

ST. JOHN VIANNEY ROMAN CATHOLIC PARISH

PLANNED DEVELOPMENT DISTRICT (PD) PLAN

In accordance with Section 8.6(B)(3)(b)(1) of the Land Development Code of the City of Sedona, and in compliance with the provisions of Section 1.2(F) of the City of Sedona Design Review, Engineering and Administrative Manual, St. John Vianney Roman Catholic Parish submits this PD Plan in support of its application to rezone 180 St. John Vianney Lane, Sedona, Arizona 86336, APN 408-25-041B (the “Property”) from residential single family (RS-10) to Planned Development District (PD).

I. STATEMENT OF OWNERSHIP

The Applicant, St. John Vianney Roman Catholic Parish, owns the Property subject to the application for PD Rezone. A deed evidencing such ownership is attached hereto as Exhibit A.

II. STATEMENT OF CODE COMPLIANCE AND DEVIATIONS

All development on the Property, as set forth in this PD Plan, will comply with the terms of the City of Sedona Land Development Code (“LDC”) and DREAM Manual, with the following exceptions:

Reduction in parking requirements. The PD Area and proposed development consists of many diverse uses on the Property that when evaluated independently and concurrently yield a substantial parking requirement. However, in practice there are many uses that are overlapping by the same occupancies (e.g. the Pilgrims' Quarters and the Healing Center used will be used by the same people at the same time). The attached preliminary site plan outlines and rationalizes the reduction in parking from 559 to 423 parking spaces. Even with this reduction, it is contemplated that all of the housing, Pilgrims Quarters and hermitages within the PD Area will meet the LDC’s parking requirements.

Increase in Building Height: Development within the PD Area will also be permitted an increase in building height of 5ft - 0in in parallel plane height restrictions and height from the lowest and highest natural grade to allow for flexibility in roof configurations for two story buildings. Affordable housing is consistently budget constrained and thus longer buildings are contemplated to mitigate construction cost. With varying terrain elevations, longer buildings are extremely challenged to meet the building height requirements. A massing diagram, attached hereto as Exhibit B, has been generated to demonstrate the nature of the exception.

Increase in Building Length: Following the logic set forth above, this PD Plan also requests an increase in maximum building length from 150 ft to 170 ft to allow flexibility in the layout and configuration of the two-story buildings.

The development standard adjustments are requested to be minimally relaxed to: 1) allow efficient use of LIHTC funding to provide affordable housing by mitigating increased construction cost with respect to site excavation or complexity of construction (e.g. complicated stepped foundations to meet the requirements; 2) allow for the efficient capture of renewable energy and rain water harvesting; 3) allow for the use of building forms and materials that are much more fire resistant/fire-wise and 4) allow for the incorporation of roofing materials with 100+ yr life spans that responds to overarching environmental and resource conservation goals, including minimal site disturbance.

III. EXISTING AREA DESCRIPTION

A Vicinity Map is attached as Exhibit C. The Property is bordered to the northeast by National Forest Service, to the east by Ambiente Sedona (zoned SU), to the north by the Casa Contenta residential complex (zoned PD), to the west by M2 zoning, and to the south by Sky Rock Sedona (zoned L). The subject property is an infill location that currently houses the existing SJV church facilities and the St. Vincent de Paul food pantry, both such uses will continue under this Plan.

The subject Property is situated amongst diverse land uses. As noted above, the Property is immediately adjacent to four different land uses. Further, beyond the immediately adjacent parcels, the Property is within immediate walking distance to commercial uses along State Route 89A. The proposed mixed uses, including affordable workforce housing, along with substantial open space on the Property's northern border provide a buffer between the lodging and commercial uses to the south, east and west, from the residential uses to the north of the Property. Further, the location of the Property provides walkability from the proposed on-site housing and pilgrim/hermitages quarters to the nearby commercial uses along State Route 89A. Finally, the Property location has proven to be a suitable location for the religious services offered by SJV and is suitable for expansion of such services.

IV. LAND USES AND GENERAL CHARACTER

The Property, as developed pursuant to this PD Plan, will consist of seven (7) distinct uses, all as set forth on the Preliminary Site Plan, attached hereto as Exhibit D. The PD will consist of the following: (i) an approximate 25,000 square foot sanctuary expansion to the existing church facilities; (ii) an approximate 95,000 square foot affordable family housing facility containing sixty (60) to eighty-four (84) units; (iii) an approximate 50,000 square foot mental health, healing and retreat center; (iv) an approximate 3,500 square foot chapel and

columbarium; (v) an approximate 3,000 square foot hermitages development consisting of two (2) to four (4) hermitage units; (vi) an approximate 35,000 square foot pilgrims quarters development consisting of seventy (70) to ninety-six (96) units; and (vii) the St. Vincent de Paul food pantry consisting of approximately 1,500 square feet (the pantry is also being applied for under a separate conditional use permit but is included as a proposed continued use under the PD Plan) (collectively, the “Site Improvements”).

All Site Improvements will comply with the LDC’s setback requirements, as depicted on the Preliminary Site Plan, as well as with all other dimensional and development standards set forth in the LDC, except for building height and parking requirements. All Site Improvements included in the PD Plan may be developed with a maximum height which is 5 feet higher than currently permitted by the LDC.

V. DIMENSIONAL STANDARDS

SJV will be required to submit its proposed Site Improvements in a separate Major Development Review application. Such application will set forth the design and specifications for the PD area’s dimensional standards. However, with the exception of parking requirements and building height/length, which are to be adjusted in the PD area as set forth herein, all Site Improvements will comply with the LDC and DREAM Manual’s dimensional standard requirements.

VI. DEVELOPMENT STANDARDS

SJV will be required to submit its proposed Site Improvements in a separate Major Development Review application. Such application will set forth the development standards for the PD area’s Site improvements. However, with the exception of parking requirements and building height/length, which are to be adjusted in the PD area as set forth herein, all Site Improvements will comply with the LDC and DREAM Manual’s development standard requirements.

VII. UTILITIES AND PUBLIC SERVICES

All Site Improvements will comply with utility, service, and improvement standards applicable to the Project, as set forth in the LDC and DREAM Manual. Letters of Serviceability are attached hereto as Exhibit E.

VIII. PHASING PLAN

This PD Plan will be implemented and constructed in seven phases as follows: (i) Phase One- updated St. Vincent de Paul Food Pantry (which will be governed initially by a separate conditional use permit and then by the PD Plan, upon approval of the same); (ii) Phase Two- Multi-family housing improvements; (iii) Phase Three- Lower Level of Retreat

Center; (iv) Phase Four- Upper level of Retreat Center (v) Phase Five- Pilgrims and Hermitages, 43 units; (vi) Phase Six- Remainder of Pilgrims and Hermitages; and (vii) Phase Seven- Chapel. Each phase of the proposed development will contain the required streets, utilities, landscaping, open space, and other improvements.

SJV intends to submit construction documents for approval and permitting once the rezoning and development applications are approved. Construction is intended to begin soon after approvals are received.

