Bank (REFB). As the largest hunger relief organization, REFB serves over 82,000 individuals and families in Sonoma County with 70 percent of the food they collect going to their programs and 30 percent allocated to the 177 partner organizations they work with.

A partner organization working with REFB that serves West County is the Catholic Charities of the Diocese of Santa Rosa that offers the Rural Food Program at community sites for people living at or below the poverty line and are unable to reach urban food banks. The program serves over 500 people in West County with distribution sites in Occidental, Sebastopol and Graton.

Donations are one way to help; volunteering is another, he said. Malachowski said the organizations the county works with mainly say that they need people to regularly volunteer one day a week or more if they can.

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DeMartini said the program, which is run out of the Saint Phillip the Apostle Church, is one of the oldest, running for 30 years and the largest. The program is based in respect and non-judgment, which the clients rate highly, stating that they feel safe and respected.

“The experience of standing in that line and asking for help is a very difficult experience,” he said. “So we want to make people feel as welcome as we can.”

Shannon Strong, a resource connector with the Rural Food Program, distributes food with Catholic Charities at all of their seven sites. Strong said she enjoys the work because it is community focused around a basic need and that it also creates a place where people can meet, talk, share recipes and give support.

“You can see when you go to all of these sites that there is a really large need for food in the county,” Strong said. “I just like helping people with a basic need, it’s food and it’s really important that people have access to it.”

Donating food is always helpful for the programs, frozen turkeys and ham are always appreciated at this time of year, Strong said, and money helps with things like refrigerators, freezers, hiring more staff or other infrastructure to help be more efficient in distributing.

“Funding is really important,” she said. “And it helps serve more people, for sure.”

That being said, there are over 100 volunteers working in the Rural Food Program, and Strong agreed they can always use more. Living in such an abundant area for food, Strong said people who have food to share with programs are very generous but sometimes linking the donations with programs dispersing it can be difficult.

“It’s the connections piece that is the challenge,” she said. “Getting the food to where it’s needed, it’s a big piece. But when we do and you see people smile, it’s so worth it."

West County Food Drives

SEBASTOPOL

- The Sebastopol Police Department Explorer Post will sponsor an annual food drive from Tuesday, Nov. 15 through Saturday, Dec. 31. Food can be dropped off to the Police Department lobby 24 hours a day. At the culmination of the drive, the food will be collected for the holidays for distribution to the families who need it.

- The Sebastopol Safeway’s Feed the Need drive continues through Tuesday, Dec. 27. For $10, Safeway will donate a pre-packaged bag of staple, non-perishable food items to the Redwood Empire Food Bank (REFB). The REFB also has an Annual Food & Funds Drive (AFFD) food donation barrel in the Sebastopol Safeway.

- Whole Foods’ Giving Program is going on now at the Sebastopol Whole Foods through Saturday, Dec. 31. Donate $1, $5 or $10 at checkout to support the Redwood Empire Food Bank. The REFB also has an AFFD food donation barrel in the Sebastopol Whole Foods.

- The Sebastopol Lucky Store will host its Give. Share. Care! Drive through the end of the year. At the checkout, customers can buy meal coupons; $2 provides one breakfast, $3 provides one lunch and $5 provides one dinner. Coupons will be added to the final grocery bill. One hundred percent of all donations go to the Redwood Empire Food Bank.

- Sonoma County Food for Fines will help put food on the tables of our neighbors in need during the month of December, accepting food donations for library fines. One unit of donated food waives all overdue fines for one account. All branches in West County are participating.

- Round Table Pizza hosts its annual food and funds drive promotion through Jan. 1. Customers receive $4 a large or extra-large pizza when they donate two canned food items to the Redwood Empire Food Bank. Barrels located inside the restaurant.

- Woodfour Brewing Company in The Barlow has an AFFD food donation barrel.

FORESTVILLE

- Fast & Easy Market in Forestville has an AFFD food donation barrel.

GUERNEVILLE

- The Guerneville Safeway’s Feed the Need drive continues through Tuesday, Dec. 27. For $10, Safeway will donate a pre-packaged bag of staple, non-perishable food items to the Redwood Empire Food Bank (REFB). The REFB also has an Annual Food & Funds Drive (AFFD) food donation barrel in the Sebastopol Safeway.

- Food For Thought will host a food drive for its organization at the Guerneville Safeway on Saturday, Dec. 10 from 10am to 5pm.

- The Sebastopol Fire Department is hosting its annual donation collected for Toys for Tot. Deliver new toys, games, art supplies, gift cards and more now through Monday, Dec. 19. Call the department at 823-8061 for more information.

- The Sebastopol Safeway’s Feed the Need drive continues through Tuesday, Dec. 27. For $10, Safeway will donate a pre-packaged bag of staple, non-perishable food items to the Redwood Empire Food Bank (REFB). The REFB also has an Annual Food & Funds Drive (AFFD) food donation barrel in the Sebastopol Safeway.

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Healdsburg Father Charged In Daughter’s Church Drowning Yells Out ‘Why Did I Do It?’ In Court

Paul Payne (Press Democrat November 28) A Healdsburg man charged with drowning his 4-year-old daughter in a church baptismal pool screamed, "Why did I do it?" as he was wheeled Monday from a Santa Rosa courtroom.

Gerardo Mendoza Ordaz, 42, is charged in the Nov. 20 slaying of Maria Jose Ordaz Chavarria at St. John the Baptist Catholic Church in Healdsburg.

Police believe Ordaz held the girl under a few feet of water as her 9-year-old brother watched. He was arrested the same day after carrying her lifeless body to the nearby police station.

Prosecutors have not released a motive. In open court Monday, Judge Julie Conger said a psychologist has examined Ordaz and concluded he is not mentally competent to stand trial. She suspended criminal proceedings until a second doctor could evaluate his mental fitness.

Ordaz, bound to a wheelchair for security reasons, listened quietly with more than a dozen family members looking on. As he was wheeled afterward through an open doorway to the jail, the distraught man yelled in Spanish and could be heard throughout the courtroom.

"He said, 'Why did I do it? Why did I kill my daughter?'" said extended family member Carlos Ordaz, a teenager attending the hearing with his father, a cousin of the defendant.

Carlos Ordaz said in a brief interview that the family believes Ordaz was on drugs at the time of the slaying. He said the girl, one of Ordaz's four children, was her father's favorite.

"He loved her the most," said Carlos Ordaz.

Neither prosecutors nor Ordaz’s lawyer could be reached Monday for comment.

Dr. Laura Doty, a Santa Rosa psychologist, was ordered to conduct Ordaz’s second mental health examination. She will report back at a Dec. 19 hearing.

If Ordaz is found unfit, he could be sent to Napa State Hospital for treatment that could restore his competency. That process could take months or years.

If Ordaz is found fit, he will take a plea and face a possible trial. He was charged last week with first-degree murder and two counts of child abuse.

Ordaz, a day laborer, moved with his family to Healdsburg about six months ago. The family previously lived in Sacramento.

The night of the slaying, he walked naked from the church across the street to the downtown police station's rear parking lot with his son, carrying the little girl and yelling for help. His 8:30 p.m. arrival launched an extensive but unsuccessful effort by first responders to save the girl, 4, the Holy Innocents, 12/29 St. Thomas Becket
First lady Michelle Obama honors Santa Rosa teen, tribal youth program

by Christi Warren (The Press Democrat) November 15

Invited by Michelle Obama, a Santa Rosa teen spoke out against racism and for unity in front of a crowd of 200 people at the White House Tuesday.

Jayden Lim, 15, was there with her mother, Nicole Myers-Lim, to accept an award from the National Arts and Humanities Youth Program on behalf of Santa Rosa’s Tribal Youth Ambassadors. The local program also received $10,000.

The program was one of 12 throughout the country honored Tuesday by the first lady, though Lim was the only youth selected to speak.

“In some ways, I’m your average 15-year-old: I’m a sophomore in high school, I love music and I’m currently learning how to drive,” Lim said in her remarks.

But, she said, she also owns her own DJ business, and as a member of the California Indian Museum and Cultural Center’s Tribal Youth Ambassadors program, is deeply immersed in her Pomo Indian heritage.

The youth ambassadors program was started by Myers-Lim, the Santa Rosa museum’s executive director, in 2010, and her daughter has been an active member since it began.

“Growing up, I knew the issues that the native youth faced in the classroom, but when I had my own daughter, I realized that none of the issues had changed,” Myers-Lim said.

Those issues include racism and ignorance about Native American heritage, issues that Lim said she still faces.

“I’ve been called ‘Pocahontas,’ and I’ve been asked if I live in a teepee,” said Lim, who attends Cardinal Newman High School. “And one year, I had to watch my student dance show run across the stage in head-dresses.”