IX. COMMUNITY BENEFITS

The Sedona Community Plan identifies outcomes, visions, goals, policies, and recommendations for the community. The Community Plan was reviewed for its compatibility with, and benefits provided by, this PD Plan. The PD Plan meets many of the Community Plan outcomes, visions, goals, policies and recommendations, including providing clear benefits to the community, as discussed herein below:

1. Vision, Core Values and Guiding Principles

Through implementation of the PD Plan, SJV can ensure that the Property is utilized in a manner that satisfies the Community Plan's Core Values. First, the proposed project encourages ample open space on the Property and satisfies the Community Plan's Core Value of "Environmental Protection." See Community Plan, Page 17. The Community Plan's Environment Core Value proposes that "all of our community actions and decisions must be weighed against the preservation of the beauty of Sedona" and that we need to "recognize the need to be constantly vigilant over the preservation of the natural landscape and wildlife." The proposed PD Plan contemplates open space and preservation of the natural landscape along much of the northeastern portion of the Property. If this Property were fully developed pursuant to the RS-10 zoning designation, such a development would result in less housing units but arguably more disturbance to natural resources across the Property. Further, existing walking paths throughout the Property, which will be incorporated into the PD development, highlight SJV's efforts to ensure environmental compatibility for the project.

Further, the PD Plan satisfies the Community Plan's Core Value to create a "Livable & Vibrant Community." See Community Plan, Page 18. Within this Core Value, the Plan contemplates development that creates a "welcoming place for families, with sufficient housing, a thriving economy, and access to services necessary for a healthy and sustainable community" and development that "value[s] a sense of belonging and knowing that we matter to each other." The housing portion of the proposed development will provide much-needed affordable housing for families that live and work within the City and

the Property's location is suitable for walkability and connectivity to nearby commercial uses. Further, the proposed 50,000 square foot retreat center is focused on community health and well-being satisfying the proposed goal for development to promote a sense of belonging.

The Community Plan further identifies Guiding Principles to define how to achieve these Core Values. Within the Environmental Community Core Value, the following Environmental Guiding Principles most directly apply to this application:

- Development is designed to limit impacts on the natural landscape.
- Protection of the environment is a high priority in all decision-making.

Further, within the Community Guiding Principles, the following apply to the application:

- There is a diversity of people interacting with each other, whether by age or background, resident or visitor.
- There is an increase in housing options of all types, sizes, and cost.
- More diverse housing options attract more young people, families, and professionals to become a vital part of our community life.
- Diverse housing options exist for all types of residents (e.g., business owners, retirees, families, essential workers).
- New housing development complements existing structures and city character.
- Residents feel secure in the longevity of their living situation and feel confident advocating for themselves and their neighbors.
- There are fewer cars on the road and traffic moves well, with the exception during peak visitation.
- Walking and biking is safe, convenient, appealing, and comfortable for residents and tourists to make the choice to drive less.

As noted above, the PD Plan ensures development of the Property in a manner that serves to satisfy the above Community Core Values and Community Guiding Principles, all while allowing SJV to expand important religious services for its parishioners and visitors and meeting an important community goal of increased and diverse housing options.

2. Community Focus Area: Soldiers Pass Road

The subject property is within the Soldiers Pass Road Community Focus Area. The Soldiers Pass CFA vision includes the goal of “enhanc[ing] the already diverse mix of land uses and ensur[ing] that new development is compatible with the existing land uses. Improvements to the area should be designed with people in mind, creating a safe and convenient experience” The community expectations for development within the Soldiers Pass CFA include:

- Provid[ing] mixed uses and a more walkable environment
- Creat[ing] public gathering spaces
- Provid[ing] buffering and land use alternatives as transitions between more intensive uses and adjacent single-family neighborhoods.

The CFA Plan identifies several key issues regarding proposed development within the CFA area, which includes: providing a mix of land uses and walkability. The CFA Plan also “encourages diverse and affordable housing options.”

Implementation of the PD Plan will allow for development of the Site Improvements which will serve to satisfy many of the CFA Plan’s stated goals and objectives. SJV’s PD District will provide housing alternatives which are currently lacking within the CFA Area. As noted in the CFA Plan, there are single-family housing and lodging options currently within the CFA Area but there are no multi-family housing options, much less affordable housing options, which are contemplated within the PD Plan. The project, then, will enhance housing diversity and provide multi-family housing within an area that is walkable to many commercial uses within a 10–15-minute walk of the Property.

Further, the expansion of the religious uses on the Property, including the sanctuary, chapel, and hermitage quarters, will serve as a buffer between the high use commercial and lodging uses to the south of the Property and the single-family use to the north of the Property.

3. Community

The Community Plan includes numerous key issues and policies that are applicable to this Application. Key issues and/or policies that do not apply to this project are omitted.

Key Issues:

- The loss in population, including families with children.

SJV’s affordable family housing will directly improve the ability of working families to work and live in Sedona.

- Community concerns that there are not enough opportunities for social interaction

The multi-family housing, together with the expanded church facilities will give ample opportunity for both residents located on the Property and visitors to the Property for church or retreat related activities to socialize on the Property. The proposed development will also include on-site walking paths to further generate natural social interaction.

4. Land Use

The Land Use Policies of the Community Plan identify key issues that are applicable to the PD Plan. The first key issue is that the City of Sedona is nearly built out with 18% of available land remaining to build on. Second, there are challenges to building new affordable housing due to decreasing supply of land, increasing cost, and zoning limitations. Both issues are addressed through SJV's PD Plan. First, this is an infill project which will serve to enable further development of a partially developed 15-acre parcel within the heart of West Sedona, no new available land will be utilized for the Project. Second, as SJV already owns the Property, and through this PD Plan, SJV will be able to provide affordable housing which would otherwise be difficult for a developer to economically justify due to increased land and building costs. Implementation of the PD Plan, then, will lead to development of the Property that prioritizes mixed-use development and housing growth within City limits, with a focus on affordability and diversity of housing options, all in satisfaction of Community Plan policies 4.6 and 4.10.

5. Housing

The Housing Policies of the Community Plan identify a number of goals for the community which are satisfied by the PD Plan, as follows:

Policy 5.1: Expand Sedona's mix of housing types to meet the needs of a diverse and vibrant community.

Policy 5.2: Encourage redevelopment of the commercial corridors to include a mix of uses, including multi-family housing.

Policy 5.4: Increase housing diversity with strategies that promote the development of affordable and market-rate housing in Sedona.

Policy 5.5: Increase the Verde Valley's supply of affordable housing for the area's workforce, homeless, and others in need through regional partnerships.

SJV's PD Plan directly addresses these Key Issues as the PD will allow for a mix of religious uses central to SJV's operations, while also permitting affordable housing aimed at satisfying the above stated policies. As discussed in the Community Plan, only two percent of Sedona's current land use is dedicated to multifamily housing. The affordable housing component will increase housing diversity, availability, and affordability for a diverse mix of Sedona residents and families. As an infill location, this Plan takes advantage of limited remaining buildable land and dedicates it to developing housing, all while supporting the central sanctuary and church uses, that will help achieve the policies and goals stated in the Community Plan.

X. DEVELOPMENT AGREEMENT

The PD Plan will be implemented without the need of entering into a Development Agreement with the City of Sedona.

Healing Hearts of Jesus & Mary Catholic Retreat Center

St. John Vianney Catholic Church, Sedona, Arizona

Introduction

A retreat signifies withdrawing to a quiet or secluded place for rest, reflection, and spiritual renewal. In the Catholic tradition, a retreat involves prayer and communion with God. It's a time to step away from the busyness of daily life to focus on one's relationship with God, seeking guidance from Him, deepening one's faith, and renewing one's trust in His love and overall plan for one's life. The purpose of a retreat is to withdraw from the world, the business of life, life in a congested city, technology, and the cares and concerns of everyday life to refocus and seek a deeper and more intimate relationship with God. Retreat centers are often in locations that are known for their natural beauty. In such a setting, a retreatant can reconnect with creation and one's Creator.