Through the youth ambassador program, she’s been able to grapple with those issues and learn how to combat racism and negative stereotypes about Native Americans in a positive way, Lim said.

“We are Indian and we are proud,” she said in her speech. “We still sing. We still laugh. We still dream. We still stand.”

In a telephone interview after the ceremony, she said she was still a little overwhelmed, but added, “Yeah, I’m good,” with a laugh.

“It was really nerve-wracking at first, but when I went on stage, it kind of just all went away. I just looked at the first lady, and I spoke to her from my heart, and she was crying and mouthing words of encouragement to me, so it was awesome.”

About 260 youth programs applied for the annual White House award. That list was narrowed down to 50 finalists during the summer before 12 winners were named.

The tribal ambassador program’s 20 youth — who come from Sonoma, Lake and Mendocino counties — most recently created and opened a museum store.

Before that, they created six native-language smartphone apps available from the iTunes store. The apps teach users about different California Native American languages, with a translator and an audio feature that lets users hear the translation in whatever language they choose.

The youth ambassadors also create educational videos for YouTube that can be used in classrooms to teach skills and history. One of the videos shows how to create a shell necklace and tells viewers how shells were used among California Indian tribes as a form of money.

Most Popular Stories

Lim said her involvement with the youth ambassadors program has taught her how important it is to be an advocate for her community.

“The idea that when you’re kicked down, you don’t stay there—you get back up and you fight,” she said after the ceremony. “No one should be defined by another’s ignorance, and if you want change in your community, you have to go out and make that change. You can’t wait for someone to go out and change it for you.”

When you’re kicked down, you don’t stay there — you get back up and you fight.
These four cardinals asked Pope Francis to clarify ‘Amoris laetitia’

Vatican City, Nov 14 (CNA/EWTN News) - Citing conflicting interpretations of Pope Francis’ apostolic exhortation on love in the family, four prominent cardinals wrote a letter to him in September requesting that he “resolve the uncertainties and bring clarity.”

The full text of the letter was published in an English translation by the National Catholic Register Nov. 14.

“We the undersigned, but also many Bishops and Priests, have received numerous requests from the faithful of various social strata on the correct interpretation to give to Chapter VIII of the Exhortation,” the cardinals wrote in their Sept. 19 letter to the Pope.

The signatories were Cardinals Walter Brandmüller, president emeritus of the Pontifical Committee for Historical Sciences; Raymond Burke, patron of the Order of Malta and prefect emeritus of the Apostolic Signatura; Carlo Caffarra, Archbishop Emeritus of Bologna; and Joachim Meisner, Archbishop Emeritus of Cologne.

They noted the fact that “theologians and scholars have proposed interpretations” of Amoris laetitia, especially its eighth chapter on accompanying, discerning, and integrating weakness, which “are not only divergent, but also conflicting.”

The cardinals also noted that “media have emphasized this dispute, thereby provoking uncertainty, confusion, and disorientation among many of the faithful.”

“Compelled in conscience by our pastoral responsibility and desiring to implement ever more that synodality to which Your Holiness urges us, we, with profound respect … ask you, Holy Father, as Supreme Teacher of the Faith, called by the Risen One to confirm his brothers in the faith, to resolve the uncertainties and bring clarity, benevolently giving a response to the ‘Dubia’ that we attach to the present letter,” they wrote.

The cardinals submitted five “dubia,” or doubts, about the interpretation of Amoris laetitia to be clarified by its author, also drawing the dubia to the attention of Cardinal Gerhard Müller, prefect of the Congregation for the Doctrine of the Faith.

A foreword to the text of the letter notes that it arises from “deep pastoral concern” following “disorientation and great confusion of many faithful” and contrasting interpretations of the apostolic exhortation “even within the episcopal college.”

“The great Tradition of the Church teaches us that the way out of situations like this is recourse to the Holy Father, asking the Apostolic See to resolve those doubts which are the cause of disorientation and confusion.”

On this basis, the four cardinals wrote that their submission of dubia is an act of justice because “we profess that the Petrine ministry is the ministry of unity,” and of charity because “we want to help the Pope to prevent divisions and conflicts in the Church, asking him to dispel all ambiguity.”

The foreword noted that Pope Francis “decided not to respond” to their dubia.

“We have interpreted his sovereign decision as an invitation to continue the reflection, and the discussion, calmly and with respect. And so we are informing the entire people of God about our initiative, offering all of the documentation.”

They emphasized that the differing interpretations of Amoris laetitia are “due to divergent ways of understanding the Christian moral life” and that more than merely being a question of the admission of the divorced-and-remarried to penance and Communion, the exhortation’s interpretation “implies different, contrasting approaches to the Christian way of life.”

The first dubium asks whether following Amoris laetitia “it has now become pos-

(see Four Cardinals, p. 23)
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Julie Sparacio, Director
Child and Youth Protection
707-566-3309
jsparacio@srdiocese.org

(Healdsburg Father, cont. from page 9)
responders to save the girl.
Healdsburg police Lt. Matt Jenkins on Monday said the death investigation would include determining whether exorcism played a role.
An exorcism is considered a religious or spiritual event to drive out an evil spirit or demon from someone or something believed to be possessed.
“It’s obviously something that would be looked into,” Jenkins said, as part of a comprehensive investigation of a slaying inside a church. “It’s not something that has been excluded.”
But motive, why Ordaz removed his clothes or what led to the drowning were details that would be left for court, the lieutenant said.
Results of blood tests showing whether the man was under the influence of drugs or alcohol haven’t yet returned, Jenkins said.
Police officials last week had sought public help in piecing together what happened in the hours leading up to the church death. They asked anyone who had seen the father and two children walking in town that evening to contact officers.
Investigators believe the three set out on foot about 5:45 p.m. from their home at the north end of town and then walked about 1½ miles to downtown. Along the way they made at least three stops—one involving the purchase of a lemonade or vitamin water type of drink.
“We have them in two gas station convenience stores in town and one business downtown,” Jenkins said, along with the church.
Ordaz has a criminal record and has been deported to Mexico four times over the last 20 years.
REVEALING THE MYSTERIES of MARY and THE MAGI

♦ GUADALUPE MYSTERIES
Grzegorz Gorny & Janusz Rosikon
In this glorious, lavishly illustrated book, the renowned team of Górny and Rosikon take the reader on a stunning photographic pilgrimage to the shrine of Our Lady of Guadalupe in Mexico. They tell the amazing story of her apparition to Juan Diego in 1531, her miraculous image on his tilma, and its dramatic impact upon the destiny of an entire continent. They interview various scientific and theological experts on the image, and reveal its amazing symbolic messages, those of the past and those speaking to us today.

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— Mark Shea, Author, Mary, Mother of the Son
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♦ THREE KINGS, TEN MYSTERIES
Grzegorz Gorny
Were the Three Kings, or Magi, who the Bible says traveled to Bethlehem in search of the Christ Child real historical figures or just a legend? For generations, the Magi have inspired art and music. Epiphany, the important feast twelve days after Christmas, is a national holiday in many countries around the world. What lies at the heart of this celebration and its relevance today?

Turning to amazing discoveries made by historians, scientists, and theologians, Górny answers these questions and more. With gorgeous color photographs on every page, he traces the mysteries of the Magi from the Gospel of Matthew to modern-day astronomy to Epiphany celebrations on the streets of secularized European capitals.

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Trying To Find Confession Times? There’s an App For That

Edinburgh, Scotland, Nov 28 CNA/EWTN News) - Need to find confession nearby at the drop of a dime? There’s an app for that.

The Archdiocese of Saint Andrews and Edinburgh announced last Tuesday at St. Peter’s Square the first ever GPS-powered confession finder that uses technology to connect individuals with the closest confession and Mass times.

“This is a little bit of smart technology that could make a big impact on how the Catholic Church brings the mercy of God and the joy of the Gospel to our contemporary world,” Archbishop Leo Cushley of Saint Andrews and Edinburgh stated, according to the Telegraph.

“The idea was really inspired by the Holy Father himself. He said to be imaginative about what to do for the Holy Year of Mercy,” Archbishop Cushley told Vatican Radio.

The archdiocese hopes the app will increase Mass attendance and help Catholics aged 18-55 to become more fully engaged within the local Church. Ultimately, the app will also save on bulletin printing costs.

The Archdiocese of Saint Andrews and Edinburgh contains more than 110 parishes spread over more than 2,000 square miles in Scotland. Although this archdiocese is the first to launch the app, The Guardian reported that five other dioceses in the country will likely incorporate the app in the near future.

Already, the app is available for free download and you can put your city’s name in the search field and find confession and mass times, as well as google directions everywhere in the Santa Rosa Diocese.

Although some websites have minted similar concepts, such as MassTimes.org, “The Catholic App” is the first mobile-friendly service to offer sacrament-finding services to individuals on their phones. The app also offers a planning service to schedule confession in the future, incorporates local diocesan news, and delivers weekly spiritual inspirations.

“The Catholic App” was developed by tech company Musemantik.

Dr. Maciej Zurawski, founder of Musemantik, believes apps are the only way to keep in touch with the mobile generation.

“ Websites are losing popularity—what is needed to engage with the mobile generation is an app that is smart and personal, an app that is like a companion, a friend that takes the initiative to inspire you—that’s the vision behind the Catholic App,” he stated. The app, scheduled to go live in 2017, can be found on iPhones and other tablet devices. Other dioceses interested in The Catholic App can sign up on the app’s website.

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December 8: The Immaculate Conception of Mary
News Briefs

National

Encuentro V

BALTIMORE (CNS) By Mark Pattison The Catholic Church in the United States is gearing up for the fifth National Encuentro of Hispanic/Latino Ministry, to be held in September 2018 in Fort Worth, Texas.

The effort got a personal endorsement from Pope Francis during a Nov. 15 video message to the U.S. bishops at their fall general assembly in Baltimore.

"The church in America as elsewhere is called to go out from its comfort zone and be a leaven of communion—communion among ourselves, with our fellow Christians, and with all who seek a future of hope," Pope Francis said in the message.

"The Christian community is meant to be a sign of prophecy, of God's plan for the entire human family," the pope said. "We are called to be bearers of good news for a society gripped by disconcerting social, cultural and spiritual shifts and increasing polarization."

The theme for the "V Encuentro," as it is known in shorthand, is "Missionary Disciples: Witnesses of God's Love," according to Auxiliary Bishop Nelson J. Perez of Rockville Centre, New York, chairman of the bishops' Subcommittee on Hispanic Affairs.

"It is a great opportunity for the church to reach out to our Hispanic brothers and sisters with Christ's message of hope and love," he said. "It is a time to listen, a time to develop meaningful relationships, a time to learn and bear abundant fruits, and a time to rejoice in God's love."

The V Encuentro will be the culmination of parish, diocesan and regional encuentros, in which the bishops anticipate more than 1 million souls seek a future of hope.

Starting in January and going through June next year, missionary activity and consultation will take place. Parish encuentros will take place around the country next May and June in an estimated 5,000 parishes.

In the fall of 2017, diocesan encuentros are scheduled, with expectations that more than 150 dioceses will be taking part with a hoped-for 200,000 participants.

Regional encuentros are slated for March-June 2018, with 10,000 delegates expected; the regions will conform to the U.S. bishops' 14 episcopal regions.

Then comes the V Encuentro, to be held Sept. 20-23, 2018, in Fort Worth. But that's not the end as there will be a post-encuentro working document written to implement the V Encuentro's results.

The ultimate goals of the encuentro process are "two sides of the same coin," Bishop Perez said. "To discern the ways in which the church in the United States can better respond to Hispanic/Latinos, and strengthen the ways in which Hispanics respond to the call to the new evangelization."

Among the outcomes Bishop Perez said should result from the V Encuentro are the identification of best practices and pastoral initiatives in the development of resources in parishes, dioceses, schools and national organizations; an increase in the number of vocations to priesthood, religious life and the permanent diaconate; an increase in the percentage of Hispanic students in Catholic schools from the current 15.5 percent to 20 percent; to identify at least 20,000 emerging leaders ready for ongoing formation and ministry in the church; and an increased sense of belonging and stewardship among Hispanics.

Tom Price appointment to head HHS met with pro-life applause

by Matt Hadro
Washington D.C., Nov 29, 2016 / 05:09 pm (CNA/ EWTN News) - Pro-life groups praised President-elect Donald Trump's announcement that he would name Rep. Tom Price (R-Ga.) to be the next Secretary of Health and Human Services.

"In particular, Rep. Price's strong pro-life values and record to match make him the right man to reform an agency that has been marred by its aggressive abortion agenda," said Ashley McGuire, senior fellow with The Catholic Association.

"We are confident that Rep. Price will finally put an end to the anti-religious liberty HHS mandate, as well as introduce comprehensive reforms to restore the agency as one that genuinely promotes health care that respects human life and dignity," she said in a statement.

As a member of Congress, Price has received a 100 percent rating from the pro-life group Susan B. Anthony List. Before his time as a six-term congressman, Price was an orthopedic surgeon who also taught doctors-in-training at the Grady Memorial Hospital in Atlanta.

"There is much work to be done to ensure we have a healthcare system that works for patients, families, and doctors; that leads the world in the cure and prevention of illness; and that is based on sensible rules to protect the well-being of the country while embracing its innovative spirit," he stated on Tuesday.

"While in Congress, Price sponsored a bill that was the Republicans' answer to the Affordable Care Act. The Empowering Patients First Act of 2015 sought unsuccessfully to repeal the health care law and replace it with a new policy.

"The Susan B. Anthony List hailed the "excellent choice" of Rep. Price on Tuesday, noting his "pro-life record" and his efforts in Congress to defund Planned Parenthood.

"As HHS Secretary, he will play a key role in developing a robust health care reform proposal that protects life and consciences, while promoting options for low-income individuals and families," the group added.

Price's appointment is significant for two reasons. If he replaces the current health care law, his policy could impact millions, especially those who purchased insurance on the state exchanges, received federal subsidies for insurance, or obtained coverage through Medicare.

Additionally, Price's department could do away with the law's controversial mandate that virtually all employers must contraceptives, sterilizations, and abortion-inducing drugs in their health plans.

Price's Empowering Patients First Act of 2015 would have replaced the health care law's insurance mandate with tax credits for buying insurance. It would have prohibited insurers from denying coverage to patients with pre-existing conditions, provided they had 18 continuous months of coverage preceding their plan switch. And it would have allowed for federal grants to states with high-risk insurance pools.

Regarding these "high-risk insurance pools," they were previously set up in 35 states before the health care law, but were "deadly for health insurers," wrote Sabrina Corlette of Georgetown University's Health Policy Institute, in a Nov. 16 blog post.

This was because the pools only included people with serious health conditions, and so the insurance costs were high, she explained. The coverage was also limited and "high-deductible," which meant that patients had to pay a lot out-of-pocket for medical expenses before their insurance kicked in.

Regarding the health care law's birth control mandate, which spurred lawsuits from hundreds of religious non-profits and business owners claiming it infringed upon their religious beliefs, Price, in 2012 told a reporter "this is a trampling on religious freedom and religious liberty in this country."

His 2015 bill would do away with such a mandate, along with all similar religious freedom conflicts: "Prohibits discrimination against any individual or health care entity that does not provide, cover, or pay for abortion; and allows for accommodations of conscientious objection of a purchaser or health care provider when a procedure is contrary to the religious beliefs or moral convictions of such purchaser or provider."

CNA reached out to Rep. Price's office for further comment, including what he would do about the mandate as HHS Secretary, but did not receive a reply by deadline.

The U.S. Bishops' Conference has spoken out about health care in the past, ultimately disapproving of the 2010 health care law because of concerns that taxpayer dollars would fund abortions in the plans set up under the law.

However, the conference approved of the law's expansion of Medicaid in the states and its goal of affordable health coverage for all.

"For decades, the bishops have consistently insisted that access to decent health care is a basic safeguard of human life and an affirmation of human dignity from conception until natural death," a 2013 statement by the bishops' Office of Domestic Social Development read. "They have advocated that health care reform legislation should 1) ensure access to quality, affordable, life giving health care for all; 2) retain longstanding requirements that federal funds not be used for elec-

(see News Briefs, p. 16)
The Pontifical Academy for Life stated in 2000 that “on the basis of a complete biological analysis, the living human embryo is - from the moment of the union of the gametes - a human subject with a well-defined identity,” and that “as a human individual it has the right to its own life; and therefore every intervention which is not in favor of the embryo is an act which violates that right.”

“Therefore,” the statement added, “the ablation of the inner cell mass (ICM) of the blastocyst, which critically and irretrievably damages the human embryo, curtailing its development, is a gravely immoral act and consequently is gravely illicit.”

However, research to create chimeras causes more ethical problems, the USCCB stated, because these will be creatures “whose very existence blurs the line between humanity and animals such as mice and rats.”

Thus, the moral obligations towards such a creature – like whether or not it is morally licit to destroy it – could be unclear.