Healing Hearts of Jesus and Mary Retreat Center

The retreat center at St. John Vianney Catholic Church in Sedona, Arizona, will help individuals and groups to go on a spiritual retreat in the beautiful natural context of the Red Rock Mountains. These retreats could last anywhere from 1 to 30 days. Many would occur over a weekend, where an individual or group would arrive on a Friday and leave on a Sunday. These retreats would often include and be facilitated by a Catholic priest, and a particular focus would be to draw retreatants from the over 100 Parishes in the Catholic Diocese of Phoenix, which spans from Phoenix to the Grand Canyon.

The Healing Hearts of Jesus and Mary Retreat Center will serve single people, religious sisters and brothers, deacons, priests, bishops, youth, and married couples. It will also include opportunities for individuals to go on a silent retreat in the context of a hermitage (a one-room cabin that allows retreatants to cook their own food). Individual retreats will often include being guided by a spiritual director (priest, deacon, religious brother or sister, or lay person) who has completed a spiritual direction training program. Typically, this means breaking the silence once daily to meet for one hour of focused conversation, also known as spiritual direction.

Catholic Retreats have led to the conversion of millions of people over the years. Many point back to a retreat as the starting point of a more serious, intentional, and personal faith journey. The experience of stepping back from the busyness changed how they would later engage the challenges of everyday life. In the Diocese of Phoenix, there are currently only two retreat centers, and both are located in Phoenix. Having a Catholic Retreat Center in Sedona will allow Catholics throughout Arizona to have a unique opportunity to go on a retreat outside of a big city, located in a place of beauty and tranquility where one can reconnect with God, oneself, and nature.

A Place for Renewal – Not a Hotel

It is essential for the purposes of this reflection to clarify that a Catholic Retreat Center is not a Hotel. Hotels primarily provide people with a temporary place to sleep as they travel through or visit a city. In this sense, hotels have a specific function and purpose. Here are a few ways to contrast what a hotel provides and what a Retreat Center seeks to accomplish. To be more specific, while hotels have rooms, retreat centers have pilgrim's quarters or small, simple, basic places to rest and sleep while on retreat.

Hotels have televisions and a variety of entertainment options in the rooms. Retreat centers do not have televisions in the retreatants' rooms. One purpose of a retreat is to take a break from technology, especially entertainment and communication devices.

Hotels provide a cleaning service for each day you stay there. Retreat Centers ask you to keep your room clean until you leave.

Hotel rooms include a coffee maker and a refrigerator, but the pilgrim's quarters at a retreat center do not. Instead, the rooms are simple and uncluttered. The pilgrim's quarters typically include a bed, a shower, and a small desk, and that's it.

A few other differences include that a hotel often allows you to bring pets, and a retreat center does not. A hotel usually has room service, and pilgrims' quarters do not. Hotels have clothes cleaning services, and retreat centers do not.

On the other hand, retreat centers seek to provide a quiet environment for retreatants, while hotels do not. Retreat center rooms are designed to minimize distractions, while hotel rooms seek to provide distractions.

Pilgrim's Quarters for a Catholic Retreat Center often means that the retreatants' rooms are named after Saints, a crucifix is hung on the wall, and other meaningful and spiritually inspiring Catholic artwork is also in the room.

It is often the case that a retreatant will spend minimal time in their room due to the other activities and times for prayer that occur outside their room. Thus, pilgrims' quarters are mainly used for sleeping. On the other hand, hotel rooms are often used all evening and late into the night as those using them stay up to watch television or movies.

Lastly, there is also a big difference in cost. A hotel seeks to make as much profit as possible, and profit is its primary motivation for existing. A retreat center aims to make the price as reasonable as possible so that as many people as possible can take advantage of the opportunity to go on retreat. A retreat center's primary motivation is to help people connect with God in an atmosphere with few distractions.

In conclusion, hotel rooms are designed for a much different purpose than pilgrims' quarters. Hotel rooms are designed for the comfort and entertainment of those who stay in them. Pilgrims' quarters, as the name states, are designed for those who are on a spiritual pilgrimage.

They intentionally step away from the world and seek a quiet and simple space to refocus and grow in their spiritual lives.

Historical Perspective

In many ways, the idea of a retreat originates in the Old Testament. In effect, Moses went on a 40-day retreat up Mount Sinai (Exodus 19) to commune with God, and at the end of it, he received the 10 Commandments. The prophets also went on similar times of retreats. One of the primary examples of this is Elijah, who went to Mount Horeb (1 Kings 19) for many months.

In the New Testament, John the Baptist spent much time in the wilderness, and in effect, he went on a silent retreat as he spent time in solitude. Jesus went into the Desert for 40 days (Matt 4:1-11) in preparation for his public ministry. This time of fasting, prayer, and purification led to him receiving an outpouring of the Holy Spirit at his baptism (Matt 3:13-17).

Jesus is also seen in the Gospels taking time away from his disciples to pray and prioritizing his relationship with God over all else. These times of prayer sometimes lasted all night (Luke 6:12), and they were critical to being able to actively do so much in his ministry (Luke 5:16). At times, Jesus would take time away with his disciples present. More specifically, at times he would retreat with Peter, James, and John (Luke 9:28). At one point, Jesus would also say to all his disciples, "Come away by yourselves to a quiet place and get some rest" (Mark 6:31).

The Catholic Church's understanding of retreat goes back to the beginning, the Church's birthday at Pentecost, and the coming of the Holy Spirit. According to the narrative, Jesus of Nazareth ascended into Heaven on a Thursday, and nine days later, the early Apostles experienced the coming of the Holy Spirit. During these nine days, the Apostles were on a retreat or a conscious and intentional period of time waiting for God to move and direct them.

Another movement that arose in the early Church was the eremitical movement. This entailed primarily men voluntarily choosing to live in a hermitage or a small one-room cabin where they could focus entirely on God. In a sense, hermits voluntarily went on a personal silent retreat for their whole lives with the sole purpose of communing with God. This movement was mainly centered in northern Africa, and these men became known as the Desert Fathers. One of the first Desert Fathers was St. Antony of the Desert (251-356).

Later in Church history, Christians would choose to go on pilgrimages to one of three places: Rome, Jerusalem, or Santiago de Compostela (better known as the Camino de Compostela). These pilgrimages were intentional journeys to holy sites to make reparation for one's sins. This kind of extended retreat experience remains popular even today, especially on the Camino in France and Spain.

In the 1500s, St. Ignatius of Loyola and six companions founded the Jesuits (Society of Jesus). St. Ignatius pioneered a 40-day retreat called *The Spiritual Exercises* for his early followers. The idea behind this retreat was to discern your vocational call in life (married or celibate) and to facilitate a more profound and fuller conversion of one's life to God. The early

Jesuits did a 40-day yearly retreat for spiritual renewal and ongoing discernment. The tradition of a 40-day retreat continues at Catholic retreat centers across the country.

In the modern context, it is common for Catholics to go on weekend retreats (Friday – Sunday). This includes youth retreats, young adult retreats, Parish retreats, men’s and women’s retreats, marriage retreats, and retreats focused on healing, the Holy Spirit, conversion, one’s personal relationship with God, and discernment. For many, this is an annual experience that helps to feed one’s spiritual life. More specifically, according to Canon Law, priests are required to do a 5-day spiritual retreat each year.