Human-animal chimera research can only be acceptable by using “induced pluripotent stem cells” under certain conditions, the National Catholic Bioethics Center explained. It must not involve “the replication of major pillars of human identity in the “brain systems” of animals,” they stated. Also, it cannot result in the growth of human reproductive cells in animals, and if that occurs, the creature – if it is an animal – “should never be permitted to breed,” they added.

“Research must not involve the production or reproductive use of human gametes or their progenitor lineages – the basic building blocks of human reproduction – within animals,” the statement continued.

“Animals in which such lineages might unintentionally arise should never be permitted to breed, and derivation of any gametic cells or their progenitors from such animals or their corpses for reproductive purposes should be specifically prohibited.”

There are also legal concerns about federally-funded chimera research projects, the USCCB comments stated – namely that it violates existing law. “The Dickey amendment forbids the use of federal funds to create a human embryo for research purposes, or to support any part of a research project in which a human embryo is destroyed, discarded, or subjected to risk of injury or death greater than that permitted for research involving live children in their mother’s wombs,” the comments stated.

“Forbidding the production of mixed human/animal embryos was exactly what Congress intended by this language. NIH’s proposal is contrary to this provision,” the comments added.

Humanitarian needs going unmet in Iraq, Catholic leaders tell Congress

Catholic News Agency November 30

Given new and expanded humanitarian crises in Iraq and elsewhere, Congress should respond generously to a request to approve additional aid funding, the U.S. bishops and Catholic Relief Services leaders have said in a letter.

“As we have already learned in Iraq, individuals, communities, and countries divided by war face significant challenges amidst their suffering. They must rebuild their communities, and establish inclusive governance that protects majorities and minorities,” the letter said.

“We must provide them with humanitarian help and durable solutions to their plight because it’s the right thing to do, and because their security and prosperity is critical to the stability of the entire region,” the Nov. 28 letter to Senate and House leaders of the Subcommittees on State, Foreign Operations and Related Programs was signed by Bishop Oscar Cantu of El Paso, chair of the U.S. bishops’ Committee on International Justice and Peace; Bishop Joe Vasquez of Austin, chair of the U.S. bishops’ Committee on Migration; and Dr. Carolyn Woo, president of Catholic Relief Services.

“In partnership with Caritas Iraq and others, CRS continues to help the more than 80,000 people affected by the liberation of Fallujah and others displaced from Hawija,” they said. “But existing funding is insufficient.”

More than 80,000 people have fled Mosul since it was retaken from the Islamic State group. About 3.3 million Iraqis have been internally displaced since 2014, when ISIS militants began to occupy parts of Iraq.

The Obama administration on Nov. 11 requested (see News Briefs, p. 22)
When we talk about idolatry, it’s usually in terms of worship or love. You’re either committing idolatry by worshiping what isn’t God, or (more controversially) loving someone or something more than God, or (yet more controversially) by loving someone or something more than you ought. But there’s another way of looking at idolatry, one that is deeply rooted in Scripture: idolatry as a kind of distrust, an insufficient trust in God. That’s how God describes it, for example, in Jeremiah 13:24-25, I will scatter you like chaff driven by the wind from the desert. This is your lot, the portion I have measured out to you, says the Lord, because you have forgotten me and trusted in lies.

Historically, that’s just what idolatry looked like. Often, this idolatry didn’t deny the existence of God; the Israelites didn’t stop believing in God altogether. They denied itself wasn’t God’s existence, but His sufficiency and sovereignty. Their approach was a sort of “God-plus.” They needed God plus Baal, because God was good, but not good enough (or strong enough, etc.). You see this in the cry of the prophet Elijah in 1 Kings 18:21: And El’ijah came near to all the people, and said, “How long will you go limping with two different opinions? If the Lord is God, follow him; but if Ba’al, then follow him.” And the people did not answer him a word.

The Israelites wanted to be “safe” by clinging to both God and Baal, and that kind of lukewarmness is repeatedly condemned in Scripture. The “God-plus” nature of this kind of idolatry is also why the Bible can refer to unusual things like covetousness as idolatry (Colossians 3:5): “Put to death covetousness, which is idolatry.” How is covetousness idolatry? Because it’s putting your trust in something other than God; in financial security, or material possession, or simply the prestige that comes from having money. If the idea that if I just had that one thing, then I would have enough, then I would be comfortable, then I would be safe. Whatever that thing is (unless it’s “right relationship with God”), that’s your idol. And it doesn’t matter if you’ve got your idol plus God, or instead of God; it’s still idolatry.

The flip side to this sort of idolatry is anxiety. If our trust is in something other than God, we both covet the thing, and feel anxious if we don’t have it. I don’t mean unchosen anxiety, like involuntary anxious feelings, or psychological conditions. Actual sin is an act of the will, and takes some sort of consent. Rather, I mean the kind of controllable anxiety that Jesus condemns in Matthew 6:24-33. No one can serve two masters; for either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve God and mammon.

Therefore I tell you, do not be anxious about your life, what you shall eat or what you shall drink, nor about your body, what you shall put on. Is not life more than food, and the body more than clothing? None of the bad things in life can separate us from the love of Christ.

Look at the birds of the air: they neither sow nor reap nor gather into barns, and yet your heavenly Father feeds them. Are you not of more value than they? And which of you by being anxious can add one cubit to his span of life? And why are you anxious about clothing? Consider the lilies of the field, how they grow; they neither toil nor spin; yet I tell you, even Solomon in all his glory was not arrayed like one of these. But if God so clothes the grass of the field, which today is alive and tomorrow is thrown into the oven, will he not more clothe you, O men of little faith? Therefore do not be anxious, saying, “What shall we eat?” or “What shall we drink?” or “What shall we wear?” For the Gentiles seek all these things; and your heavenly Father knows that you need them all. But seek first his kingdom and his righteousness, and all these things shall be yours as well.

Now, most Bibles present these as two distinct teachings: one on not having two Masters (God and mammon, that is, money), and one on the need for trust instead of anxiety. But Jesus presents them as one teaching: He says we can’t have two Masters and therefore we need to trust in Him instead of being anxious. Why’s that? Because this anxiety is a sign of our lack of faith, and our living and thinking like pagans. The anxiety is us saying to God, “I don’t trust that you’re going to take care of me!”

That’s why it’s impossible (not just wrong) to serve God and mammon. You can’t both trust in God and place your trust in created things for security. That’s not how it works. God’s demand is simple: you give Him all of you, and He gives you all of Him. It’s an amazing deal, but you have to give Him all of you. You can’t go halfway. If you don’t believe me, believe Jesus, who says in Luke 14:25-33, Now great multitudes accompanied him; and he turned and said to them, “If any one comes to me and does not hate his own father and mother and wife and children and brothers and sisters, yes, and even his own life, he cannot be my disciple. Whoever does not bear his own cross and come after me, cannot be my disciple. For which of you, desiring to build a tower, does not first sit down and count the cost, whether he has enough to complete it? Otherwise, when he has laid a foundation, and is not able to finish, all who see it begin to mock him, saying, ‘This man began to build, and was not able to finish.’ Or what king, going to encounter another king in war, will not sit down first and take counsel whether he is able with ten thousand to meet him who comes against him with twenty thousand? And if not, while the other is yet a great way off, he sends an embassy and asks terms of peace. So therefore, whoever of you does not renounce all that he has cannot be my disciple.”

Half-hearted discipleship is presented as worse than not following Christ. It’s like taking half of your regimen of antibiotics, or throwing half of your money away on a project you’re not going to see to completion. You invest so much and you get nothing out of it. It’s all or nothing. That’s why Jesus says to the church in Laodicea (Revelation 3:15-16), “I know your works: you are neither cold nor hot. Would that you were cold or hot! So, because you are lukewarm, and neither cold nor hot, I will spew you out of my mouth.”

So if we’re guilty of this, what should we do? The short answer is: trust God more. Reflect on His omnipotence, His omniscience, and His love for you. He can do anything that needs doing, He knows what needs doing, and He loves you enough to do it. You’ll note that this is the exact remedy that Jesus employs in Matthew 6: He reminds us of God’s tender care for even the lilies of the field, and of how much more He loves us than those lilies.

But “trust more” is easier said than done, so what’s a concrete way of increasing that trust? Pray more. Follow Jesus’ practice in the Garden of Gethsemane (Matthew 26:36-39): Then Jesus went with them to a place called Gethsemane, and he said to his disciples, “Sit here, while I go yonder and pray.” And taking with him Peter and the two sons of Zebedee, he began to be sorrowful and troubled. Then he said to them, “My soul is very sorrowful, even to death; remain here, and watch with me.” And going a little farther he fell on his face and prayed, “My Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt.”

Faced with the imminence of the Cross, Jesus’ response is to pray, to once more place Himself in

(see Anxiety, p. 22)
¡Señor, prepara tu camino en mi!

Diácono Mario Zúñiga

El Tiempo de Adviento, marcado por el uso de vestiduras moradas, es un tiempo penitencial. El tiempo de Adviento no es tan largo ni tampoco tiene penitencias específicas como las que podemos observar durante el Tiempo de Cuaresma, pero la Iglesia nos invita a hacer penitencia durante el Adviento. Esto nos puede recordar la prédica inicial de Juan el Bautista, quien como el precursor de Cristo, anduvo por todo el Jordán proclamando un mensaje de arrepentimiento: “Preparen el camino del Señor; enderecen sus senderos” (Marcos 1:3).

El mensaje de Adviento es el mismo que el mensaje de Juan el Bautista. Anticipamos la venida de nuestro Señor en Navidad y se nos recuerda durante el Adviento de la necesidad de preparar nuestros corazones para recibirlo.

El mensaje de la necesidad de una preparación espiritual no es algo nuevo. Toca cada aspecto del año litúrgico y nuestra vida litúrgica. Cada Misa comienza, después de la señal de la Cruz, con una llamada a la conversión: “Hermanos y hermanas reconocamos nuestros pecados y así preparémonos para celebrar el Señor en Navidad y se nos recuerda que el mensaje de Juan el Bautista: “Preparen el camino del Señor; enderecen sus senderos” (Marcos 1:3)

Como se señalado en los dos últimos artículos, los Santos reconocen que avanzaremos en la vida espiritual en la medida que renunciamos al amor propio, obstrucción y egoísmo. El camino recto al que nos llama Juan el Bautista es un camino en el cual el amor propio, la obstrucción y el egoísmo han sido destruidos o al menos disminuidos.

Estos son impedimentos que no tan fácilmente se pueden vencer con buenas intenciones o resoluciones generales. Aunque es bueno decir que quiero ser mejor, más apacible, más paciente, más generoso, menos celoso y más santo; sería mucho más eficaz si identificamos un vicio específico o un defecto y prometemos a cambiarlo. Por ejemplo, ser más paciente a la hora de la cena si es difícil compartir con un niño inquieto o compartir con su cónyuge. Es en relación con estas acciones específicas, o tal vez omisiones, que uno, bajo la dirección del Espíritu Santo, encuentra los excesos de amor propio, obstrucción y egoísmo.

Una meditación sobre el Cristo pobre, humilde, quien vino a nosotros como un niño nacido en un establo en Belén nos puede proporcionar una motivación para trabajar en una verdadera conversión.

Esta meditación, reflexión y respuesta a la llamada a la conversión de Adviento, sin embargo, no se puede lograr en los pocos segundos de reflexión asignada al principio de la Misa de Nochebuena. Es necesario entrar en la preparación penitencial, espiritual durante toda la temporada de Adviento; si es que hay la esperanza de prepararse y allanar el sendero para recibir al Redentor en cuya llegada esperamos regocijarnos.

Debemos aprovechar más este tiempo de Adviento de este año litúrgico ya que recién ha culminado el Año de la Misericordia. Durante ese año el enfoque fue la misericordia del Salvador, quien muy amablemente desea que regresemos a Él, esto sirve como una invitación a la conversión en este Tiempo de Adviento.

La misericordia del Señor sigue sin disminuir; no es menos ahora de lo que fue durante el Año de la Misericordia. Durante ese año maravilloso una luz más brillante se centró en la compasión misericordiosa de nuestro Dios, pero la profundidad y calidad de esa misericordia no ha cambiado. Por lo tanto, al celebrar nuevamente la venida de este Salvador misericordioso, espero, que con un renovado sentido de esperanza tengamos la posibilidad de responderle plenamente ¡Señor, prepara tu camino en mi! ♦

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¿Es Pecado y Se Puede Controlar el Enojo?

Diácono Mario Zúñiga

El enojo en sí No es pecado, el pecado es lo que hacemos con el enojo. El enojo excesivo o descontrolado es justo con el odio las emociones más fuertes y destructivas del ser humano.

Cuando nos enojamos podemos cometer pecados; sobre todo con el enojo excesivo porque, este lleva a la violencia, lleva al insulto, lleva al desprecio, etc. Cuando el enojo es extremo en una persona, afecta su forma de hablar, usa un lenguaje ofensivo, amenaza y, su forma de actuar se torna violenta.

La cara se le torna desfigurada, y la persona siente que está hirviendo por dentro y siente un deseo de revancha o venganza.

Esto lo podemos notar a diario por ejemplo en las pistas de las carreteras cuando conducimos nuestros autos, muchas veces se adelanta un carro enfrente del otro y le mencionan a toda la familia, y hasta de lo que va a morir.

Estas clases de situaciones, muy seguido provocan accidentes de tráfico, incluyendo muchas veces la muerte del conductor enojado.

La oficina nacional de la seguridad del tráfico ha estimado que el enojo excesivo e incontrolable, es un factor claro y decisivo en la muerte de más de treinta mil personas cada año.

Esto sin incluir las muertes que se dan por acaloradas discusiones peleando por un espacio donde estaríamos a poner el carro en la calle. Aun el enojo que se expresa solamente con palabras hirientes, puede destruir relaciones, más comúnmente entre las parejas y amigos. Muchas veces escuchamos decir: Hubiera preferido mil veces que me hubieras dado un golpe a que me hubieras dicho esas palabras que me hieren y lastiman tanto. La referencia en la biblia sobre el enojo excesivo es tan claro hoy en día como lo fue hace dos mil años cuando dice: Que si una pareja; no retienen las palabras que les han hecho, pero antes antes de que te enteres de que hubieras dicho esa frase a tus seres queridos, en realidad la frase ya ha sido dicha. De esta manera, es menos ahora de lo que fue durante el Año de la Misericordia. Durante ese año maravilloso una luz más brillante se centró en la compasión misericordiosa de nuestro Dios, pero la profundidad y calidad de esa misericordia no ha cambiado. Por lo tanto, al celebrar nuevamente la venida de este Salvador misericordioso, espero, que con un renovado sentido de esperanza tengamos la posibilidad de responderle plenamente ¡Señor, prepara tu camino en mi! ♦

(vea Controlar el Enojo, p. 21)
Noticias en Español

Noticias

Seminario de Planificación
La parroquia será el anfitrión de una finca libre planificación de seminario en el anexo de sala de la parroquia el 10 de diciembre de 9:00 a.m.-11:00 Dan Galvin el fiscal diocesano realizará el seminario, presentando información básica e importante sobre testamentos, fideicomisos, poderes y directivas de atención médica. La parroquia está ofreciendo esta ayuda a asegurar que su duro ganado activos irá a sus caridades familiares y favoritos y no a los impuestos y los gastos innecesarios testamentario. Llama a la parroquia oficina 542-6448 y registre para este seminario.

Curso de Planificacion Natural de la Familia
Para Parejas Casadas o Comprometidas
Becker Center, Catedral de St. Eugene, 2323 Montgomery Drive, Santa Rosa Sabados 4 de Febrero, 25 de Marzo, 6 de Mayo 11 a.m.-2 p.m. Hay cuidado para niños y bocado
Para registrar, llama a Maria Sanchez antes de Enero 3, 707-542-6984 x0

La historia esfumará el mito sobre Fidel Castro, asegura líder del MCL en Cuba
LA HABANA (ACI) - El verdadero legado de Fidel Castro a Cuba es tristeza y "misericordia de todo tipo", señaló el coordinador nacional del Movimiento Cristiano Liberación (MCL), Eduardo Cardet, y afirmó que conforme se logre la libertad aparecerán las historias y testimonios que esfumarán el mito construido sobre el dictador cubano, alabado por comunistas de otros países que probablemente en su interior "han deseado tener un régimen de este tipo.

En declaraciones a ACI Prensa, el líder del movimiento fundado por Oswaldo Payá señaló que aunque Fidel Castro ha muerto, la dictadura y el estado totalitario que construyó están en pie, pues "se ha recrudecido la represión", así como la pobreza y el éxodo de cubanos que buscan en otros países un "se ha recrudecido la represión" según el coordinador nacional del Movimiento Cristiano Liberación (MCL), Eduardo Cardet. También afirmó que el verdadero legado de Fidel Castro, un legado de futuro mejor.

"En la medida que vaya apareciendo, resurgiendo la libertad en nuestra patria y que todos estos testimonios puedan ser contados, toda esta historia pueda ser bien contada, se va a esfumar todo ese mito construido desde la manipulación y, diría yo, desde el deseo de de tener un líder de izquierda internacional como supuestamente fue Fidel Castro" para "los comunistas de Argentina, de Chile, de Brasil, de Venezuela, comunistas y gente de izquierda de Europa."