Conclusion

To maintain a peaceful, quiet, and reflective retreat atmosphere, a Catholic Retreat Center must commit to this being the primary use and focus of its outreach. The Healing Hearts of Jesus and Mary Catholic Retreat Center intends to meet this criterion and provide a unique space for Catholic formation, ongoing conversion, healing, and spiritual renewal. Those who come will primarily spend their time at the Retreat Center. The one exception is that our Retreat Center will also be connected to the Chapel of the Holy Cross, and there will be opportunities for prayer, Adoration, Mass, confession, healing, and spiritual talks and reflections at the Chapel for those who are on retreat at St. John Vianney Parish.

Broadly speaking, the mission of the Healing Hearts of Jesus and Mary Catholic Retreat Center directly reflects the mission of the Diocese of Phoenix and the Roman Catholic Church. It also aligns with the missions of the Chapel of the Holy Cross and St. John Vianney Catholic Church in Sedona. Another goal is for this Retreat Center to expand the evangelistic outreach of the Diocese of Phoenix and serve as a resource for the more than 100 Catholic Churches and 30 Missions within the Diocese.

Written by Father Ignatius Mazanowski

Pastor of St. John Vianney and Rector of the Chapel of the Holy Cross



**A Catholic Mental Health, Healing and
Retreat Center in Sedona, Arizona**

Healing Hearts of Jesus and Mary

A Catholic Mental Health, Healing, and Retreat Center in Sedona, Arizona

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- 1. St. John Vianney Catholic Church, Sedona, Arizona**
- 2. Chapel of the Holy Cross, Sedona, Arizona**
- 3. Witness to Love Counseling, Phoenix and Tempe, Arizona**
- 4. Restore Dignity, Diocese of Phoenix**
- 5. Rachel's Vineyard, Diocese of Phoenix**
- 6. City of the Lord Healing Prayer Ministry**

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Healing Hearts of Jesus and Mary

A Catholic Mental Health, Healing, and Retreat Center in Sedona, Arizona

Vision Statement

Who we are:

Healing Hearts of Jesus and Mary is a welcoming place of healing, formation, and evangelization where everyone can encounter the truth and freedom of the Catholic faith through the love and mercy of God.

What we do:

Healing Hearts of Jesus and Mary is a beautiful place where you can receive healing, wholeness, and hope through the integrated care of your mind, body, and spirit rooted in the Catholic tradition and grounded in the healing power and life-giving love of the Sacred Heart of Jesus Christ and the Immaculate Heart of Mary. United with the Saints and the Church, we will walk with you on your path to freedom, love, mercy, and truth as you claim your identity as the beloved son or daughter of God that you are.

How we do it:

We offer a variety of retreats, workshops, and formation opportunities in a Catholic context, where we offer psychological and spiritual healing opportunities.

Part I – Mental Health and Healing Center

I. Intro

In our modern context, there is a greater awareness of the need for mental health education, mental health professionals, counselors, psychologists, and psychiatrists. Reasons for this include the prevalence of divorce, single-parent homes, and a variety of forms of abuse from parents, stepparents, and guardians, including physical, sexual, emotional, and spiritual abuse and neglect, to name only a few. This general environment often also leads to a variety of traumas that lead to a need to overcome traumatic memories, thought patterns, and behaviors that stem from abuse and trauma, some of which come from early childhood. This is the world we currently live in, and unfortunately, these trends do not seem to be slowing down; if anything, the level and rate of abuse are increasing. This lack of stability and safety leads to a need for individuals to heal so they can have a chance to live a healthy and productive life, and so their children can have a different experience than they did growing up.

The Catholic Church has also grown in its understanding of how to help individuals living with mental health challenges and those struggling to overcome unhealthy behavior patterns. What makes the Catholic Church different is that while we come at this from a psychological perspective, we also see the human person as both psychological and spiritual. As a result, we see great benefit for individuals to seek healing through the spiritual growth that comes through the Sacraments, Spiritual Direction, and Spiritual Healing. The Catholic Church holds up the need to address both psychological and spiritual issues to heal the whole person.

The vision for the Healing Hearts of Jesus and Mary Mental Health and Healing Center in Sedona, Arizona, addresses the psychological and spiritual issues that lead to brokenness and a need for healing. This includes needing to heal the psyche or mind, the spiritual or heart, and the physical or body. In this bilingual context, Priests, Deacons, and lay people trained in spiritual direction and spiritual healing work in partnership with psychologists, psychiatrists, counselors, coaches, and other mental health professionals. This is an environment where psychology, psychiatry, spirituality, and theology are each respected as complementary disciplines that can be integrated into a person's life. Through this integration, Catholics, Christians, and people of all faiths have a greater chance to heal.

The following outline of the vision for the Healing Hearts of Jesus and Mary Mental Health and Healing Center first highlights the need for Evangelism and Healing to be in partnership and the importance of addressing both psychological and spiritual healing. This includes mental health education, counseling, intensive healing opportunities, spiritual direction, healing through the Sacraments, opportunities to heal through retreats, and different spiritual healing modalities that can be integrated with traditional counseling methods.

II. Evangelistic Healing and Healing Evangelists

Evangelism is the spreading of the good news of Jesus Christ, so that non-Christians can access the redemption and salvation that comes through faith in Him and through His life, death, resurrection, and ascension. Healing includes the whole person, body, mind, soul, and spirit, and it involves restoring, renewing, and making individuals whole after they have experienced brokenness, confusion, abuse, or trauma in their lives. Evangelistic Healing recognizes the importance of helping individuals to heal as part of the evangelistic process. In our modern context, so many have this basic need that to be effective evangelists, individuals' needs for healing must be addressed. Ignoring this need would mean offering a Gospel devoid of its healing quality and power. In this case, the Gospel message becomes sterile, only intellectual, and incapable of giving life.

Pope Francis in *America Magazine* in 2013 described the Church this way: "The thing the church needs most today is the ability to heal wounds and to warm the hearts of the faithful; it needs nearness, proximity. I see the church as a field hospital after battle. It is useless to ask a seriously injured person if he has high cholesterol and about the level of his blood sugars! You have to heal his wounds. Then we can talk about everything else. Heal the wounds, heal the wounds. ... And you have to start from the ground up."¹ Evangelistic Healing recognizes that in our modern context, evangelism will not have any real impact unless these wounds are addressed and healed.

Pope Benedict XVI in *Jesus of Nazareth* stated, "Healing is an essential dimension of the apostolic mission and of Christianity. When understood at a sufficiently deep level, this expresses the entire content of redemption."² Pope Benedict XVI also recognizes the need for Evangelistic Healing as part of the Church's apostolic mission. According to him, it is so integral that addressing this need is connected to "the entire content of redemption."

It is also essential that those who receive healing do not simply allow what they have received to be something they hold onto only for themselves, but rather that they allow what they have experienced to help others to heal. Those who have experienced healing through the power that comes through Jesus' sacrifice on the Cross are called to become Healing Evangelists. Through their testimony, the transformation they have experienced, and the healing they can personally attest to, these individuals are uniquely equipped in the modern world to share the Gospel with others. They are able to not just speak intellectually about the Gospel message, but they can speak from personal experience about the healing power of the Gospel. Thus, the Gospel is no longer sterile; instead, its healing power is fertile ground for the message of Jesus to take root in people's lives. The Gospel is also no longer dead and without life, as the healing power of the Gospel leads to newness of life, hearts, minds, bodies, and ultimately a new future for those who were dead and have found life in Jesus' healing power.