Estas personas, afirmó, alabaron un régimen como el castrista a pesar de que disfrutan "en alguna medida de la democracia en sus países, y disfrutan de democracia y no están sometidos ni a la persecución ni a las penurias que sufrimos nosotros los cubanos".

Papa Francisco recibe este hermoso regalo del Vaticano
MÁLAGA (ACI) - Con motivo del cumplenplos 80 del Papa Francisco el próximo 17 de diciembre, la Oficina Filatélica y Numismática del Vaticano emitió un sello postal conmemorativo que reproduce una hermosa pintura del Santo Padre.

La pintura fue realizada por el artista sacro español de 37 años, Raúl Berzosa, quien detalló a través su artículo que visitan con devoción una imagen de Nuestra Señora de Fátima expuesta solemnemente a la veneración pública en cualquier templo, oratorio o local adecuado en los días de los aniversarios de las apariciones, el 13 de cada mes desde mayo hasta octubre (de 2017), y participen allí devotamente en alguna celebración u oración dedicada a la Virgen.

Además de ello los fieles deben rezar el Padrenuestro, recitar el Credo e invocar a la Madre de Dios.

1. Peregrinar al Santuario
La primera forma es que "los fieles vengan en perigrinación al Santuario de Fátima en Portugal y que allí participen en una celebración u oración dedicada a la Virgen". Además de ello los fieles deben rezar el Padrenuestro, recitar el Credo e invocar a la Madre de Dios.

2. Ante cualquier imagen de la Virgen de Fátima en todo el mundo
La segunda forma se aplica para "los fieles piadosos que visitan con devoción una imagen de Nuestra Señora de Fátima expuesta solemnemente a la veneración pública en cualquier templo, oratorio o local adecuado en los días de los aniversarios de las apariciones, el 13 de cada mes desde mayo hasta octubre (de 2017), y participen allí devotamente en alguna celebración u oración en honor de la Virgen Maria".

Al respecto de la segunda forma, el secretario de la rectoría del Santuario de Fátima indicó a ACI Prensa que la visita a la imagen la Virgen "no tiene que ser necesariamente solo en Fátima o exclusivamente en Portugal" sino que puede ser en cualquier parte del mundo.

También se debe rezar un Padrenuestro, recitar el Credo e invocar a la Virgen de Fátima.

3. Ancianos y enfermos
La tercera forma de obtener una indulgencia se aplica a las personas que por la edad, enfermedad u otra causa grave estén impedidos de movilizarse.

Pueden rezar ante una imagen de la Virgen de Fátima y deben unirse espiritualmente en las celebraciones jubilares en el día de las apariciones, los días 13 de cada mes, entre mayo y octubre de 2017.

Además tienen que "ofrecer con confianza a Dios misericordiosos, a través de María, sus oraciones y dolores o los sacrificios de su propia vida".
**Marian Sisters of Santa Rosa Make First Profession**

In *Imitation of Jesus Christ*  
by Marian Sister of Santa Rosa (www.mariansisters.com)

“Lord, look upon these religious who wish to imitate Your Son more closely by professing the evangelical counsels in the presence of Your Church today. Mercifully grant that their manner of life may bring glory to Your name and further Your loving plan of redemption.

“What do you ask of God and of His holy Church?”

“My dear Sisters, by water and the Holy Spirit you have already been consecrated to God’s service. Are you resolved to be more closely united to God by the bond of religious profession? In your desire to follow Christ more perfectly, are you resolved to live in chastity as a sign of the kingdom of Heaven, to practice voluntary poverty, and to offer the sacrifice of obedience?” “May almighty God grant you His grace to fulfill your resolutions.”

Bearing a lighted candle blessed on the feast of the Presentation, the novice approaches the altar. Kneeling before the Mother Superior, she vows to give herself to Almighty God, seeking perfect charity in His service by the grace of the Holy Spirit and the prayers of the Blessed Virgin Mary.

The blessed candle is a symbol of the life of the consecrated woman in that as it gives light at the cost of its very substance for the benefit of others, she is wholly consumed by charity in God's service.

After the newly professed Sister signs her vows before her Eucharist Spouse on the altar, the Bishop blesses the emblems of profession and presents them to the Sister. “...May this veil be an emblem of lowliness of heart and separation from the world...”

After the blessing, the Mother Superior, assisted by the Mistress of Novices, changes the white veil of a novice for the Marian blue veil of the professed and crowns the Sisters with a delicate crown of white and red roses. The white roses represent the white roses represent the.

St. Mary Vianney and Sr. Caritas Marie (on left and right of Bishop Vasa respectively) made their first profession of vows as Marian Sisters of Santa Rosa on November 27th.

**Father Walter Rogina**

On Wednesday, December 1, 2016 Father Walter Rogina, a retired priest of the Diocese of Santa Rosa, died peacefully after a long illness, at Brookdale Fountaingrove Home, Santa Rosa, where he resided since 2013.

Father Rogina was born on August 23, 1948 in Santa Rosa, California. He was baptized, received his First Holy Communion and Confirmation at St. Rose parish, Santa Rosa. He received his early education at Wright Elementary School from 1954 to 1960 and Cook Junior High School from 1960 to 1963. He graduated from Santa Rosa High School in 1966. He attended Santa Rosa Junior College from 1966 to 1968 and later for one year, 1978/79.

From early childhood Father Walter wanted to be a grocery man, a nurseryman and a priest. He achieved all three. He worked for FoodCity/Fiesta market in West Santa Rosa as a checker and manager from 1970 to 1979. In 1968 he worked for Inwalle gardens and there gained an appreciation and love for flowers and plants. He began to grow them on the home property. He entered a garden display at the Sonoma County Fair as an amateur and won “best of show” beating out all the professionals. His victory was crowned upon because of his amateur status which prompted him to obtain his nursery license. For over thirty years he entered garden displays in the annual Fairs in Sonoma, Napa, Solano, Marin, San Mateo and Alameda counties and also at the State Fair in Sacramento receiving numerous awards and acknowledgements for his specialty plants—Poinsettia, Easter Lily, Begonia and Hydrangea. In 1978 he began to discern the possible pursuit of becoming a Catholic priest. In the Fall of 1979 he entered St Patrick’s Seminary, Menlo Park, California to begin his studies in Theology for the Priesthood as a Seminarian for the Diocese of Santa Rosa. Upon completion of his Theology studies he was ordained to the Priesthood by the late Most Reverend Mark J. Hurley, Bishop of the Diocese of Santa Rosa at St. John the Baptist Church, Napa, California on April 13, 1985.

His first assignment as a Parochial Vicar was to St. Bernard’s parish, Eureka where he served for two years. He then served at St. Vincent de Paul parish, Petaluma from 1987 to 1993 and at the Cathedral of St. Eugene, Santa Rosa from 1993 to 1998 as Parochial Vicar. He was named Pastor of Sts. Philip and Teresa parish, Occidental and Bodega where he ministered from 1998 to 2004, refurbishing both churches. In August of 2004 he was appointed Pastor of St. John the Baptist parish, Healdsburg where he served until his retirement in August 2013.

Fr. Walter in his life, but especially as a priest, was dependable, an excellent administrator and organizer who was able to get things done. He really was a kind and gentle spirit, although one knew where they stood with him. He had a great smile and a wonderful sense of humor who liked to play tricks on people. He touched the individual lives of the many who he encountered in his ministry as a priest. May he rest in peace.

He was preceded in death by his father Walter and his niece Niki. He is survived by his mother, Mary and his brothers Matt (Debbie) and Ed (Wilma), his nephews Johnthomas, Matthew Jr, EJ and Steven and his nieces Kayla, Jenny and Danielle and a number of grandnephews and grandnieces.

Messages of condolences may be sent to Mrs. Mary Rogina, 3900 Pyle Avenue, Santa Rosa, CA 95401.
Controlar el Enojo cont. de pagina 18

palabras, es como tirar un alfiler al mar y después quererlo recuperar.

Como cristianos tenemos la obligación de ser personas calmadas y agradables, porque nosotros representamos la luz y la paz de Cristo en el mundo. Un cristiano que siempre anda con cara larga o enojado todo el tiempo no es un buen candidato para evangelizar.

El enojo excesivo tiene un efecto perjudicial, no solamente para los otros pero también en nosotros mismos. Muchos pagan un costo muy alto por las cosas tontas que dijeron o hicieron. Por ejemplo, parejas que se han separado de una relación que se debería haber preservado, otros que insultaron a sus parejas, amigos, familiares, hijos, con palabras que nunca se olvidaron, y otros que se rehusaron a reconciliarse con alguien por algún mal entendido.