¹ See *America Magazine*, "A Big Heart Open to God: An Interview with Pope Francis," Antonio Spadero, S.J., September 19, 2013, <https://www.americamagazine.org/faith/2013/09/30/big-heart-open-god-interview-pope-francis>

² See Pope Benedict XVI, *Jesus of Nazareth*, 176.

The Healing Hearts of Jesus and Mary Mental Health and Healing Center seeks to foster both Evangelistic Healing and Healing Evangelists while integrating a wide variety of modalities as it recognizes and appreciates the important relationship between theology, philosophy, psychology, spiritual healing, spiritual direction, healing prayer, and therapy.

III. Mental Health Education

Mental health education that includes an awareness and understanding of basic mental health concepts, conditions, and disorders is essential for helping people understand their conditions and how to best help others. The lack of mental health education in our modern context leads to a variety of misunderstandings, false assumptions, and judgments regarding people who are suffering from a mental health condition, illness, or episode. This includes both circumstantial situations that are causing mental health issues and mental health conditions that come from chemical imbalances. This leads to people being in a place where they are suffering mentally, experiencing isolation, and often are unable to seek or find the help they desperately need. In this situation, people are more prone to mental health crises, including ones that lead to death by suicide. Some of these situations could have been avoided if the person suffering from a mental health crisis or those around this person had more mental health education. Through such education, individuals would be better equipped to seek help for themselves, and they would know how to help someone find a mental health professional.

Programs such as *Mental Health First Aid*³ are being used to raise awareness and education regarding fundamental mental health issues. This helps to normalize the conversation and create an environment where it is safe to discuss mental health challenges. One of our goals and objectives at the Healing Hearts of Jesus and Mary Mental Health and Healing Center is to offer this kind of education to individuals who want to learn and those who wish to become trainers and facilitators of the *Mental Health First Aid* program. These efforts would include working in close partnership and collaboration with the Diocese of Phoenix's Office of Mental Health Ministry⁴, which is currently offering this program throughout the Diocese of Phoenix, Arizona.

The *Mental Health First Aid* program's requirements entail multiple days of training. The Healing Hearts of Jesus and Mary Mental Health and Healing Center is also a Retreat Center, which would allow individuals who are going through the basic training or who are being trained as facilitators to complete their training in Sedona over a period of days while staying at the Retreat Center.

³ See, Mental Health First Aid, mentalhealthfirstaid.org

⁴ See, Office of Mental Health, dphx.org/mentalhealth

IV. Counseling

a. Spiritual Healing

Counselors and Psychologists also have an important role when it comes to healing from abuse and trauma and learning to live a healthy life despite mental health challenges. Talking through one's traumas and challenges with a counselor is often the first step in the healing process. There is no substitute for this relationship, which must be built on trust, confidentiality, and affirmation.

Catholic counselors are uniquely equipped to appreciate the value of having a healthy, balanced, and mature spiritual life. While one's spiritual life is not the focus of counseling, it is also not divorced from the counseling relationship in a Catholic context. Several spiritual healing principles can be integrated into a counselor's approach to therapy. These include (1) helping clients to understand and embrace their identity as beloved sons and daughters of God, (2) helping clients identify lies they believe and to receive the truth that counters the lie, (3) leading clients through a process of forgiving others, and (4) forgiving themselves. These four areas will be highlighted more fully later in this document.

There is great value in Catholic counselors providing counseling in a Catholic context, including partnering with priests and others who are trained in spiritual direction and spiritual healing principles and techniques. This partnership can include extended intensives for individuals and opportunities to go on group retreats. In this setting, psychological and spiritual growth's actual and complementary value can be presented differently than when the two are entirely separated. More specifically, the importance of integrating psychological and spiritual growth can be emphasized.

b. Modalities

Several counseling modalities have led to different kinds of therapy and different models and approaches to counseling. Some of these modalities include Cognitive Behavioral Therapy, EMDR – Eye Movement Desensitization and Reprocessing, IFC – Individual and Family Connection, IFS – Internal Family Systems, Marriage Counseling – Gottman Method, EFT – Emotional Focused Therapy, Trauma Healing, and Addiction Recovery based on the 12 steps. Considering the counselors' background and experience, the Healing Hearts of Jesus and Mary Mental Health and Healing Center would seek to use all legitimate approaches to counseling.

V. Intensives

Because this center would be connected to a retreat center, there is a unique opportunity to provide a psychologically and spiritually intensive retreat experience to individuals. Rather than waiting for a crisis, a different approach to health, growth, wellness, and spiritual development can be encouraged. This proactive approach involves individuals actively engaging

in personal, psychological, and spiritual growth. Again, this approach can help an individual heal, grow, and become educated in ways that may prevent future crises from occurring.

These Intensives would last 1-7 days. During this time, there are opportunities to meet with a counselor and a spiritual director. Adoration, Mass, Confession, and the Anointing of the Sick would also be available. An Intensive could be arranged in various ways, and it would be tailored to the individual's needs. For example, it could be planned in detail to meet an individual's needs, or it could be self-directed. Engaging in these kinds of intensive retreats is normal in the secular and non-Catholic spiritual world. Here in Sedona, for example, at least 20 such centers offer different versions of an intensive retreat. Clearly, there is a demand, and being able to provide a Catholic version of this basic model, which includes designing it based on the individual's needs and desires for psychological and spiritual growth.

Additionally, an intensive could be designed to help a mother and daughter heal, or a father and son. It could also be tailored to the needs of a husband and wife.

Here is one example of what an Intensive would look like.

7-Day Intensive

Day 1 – Monday – Mass and Adoration at SJV, Counseling Session, Nutrition Evaluation, Hike

Day 2 – Tuesday – Mass and Adoration at SJV, Spiritual Direction, Journaling exercise, Group Counseling

Day 3 – Wednesday – Mass, Adoration, Confession (optional), all at the Chapel of the Holy Cross, Counseling Session, Hike, Massage (optional), Health and Wellness Education

Day 4 – Thursday – Mass and Adoration at SJV, Anointing of the Sick (optional), Spiritual Direction, Group Counseling

Day 5 – Friday – Free morning, Mass and Adoration at the Chapel of the Holy Cross in the afternoon

Day 6 – Saturday – Mass and Adoration at SJV, Counseling Session, Hike, Health and Wellness Education

Day 7 – Sunday – Mass, Adoration, Strategic Plan for continuing care, growth, development

An intensive would look different depending on the needs of the person(s) attending and the specialty and experience of the individual psychologist or counselor. The basic goal would be to help individuals take several steps in a shorter amount of time than monthly counseling or spiritual direction can offer.

VI. Spiritual Direction

Spiritual Directors play a key role in helping individuals have a healthy, balanced, and mature spiritual life, which leads to overall health and wellness. Spiritual Direction, in combination with Catholic counseling, addresses an individual's spiritual and psychological needs.

Spiritual Directors play an important role in helping individuals grow in their prayer life, in their understanding of how to use Scripture in prayer, in discerning God's will, plan, and purpose for one's life, and in understanding more deeply the rich history of spirituality in the Catholic Church. Spiritual Directors are uniquely positioned to help an individual clearly hear God's voice.