Aquéll que está bajo la influencia del enojo por seguro va a cometer errores; si estando calmados, cuando nuestra mente está bien clara, cometeremos errores. Ya no se diga, con mucha más razón, se hace casi imposible tomar buenas decisiones y no cometer errores cuando nuestras mentes están nubladas por el enojo.

Una persona con un mal temperamento causa que la gente le mienta por miedo: algunos dicen mira su cara de enojado, le tengo miedo. Probablemente la razón más común que los hijos mienten a sus padres, es que ellos tienen miedo de lo que pueda pasar si ellos dicen la verdad.

Como relacionarnos con personas que se enojan fácilmente

Tan pronto como sea posible, debemos evitar aso-

ciarnos con personas que no controlan su tempera-

mento. Ciertamente, cuando tu entras en una relación con alguien, observa sus actitudes, si tu escoges cararse con una persona que tiene mal temperamento, este es el ambiente en el cual tu vas a gastar tu vida y en la cual tus hijos serán creados.

Personas con un mal temperamento no solamente causan dolor en el hogar, pero también influencian el comportamiento de otros negativamente, especial-mente en los niños, porque ellos pueden comen-

zar a pensar que esta actitud es una forma normal de comportarse. Cuando tratamos con una persona encendida de enojo, particularly algun que está enojado con nosotros, deberíamos de actuar tan calmados como podamos. El libro de los Proverbios nos enseña que el mantenerse y actuar calmdo puede ser contagioso.

Si, nosotros respondemos amablemente, pacífica-

mente y sin ninguna confrontación, entonces le va a ser difícil para la otra persona, continuar gritando. Por el contrario, si nosotros respondemos a los gritos y acusaciones con más gritos y acusaciones, entonces el conflicto muy seguramente va a escalar en violencia.

¿Pueden las personas controlar su enojo?

Todas las personas casi siempre podrían controlar el enojo o temperamento. Muchos personas que se enojan, o dicen cosas crueles cuando están irritados, dicen que simplemente no se pueden controlar a ellos mismos. Pero a menos que estas personas, estén su-

fiendo de ciertos tipos de daño en el cerebro, esto de no poderse controlarse es muy raramente verdad.

Hay una situación en la que todos nos podríamos sentir enojados, pero siempre tendemos a controlar-

nos, esto es con un asaltante. Por ejemplo...si vamos caminando por la calle, y de repente un asaltante nos confronta con un cuchillo o con una pistola y nos demanda que le demos todo nuestro dinero. A pesar de que justificadamente nos podemos sentir enojados contra esa persona, la pregunta es: le expresamos a el nuestro enojo u odio? No!

Nosotros casi por seguro respondemos cortése-

mente, con una voz suave y no decimos o hacemos nada que pueda provocar o insultar al asaltante. En otras palabras nosotros podemos controlar nuestro enojo cuando creemos es importante de hacerlo.

Similarmente consideremos otra situación en la cual una pareja está teniendo una discusión acalo-

rada y con insultos de todo tipo, y de repente alguien golpea a la puerta y es el Pastor de tu Parroquia que anda visitando a la familia. La pregunta es, crees que la pareja va a seguir gritando e insultándose el uno al otro en presencia de tu Pastor? Por supuesto que no!

Una vez más nosotros podemos controlar nuestro enojo, cuando sentimos que el precio que vamos a pagar por no hacerlo será muy alto. Entonces el primer paso en aprender cómo controlarnos a nosotros mismos es reconocer que somos capaces de controlar nuestro temperamento y no ser contro-

lados por él.

¡Una sugerencia: Cuando tu estás enojado/a y necesitas hablar con alguien, escoge a una persona centrada, y con una disposición calmada, alguien que va a poder calmarte, alguien que te diga por ejemplo "Oh, él te dijo eso a ti. Dale el beneficio de la duda, quizás él está pasando por una situación muy difícil que tú no conoces, y el de seguro no quiso decirlo en la forma que tú lo estás tomando"

No, vayas donde alguien quien muy seguramente va a hacer las cosas peores. Por ejemplo decir "El te dijo eso? Que es lo que vamos a hacer? No te dejes! Ay que hacer algo... eso no se puede quedar así!"

Te presento la siguiente historia que ilustra como debemos comportarnos antes las provocaciones de enojo de una persona: San Francisco de Asis, ha sido bien conocido por su paz, y compasión.

Una vez, un hombre quien dudaba de la posibili-

dad de un estado de paz como el que irradiaba San Francisco, decidió ponerlo a prueba. Este hombre fue al convento donde San Francisco, y por tres días, él era rudio, cruel, y buscaba siempre algo malo con todo lo que hacía y enseñaba San Francisco. Para su gran sorpresa, San Francisco no reaccionó ni una sola vez, al abuso verbal de este hombre. Por el contrario, San Francisco respondió con amor y cortesía a cada provocación.

El hombre finalmente le pregunto a San Francis-

co, “Como tú puedes ser tan pacífico y bondadoso cuando yo he sido muy cruel y rudo hacia ti?”

San Francisco, respondió, “Si alguien te ofrece un regalo, y tú no aceptas ese regalo, a quien le pertenece?.....le pertenece a la persona que te lo quiere dar?

Así también, si alguien te ofrece un regalo de enojo, odio u hostilidad y tú no lo aceptas, entonces esos regalos le permanecen y se quedan con el dador.

San Francisco añadió: Porque debería enojarme o irritarme, acerca de algo que no me pertenece a mí?

Como puedes ver, los verdaderos hijos de Dios son promotores de Paz, y no de división. De hecho se dice que un: HERO, NO ES UNO QUE GANA EN UN PLEITO...HEROE ES UNO QUE HACE AMIGO... A SU ENEMIGO!

Las Sagradas Escrituras en San Mateo nos dicen: "Bienaventurados los que procuran la Paz, por que ellos serán llamados: “Hijos de Dios.”

Que lindo privilegio que tenemos a nuestro alcance, si procuramos en todo momento la Paz, así como lo

hizo San Francisco de Asís, que nos da los ingredi-

entes para alcanzar una Paz No como la que ofrece el mundo, sino la Paz de Cristo, al decirlos en su oración:

Señor, hazme un instrumento de tu: Paz

Donde haya odio: Siempre Yo: Amor,

Donde haya injuria: Siempre Yo: Perdón,

Donde haya duda: Siempre Yo: Fe,

Donde haya desaliento: Siempre Yo: Esperanza,

Donde haya sombras: Siempre Yo: Luz

Y Donde haya tristeza: Siempre Yo: Alegria! ♦

DIÁCONO MARIO ZÚNIGA Mario es Diacono en la Iglesia de Misión Dolores.

Advent
Family Prayer

Come, Lord Jesus! Open our minds and hearts and souls as we wait for You to be born anew in our lives and in our family. Help us to experience Your love in our family today.

As we prepare for the coming of your Son, O God, we give you thanks for the love of Your Son, Jesus, which we have welcomed into our home today.

We give You thank for this food and drink, signs of your gracious love.

May this meal strengthen us to share Your gifts with the hungry and all who look for Your justice and mercy.

Grant this through Christ Amen.

December 27: St. John the Apostle
December 10th
St. Rose Estate Planning Seminar
Parishioners are invited to the free Estate Planning Seminar in the parish hall annex on Saturday, December 10th from 9:00-11:00 am. The parish has invited Dan Galvin, the Diocesan attorney to conduct the event. His presentation will cover important areas such as wills, trusts, powers of attorney and health care directives. The parish is offering this seminar to help ensure that our hard earned assets will go to family members and favorite charities at the time of death and not to taxes and unnecessary probate costs. Sign up for the seminar by calling the parish office at 542-6448.

December 10th
Novena for Our Lady of Guadalupe
St. Rose parish will prepare for the Feast of Our Lady of Guadalupe on December 12th with a Novena, beginning December 3rd. It will continue each evening with Mass in Spanish at 7:00 pm, followed by the Rosary. All are welcome.

December 12th
St. Bernard’s Eureka Catholic Detention Ministries
St. Bernard’s Eureka Catholic Detention Ministries is requesting donations of small individually wrapped candies and unused Christmas cards with envelopes for the use of the inmates of the Humboldt County Correctional Facility. The facility requests that candies remain in their unopened store packages in which they are sold for safety reasons. Please leave donations at the church office no later than Monday December 12th for pickup. For information or questions call Bob at 707-677-1952.

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

(News Briefs, cont. from page 16)

Other areas that have witnessed increased suffering since the appropriations bill were passed include the Southern African drought, South Sudan, the Central African Republic, and the Lake Chad basin, the letter reported.