The *Institute for Priestly Formation*⁵ has a beneficial spiritual direction model. The goal of this model is for both the Spiritual Director and the individual to be listening to the Holy Spirit in prayer. The goal of the Spiritual Director is to help the directee understand and respond to the Holy Spirit speaking to them in prayer. This Holy Spirit-focused direction helps the Spiritual Director to avoid drawing the individual seeking direction to themselves. Instead, the goal is to help the individual hear, respond to, and follow the voice of the Holy Spirit in their life as they prayerfully discern decisions and seek to grow spiritually.

In a similar but different way, a good Counseling method involves the Counselor not trying to draw the individual to themselves. Instead, the Counselor seeks to help the individual come to a place of self-discovery about the truth without inserting themselves into the equation. This Spiritual Direction model and Counseling method complement each other well in allowing the individual to have autonomy, ownership, and a healthy sense of self-direction regarding making decisions that will affect their psychological and spiritual health. While they are different and address different needs, they are similar in that they allow the individual to exercise their free will and respond to the Holy Spirit or to the truth they have discovered in a healthy and mature way.

VII. Healing through the Sacraments

One key to spiritual healing for Catholics is taking advantage of the great gift we have been given through the Sacraments. Traditionally, there are two Sacraments of Healing: Confession or Reconciliation and Anointing of the Sick.

Confession provides a unique opportunity to face the reality of sin in one's life. It also opens the possibility of reconciling with God, others, and yourself. The negative effects that come from sin are not the only factor in our lives, but they should not be neglected. Confession often leads to breaking the attachment with sin and a sense of freedom. Reconciliation with God is vital to spiritual health, and reconciling with others (if possible and safe) can help individuals

⁵ See, The Institute for Priestly Formation, priestlyformation.org

connect to a supportive person or community. Reconciliation with yourself allows for the possibility of self-forgiveness, which allows one to let go of self-rejection and criticalness toward oneself, which fosters self-love and self-acceptance. Regularly taking advantage of the opportunity to go to the Sacrament of Confession leads to spiritual and psychological health.

The Anointing of the Sick is a Sacrament often not emphasized enough. Part of the challenge is to help Catholics understand that the Sacrament can be offered when one is facing serious physical, mental, emotional, or spiritual ailments. Many Catholics still think of the Anointing of the Sick as the Last Rites; this, unfortunately, leads to many never seeking to receive it until they are on their deathbed. The Sacrament of Anointing of the Sick is offered annually at the World Day of the Sick Mass. In this setting, most of those who come receive the Anointing of the Sick. While one does need to identify an area of healing (physical, mental, emotional, and/or spiritual) that would allow for this Sacrament, once one understands how many things in one's life may qualify, it usually isn't difficult. This Sacrament can provide a sense of relief, support, comfort, encouragement, and a realization that God is with you in your suffering, and at times, it can even lead to healing the physical ailment or spiritual affliction that is present. The Healing Hearts of Jesus and Mary Mental Health and Healing Center would educate Catholics on the nature of this Sacrament and make it available as part of the healing process.

Receiving the Sacrament of the Eucharist at Mass can also be a healing experience, and after going to Confession, it can also help one to begin the process of healing, especially when one has been away from Mass for some time. Once a baptized Catholic who has been away from the Church or has not been going to Mass goes to Confession, one is free to return to receiving communion, and doing so can provide strength and encouragement to an individual on both a spiritual and psychological level.

Adoration is also a unique opportunity to heal, experience spiritual growth, and rest in the presence of Jesus in the Blessed Sacrament. Many blessings can come from spending time adoring Jesus. In these times, one may experience God's love, hear the Holy Spirit's voice, or sense Jesus' presence. This form of meditative prayer also helps one to calm down, find a place of stability, and experience peace of mind, heart, body, and soul. Again, it is not hard to see the connection between spiritual and psychological growth that comes through this kind of prayer.

VIII. Healing Ministries

Healing Ministries take various forms and applications. For example, there is one-on-one healing ministry, there is healing ministry that happens through regular groups, and there is healing ministry that happens through retreat weekends or extended retreats. Additionally, there are times of intensive training for those who are leading healing ministries. This includes one-day or weekend-long workshops for training and ongoing education.

St. John Vianney Parish in Sedona has a long history of Grief Ministry, and through the Healing Hearts of Jesus and Mary Mental Health and Healing Center, this will be fostered in a

new way. Not only will this ministry serve participants in the Verde Valley more fully, but a retreat center will allow the leadership team at St. John Vianney to train other teams in the Diocese of Phoenix.

Currently, St. John Vianney Parish offers a year-long program for those who serve as healing prayer ministers at the Chapel of the Holy Cross on the first and third Fridays of the month. The retreat center will allow for other healing prayer ministers to come for prayer ministry training over a series of weekends.

There are a number of healing ministries in the Diocese of Phoenix that will be supported by the Mental Health, Healing, and Retreat Center. These include Grief to Grace Retreats. Currently, there are six 5-day retreats offered throughout the year. Rachel's Vineyard post-abortion healing ministry retreats will also be offered at the retreat center.

Additionally, Mental Health 1st Aid will be offered at the retreat center. Having it in Sedona will allow for Parishes in Northern Arizona to be trained more easily.

Beyond the Parish and the Diocese of Phoenix, other national healing ministries such as the John Paul II Healing Ministry in Tallahassee, Florida, will be able to come and offer their retreats at the Healing Hearts Center.

IX. Spiritual Healing

While Catholic counseling and Catholic healing ministry are two different disciplines that focus on healing the human person in different and distinct ways, there are also ways in which they intersect and enhance one another. One such area falls under spiritual healing principles that have direct application for Catholic counselors as they serve those who are in need. The following are four ways in which Catholic counselors can directly apply spiritual principles for the benefit of their clients.

1. Healing Your Identity as a Beloved Son or Daughter of God

Every human being is a beloved son or daughter of God with inherent dignity, value, and worth. However, many have lost this basic understanding of themselves. Helping someone rediscover their God-given dignity and worth is connected to spiritual healing because, without this, it is difficult to know God as a loving Father who cares about you and to know yourself as His greatly loved child.

It also is true that believing in, claiming, and embracing your identity as a beloved son or daughter can help you psychologically to have a healthy sense of your identity and your inherent goodness and value. For this reason, strengthening one's identity as a beloved son or daughter of God is something that someone can work on with a Spiritual Director or a Catholic Counselor. Prayer such as the *My Identity as a Beloved Son/Daughter of God* prayer can help facilitate this process.

2. Renouncing Lies and Receiving the Truth

How one thinks affects how one feels. If you believe lies about yourself, then it will affect your self-perception, self-image, and emotional experience. Learning to live, think, and feel based on the truth about yourself instead of lies you are tempted to believe is connected to Cognitive Behavioral Therapy, one of the primary modalities in counseling.

In 2024, a revised 2nd edition of *Truth vs. Lies: A step-by-step process to freedom from lies in your life as you receive the truth*⁶ was published by Father Ignatius Mazanowski. This pamphlet includes over ten categories and over 150 lies that individuals commonly struggle with. Under each lie is a suggested truth to receive in its place. It is a pamphlet that has been used in counseling offices for the past four years. At least five different counselors are currently using it in three different offices. This pamphlet combines cognitive behavior therapy with spiritual healing, teaching the individual to renounce lies in Jesus' Name and receive the truth in Jesus' Name. It has been found helpful by Catholics, Christians, and individuals with little or no faith willing to try it.

Changing how you think through spiritually informed cognitive behavioral therapy is another example of how counseling and spiritual healing can be brought together.

3. Forgiving Others

Over 40 years ago, Dr. Robert Enright began what is now known as *Forgiveness Therapy* at the University of Wisconsin.⁷ What started as an academic study has blossomed into a school of psychology used in counseling centers worldwide. His basic premise is that if you go through a forgiveness process and forgive someone who hurt you deeply, you will experience emotional, psychological, physical, and spiritual benefits. If you do not forgive, you will experience negative consequences emotionally, psychologically, physically, and spiritually. In effect, Dr. Enright was able to prove that what Jesus commanded us to do in Matthew 6:14-15, "If you forgive others their transgressions, your heavenly Father will forgive you. But if you do not forgive others, neither will your Father forgive your transgressions," was not meant to punish us but to bless us, because it corresponds to human nature and one's need to forgive, *Forgiveness Therapy* helps a person to remain healthy emotionally.

This points to the inherent psychological and spiritual significance and benefit of forgiving someone who has hurt you. When psychology corresponds to how one was innately made, as *Forgiveness Therapy* does, it always has both a spiritual and psychological benefit.

⁶ See, sjvsedona.org/pastor

⁷ Dr. Robert Enright's Book, *Forgiveness Therapy: An Empirical Guide to Resolving Anger and Restoring Hope* is one of over 15 books he has written on this topic.

4. Forgiving Yourself

Forgiving yourself is connected to things you have done wrong or were sinful that you regret, and how this makes you think and feel about yourself. When one is overly critical of oneself or holds oneself to an impossible standard of perfection, it is often rooted in unforgiveness toward oneself. This unforgiveness toward yourself leads to not accepting and ultimately not loving yourself. It also leads to self-rejection and even self-hatred. Not forgiving yourself results in both spiritual and psychological harm.

Learning to forgive yourself is one of the number one ways you can love yourself in a healthy way. Forgiving yourself leads to greater self-reconciliation and self-acceptance. When individuals can forgive and love themselves, even in their own imperfections, they can more readily accept and love others in their imperfections. When Jesus says, in Matthew 22:39, that you are to “love your neighbor as yourself.” Part of what he is getting at is that you need to learn to forgive yourself because that is part of loving yourself completely. You also must forgive yourself (see Matt 6:14-15) if you want to be forgiven.

Forgiving yourself has spiritual and psychological benefits, as does discovering your true identity, renouncing lies and receiving the truth, and forgiving others. These four principles are also found in Father Ignatius Mazanowski's book *The Virtue of Mercy and Forgiveness: Keys to Healing a Broken Heart*.⁸

These and other spiritual principles were taught during three-weekend seminars on integrating spiritual healing with counseling, attended by 30 participants, including counselors, spiritual directors, and individuals involved in healing ministry. The Healing Hearts Center will help more counselors, spiritual directors, and healing ministers learn how to first apply these principles to themselves and then to help others.

X. Other Healing Modalities

a. Psychiatry

There are times when healing comes through medicine. This is also true when it comes to psychiatric illnesses. Depression, anxiety, obsessive-compulsive disorder, and bipolar disorder are examples of psychiatric diseases and illnesses that can be managed through medicine that helps to balance the chemicals in the brain of someone suffering from one of these conditions. Psychiatrists can prescribe medicine, as can psychiatric nurse practitioners and general practitioners. The Mental Health Center will work directly with Psychiatrists in our area to refer those who need this kind of care.

⁸ See, mercyforgivenesshealing.com

b. Life Coaching

Catholic life coaching, whether one-on-one or with a group, provides ongoing support, compassionate accountability, tools, techniques, and practical action steps to continue the healing process and help retreatants live out of their healing while continuing to grow in their faith. Some of these action steps include working on goals, habits that can help you reach those goals, and discipline in different areas of your life that correspond with the change and growth an individual desires to see.

Life coaches will partner with Counselors and Spiritual Directors to provide individually tailored solutions to address specific needs based on the retreat's theme. Coaches would also be available after retreats for ongoing formation. This approach provides a unique opportunity to go beyond the confines of a weekend retreat or a 5 to 7-day intensive retreat to ensure the transformation takes root, resulting in a long-lasting, life-changing effect.

XI. Formation for Counselors

There is a specific need for Catholic Counselors to have more support, ongoing formation, and community. In a world where it isn't easy to be both a counselor and a Catholic, it is essential that Catholic counselors have more fellowship and continued learning opportunities. Counselors need their own retreats, workshops, and intensives to continue growing, prevent burnout, and remain healthy as they continue to help others. The Healing Hearts of Jesus and Mary Mental Health and Healing Center will be a place where this would take on a particular focus and emphasis.

A specific program that would be offered is integrating Spiritual Healing Principles with Counseling and Spiritual Direction. This program would be offered to Counselors, Spiritual Directors, and those in Healing Ministry.

XII. Target Groups

During our discussions, our Core Team listed over 20 groups that the Healing Hearts of Jesus and Mary Mental Health and Healing Center could focus on. Out of the many listed, the center would specifically target the following key groups.

1. Clergy, Religious, Seminarians, Deacons
2. Couples, Marriage, Divorce
3. Trauma, abuse, those who have already attended a Grief to Grace Retreat (for healing from abuse/trauma), and those who have participated in a Rachel's Vineyard Retreat (for post-abortion healing).
4. Recovery from addiction
5. Counselor Formation

Note: Spiritual growth, virtues, and healing the whole person (physically, emotionally, spiritually) would be an emphasis.

XIII. Saints

The Catholic Church has a 2000-year-old history of officially canonizing Saints. Saints are individuals who lived out the teachings of Jesus to a high degree. They often left behind writings that are worthy of study, and the example of their lives provides invaluable lessons to Catholics of all ages and at every time in history, including our own. Many Saints are recognized as direct patrons for those who struggle with their mental health. Others struggled with specific wounds or ailments that correspond to individuals in our modern context who are seeking healing for their lives. The Catholic tradition also holds that we can seek the intercession of Saints as we ask them to pray for us.

The Healing Hearts of Jesus and Mary Mental Health, Healing, and Retreat Center, will be under the patronage of the following Saints.

Patron Saint of Mental Illness: St. Dymphna

Saints who experienced abuse: St. Philomena, St. Agnes, St. Agatha, St. Lucy, St. Anastasia, St. Maria Goretti

Saints who had radical conversions: St. Mary Magdalen

Saints who experienced father wounds: St. Francis

Saints who describe periods of depression: St. Therese

Saints who experienced intense rejection: St. Padre Pio

Saints who prayed for their children's conversions: St. Monica

Saints who experienced spiritual attack: St. Padre Pio, St. John Vianney, St. Antony

Additionally, Saints will be picked for the meeting and 80 individual retreat rooms.

Saints will be focused on, with the hope that they will inspire those who come to the NACC in their healing and conversion process.

XIV. Strategic Plan for Mental Health and Healing Center

Note: This timeline does not require building a retreat center. Doing so would only help to grow and facilitate what is already being planned.