The United States, as the world’s wealthiest nation, has “an obligation to help the innocent who fall victim to war, to protect the marginalized, and to lift people out of poverty,” the bishops and Woo wrote.

“Of course we recognize that there is a deadly agenda that threatens the very core beliefs of their knowledge of the Catholic Faith. This week’s class will be on “St. Peter.” Please join us every Thursday at 7:30 pm, in the Charity Room in the Parish Life Center (PLC).

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

Thursdays at St. Eugene’s Fr. Jeffrey Keyes is Teaching a Faith Formation Class
adult Catholics who would like to broaden and deepen every day of their life of holiness. Their knowledge of the Catholic Faith. This week’s class will be on “St. Peter.” Please join us every Thursday at 7:30 pm, in the Charity Room in the Parish Life Center (PLC).

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

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

To have your calendar event listed please email us! Srloicese1@gmail.com

(Anxiety, cont. from page 17)
the promise here isn’t that if we just pray and trust that nothing bad will happen. That’s a form of the false prosperity gospel. Rather, the promise is that, even when bad things happen, God’s still in control. St. Paul says it best (Romans 9:31-39): What shall we say to this? If God is for us, who is against us? Those who did not spare his own Son but gave him up for us all, will he not also give us all things with him? Who shall bring any charge against God’s elect? It is God who justifies; who is to condemn? Is it Christ Jesus, who died, yes, who was raised from the dead, who is at the right hand of God, who indeed intercedes for us?

Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, “For thy sake we are being killed all the day long; we are regarded as sheep to be slaughtered.” No, in all these things we are more than conquerors through him who loved us. For I am sure that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord.

Paul doesn’t say that we won’t face trials: in fact, he points out that, for Christ’s sake, “we are being killed all the day long.” Instead, he says that through it all, Christ’s love for us remains constant, and so we have nothing to worry about. None of the bad things in life can separate us from the love of Christ. That’s what trust looks like. And that surety is the best preservative against the idolatry of covetousness and anxiety.

About the Author
Until May 2012, Joe Heschmeyer was an attorney in Washington, D.C., specializing in litigation. These days, he is a seminarist for the Archdiocese of Kansas City, Kansas, and can use all the prayers he can get. Follow Joe through his blog, Shameless Popery.
sible to grant absolution in the sacrament of penance and thus to admit to Holy Communion a person who, while bound by a valid marital bond, lives together with a different person ‘more uxorio’ (in a marital way) without fulfilling the conditions provided for by Familiaris consortio n. 84 and subsequently reaffirmed by Reconciliatio et Paenitentia n. 34 and Sacramentum Caritatis n. 29. Can the expression “in certain cases” found in note 351 (n. 305) of the exhortation Amoris laetitia be applied to divorced persons who are in a new union and who continue to live ‘more uxorio’?

The cardinals wrote in their explanatory note that an affirmative answer to the first dubium would mean the Church teaches either that divorce doesn’t dissolve the marriage bond, but persons who are not married “can under certain circumstances legitimately engage in acts of sexual intimacy”; that divorce dissolves the marriage bond and that the divorced-and-remarried “are legitimate spouses and their sexual acts are lawful marital acts”; or that divorce does not dissolve the marriage bond, but “admitting persons to the Eucharist does not mean for the Church to approve their public state of life; the faithful can approach the Eucharistic table even with consciousness of grave sin, and receiving absolution in the sacrament of penance does not always require the purpose of amending one’s life. The sacraments, therefore, are detached from life: Christian rites and worship are in a completely different sphere than the Christian moral life.”

The second dubium asks if one still needs to “regard as valid the teaching of St. John Paul II’s encyclical Veritatis splendor n. 79 …on the existence of absolute moral norms that prohibit intrinsically evil acts and that are binding without exceptions”?

This raises the question of intrinsically evil acts, for which “no discernment of circumstances or intentions is necessary” to “know that one must not do it,” which was reaffirmed by St. John Paul II in his 1993 encyclical on fundamental questions of the Church’s moral teaching, Veritatis splendor.

The third dubium asks, “is it still possible to affirm that a person who habitually lives in contradiction to a commandment of God’s law, as for instance the one that prohibits adultery (cf. Mt 19:3-9), finds him or herself in an objective situation of grave habitual sin”?

They noted that Amoris laetitia could appear to contradict a 2000 declaration of the Pontifical Council for Legislative Texts, and also acknowledged that the distinction made in Amoris laetitia between a subjective situation of mortal sin and the objective situation of grave sin “is indeed well established” in Church teaching.

Nevertheless, they sought to clarify if “it is still possible to say that persons who habitually live in contradiction to a commandment of God’s law, such as the commandment against adultery, theft, murder, or perjury, live in objective situations of grave habitual sin, even if, for whatever reasons, it is not certain that they are subjectively imputable for their habitual transgressions.”

The fourth dubium asks if one still needs “to regard as valid the teaching of St. John Paul II’s encyclical Veritatis splendor n. 81 …according to which circumstances or intentions can never transform an act intrinsically evil by virtue of its object into an act ‘subjectively good or defensible as a choice’”?

This question was raised to discover whether Amoris laetitia agrees that an intrinsically evil act can never “become excusable or even good … on account of circumstances that mitigate personal responsibility,” given its stress on such mitigating circumstances.

The fifth dubium asks if the teaching of Veritatis splendor which “excludes a creative interpretation of the role of conscience and that emphasizes that conscience can never be authorized to legitimate exceptions to absolute moral norms that prohibit intrinsically evil acts by virtue of their object” still need be regarded as valid.

With this, the cardinals sought to determine if Amoris laetitia holds that conscience “can be in tension or even in opposition” with the precepts of God’s law, “autonomously deciding about good and evil.”

The letter of the four cardinals follows a varied reception and interpretation of the apostolic exhortation within the Church.

Some have maintained it is incompatible with Church teaching, and others that it has not changed the Church’s discipline. Still others read Amoris laetitia as opening the way to a new pastoral practice, or even as a progression in continuity with St. John Paul II.

The cardinals’ letter also comes in the wake of a letter sent in June to all the Church’s cardinals and patriarchs asking that they “take collective action to respond to the dangers to Catholic faith and morals posed” by Amoris laetitia, noting that the exhortation “contains a number of statements that can be understood in a sense that is contrary to Catholic faith and morals.”

That letter, signed by 45 theologians, had identified 19 propositions in Amoris laetitia “whose vagueness or ambiguity permit interpretations that are contrary to faith or morals, or that suggest a claim that is contrary to faith and morals without actually stating it.”
Adult Faith Formation & Certification 2016-2017

**SCHEDULE**

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

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

Fr. Kevin Bertram Mulligan
Ofrm Cap

Fr. Bertram Mulligan was born in Dundalk, Co. Louth, Ireland on June 15, 1922, the son of Joseph Mulligan and Margaret Walters. His baptismal name was Kevin and his religious name was Bertram. He entered the Capuchin Franciscan Order on October 3, 1941 and made his Solemn Vows on October 4, 1945. He was ordained a priest on June 16, 1949. In September of 1949 he was sent from Ireland to serve at St. Joseph Church in Roseburg, OR as associate pastor. He then served as associate pastor at St. Mary’s in Ukiah, CA and Our Lady of Angels in Hermiston, OR. Afterward he served as Pastor at St. Aloysius in Point Arena, CA; Our Lady of Good Counsel in Fort Bragg, CA; St. Mary’s in Ukiah, CA; Our Lady of Angels in Burlingame, CA; and St. Joseph in Roseburg, OR. He then served as a hospital chaplain at the VA Hospital in Fresno, CA. He was the first Guardian of St. Francis of Assisi Friary in Burlingame, CA. In 1998 he was named Provincial Archivist for the Western America Province. In 2007 he retired at Mercy Care and Retirement Center in Oakland, CA where he died on October 29, 2016.

Fr. Bertram was a very tranquil man. His tranquility came from a deep inner peace and strength that came from his life of prayer. He was gentle, humble, unassuming, kind and patient. He embodied the definition of what is a gentleman. He was fraternal, hospitable and courteous. He was a caring person for all, but especially for the elderly friars and the sick. He had a special place in his heart for Mendocino County where he served for many years. He loved his family in Ireland and enjoyed his visits. Fr. Bertram wrote: “There’s something of God in everything and in everyone we see. I pray for the grace to see Him in others and hope they will see Him in me.”

Fr. Bertram is survived by his brother Aidan Mulligan and his sister Marie McDonnell. He is predeceased by his brothers Dermot, Patrick, Niall and his sister Sr. Alice.

In lieu of flowers please consider making a donation in memory of Fr. Bertram Mulligan to the Capuchin Franciscan Province for Retired Friars, 1345 Cortez Avenue, Burlingame, CA 94010.