Year One – 2024

- **Mental Health First Aid**
 - o **Two Staff members** trained as Mental Health First Aid Presenters
- **Grief to Grace Core Team Retreat** – February 10-11
- **Grief to Grace – First Follow-Up Retreat** – March 1-3
- **Healing Retreat** – March 8-9
- **Core and Founding Team for Al Saints Mental Health and Healing Center met** – September 20-21
- **Grief Support Group** – Saturday – November 9 – December 28
- **11 Healing Masses** at the Chapel of the Holy Cross on First Fridays
- **1 Healing Mass** at St. John Vianney Church
- **Prayer Ministry at the Chapel of the Holy Cross** – 1st and 3rd Fridays
- **Establishment of a web page**
- **Established Grief to Grace Support Group** – 1st Saturday of each month
- **Established The Well** – Addiction recovery support group
- **Seeking Consultation on Founding Document**

Year Two – 2025

- **Mental Health 1st Aid**
 - o **Priest and Counselor trained in Mental Health 1st Aid**
 - o **Staff Workshop** – led by Staff – January 29 – 9 am – 4 pm
 - o **Ministry Leaders Workshop** – led by Staff – May 7 – 9 am – 4 pm
- **Jubilee Year begins at the Chapel of the Holy Cross – Vigil of Epiphany – January 4**
- **Healing Masses**
 - o **11 Healing Masses** at the Chapel of the Holy Cross on 1st Fridays
 - o **St. John Vianney Church** – February 16
- **Healing Retreat – March 21-22**
- **Grief Workshop** – March 5 – April 13
- **Prayer Ministry Training Program** – 12 months (14 meetings) – 15 participants
- **Core and Founding Team for Al Saints Mental Health and Healing Center met** – March 28-29
- **Founding Team** – finalize a guiding
- **Build a website**
- **Social Media presence**
- **Hire a Development Director**

- **Grief to Grace Core Team Retreat**
- **Grief to Grace – Follow-Up Retreat**
- **Intensive Retreats offered in cooperation with Catholic Counselors**
 - o **Offered to SJV staff and Parishioners**
- **Hire and work in partnership with a Counselor**

Year Three – 2026

- **Mental Health 1st Aid**
 - **Whole Parish Workshop** – (Trainer, Counselor, and Priest)
 - **Workshop at one additional Parish**
 - **Workshop for Counselors** – Spiritual Healing and Counseling
- **Intensive Retreats** – 3 opportunities for lay, religious, and priests
- **Healing Conference** – in cooperation with mental health professionals
 - Speakers include counselors

Year Four – 2027

- **Mental Health 1st Aid**
 - **St. John Vianney Parish**
 - **2 Additional Parishes**
- **Healing Conference** – Spanish / English track

Year Five – 2028

- **Mental Health 1st Aid**
 - **2 Additional Parishes in this Deanery**
- **Healing Conference** – Spanish / English

XV. Founding Partners

The founding partners of the Mental Health and Healing Center are the following:

1. St. John Vianney Catholic Church⁹

The Mental Health and Healing Center would be connected to the ministry and outreach of St. John Vianney Parish.

St. John Vianney Parish also runs the Gift Store at the Chapel of the Holy Cross. Traditionally, some of the profits from the Gift Store have helped cover the Parish's budget. There is a significant surplus at this time, and some of these funds would be used to provide scholarships for those who come to the Mental Health and Healing Center.

Note: As the Pastor of the Parish and the Rector of the Chapel, I, Father Ignatius Mazanowski, propose that at least \$250,000 be set aside annually and that this be officially written into the official charter of the Healing Hearts of Jesus and Mary Mental Health and Healing Center.

⁹ See, St. John Vianney Catholic Church, sjvsedona.org

2. Chapel of the Holy Cross¹⁰

The Chapel provides an ideal spiritual space seven days a week; groups can use it after 5 p.m. It also offers healing masses, confession, adoration, and healing prayer.

3. Witness to Love: Family Counseling Services¹¹

Witness to Love is a growing Catholic Counseling Center with two locations: Phoenix and Tempe, Arizona.

4. Restore Dignity¹²

Restore Dignity is a non-profit that raises money for scholarships for Grief to Grace Retreats in the Diocese of Phoenix. These retreats seek to help individuals heal from the trauma of psychological, physical, sexual, and spiritual abuse, as well as neglect. There are normally at least two counselors and two priests on these retreats. There are six retreats, each five days long and scheduled for 2025. Restore Dignity has also sponsored talks and conferences on healing, and there are two ongoing support groups, one in Phoenix and the other in Sedona, for those who have attended Grief to Grace Retreats. Restore Dignity has a board of laypeople, a Deacon, and a Priest.

5. Rachel's Vineyard in Phoenix

Coordinated by Karen Ord, Rachel's Vineyard regularly offers post-abortion healing retreats in the Diocese of Phoenix.

6. City of the Lord in Phoenix Inner Healing Prayer Apostolate¹³

City of the Lord is a Catholic charismatic community in the Diocese of Phoenix for over 40 years. Some of their members have extensive training and years of experience in spiritual direction and healing ministry.

7. Diocese of Phoenix

The Mental Health and Healing Center would partner with the Diocesan Office of Mental Health Ministry.

¹⁰ See, Chapel of the Holy Cross, chapeloftheholycross.com

¹¹ See, Witness to Love, witnessstolovefcs.com

¹² See, Restore Dignity, restoredignity.org

¹³ See, City of the Lord, cityofthelord.org

Part II – Retreat Center

Retreats, whether individual or with a group, provide an opportunity to heal and grow through the help of a supportive community. There are a variety of retreats connected to mental health, healing, and psychological and spiritual growth that would be offered by the Healing Hearts of Jesus and Mary Mental Health and Healing Center at the Chapel Retreat Center. These would include Grief to Grace Retreats, Rachel’s Vineyard Retreats¹⁴ for post-abortion healing, and Red Bird Ministries Retreats¹⁵ for couples who have lost children. Additionally, general healing retreats on topics such as Healing in Your Identity as a Beloved Son or Daughter of God will be offered.

Spiritual retreats, such as Holy Spirit Retreats, Knights of Columbus Retreats, Marriage Retreats, and St. Vincent de Paul Retreats, would also be offered.

The Retreat Center’s Mental Health and Healing focus on the six Target Groups listed below and will determine many programs offered through the Retreat Center. The retreats offered by the Healing Hearts of Jesus and Mary Mental Health and Healing Center would be given priority.

Additionally, outside groups that align with our Catholic and Christian mission would be able to hold retreats at the Healing Hearts of Jesus and Mary Mental Health and Healing Center. These would include Parish-based and Diocesan-wide retreats.

Part III – Formation Center

It is essential to state that the Chapel of the Holy Cross Healing and Retreat Center, or Chapel Retreat Center, would also serve as a formation center for Catholics in the Northern part of Arizona. This would include Deaconate Formation, Seminary Formation (i.e., intensives and summer program), a KINO satellite, Marriage Preparation Weekends, and Parish Staff Formation. The vision for this part of the Center is still in development.

Notes:

A business plan showing the financial viability of the Chapel of the Holy Cross Healing and Retreat Center is currently being worked on and will be presented to Bishop Dolan in the future.

Father Ignatius Mazanowski, Pastor of St. John Vianney Catholic Church and Rector of Chapel of the Holy Cross in Sedona, wrote the first draft of this document.

Father Ignatius Mazanowski serves as the Spiritual Director, a Board member of Restore Dignity, and a Chaplain for Grief to Grace Retreats. He graduated from the Institute for Priestly

¹⁴ See, Rachel’s Vineyard Retreats, <https://arizonaabortionalternatives.com/rachels-vineyard.html>

¹⁵ See, Red Bird Ministries, www.redbird.love

Formation and holds a Doctorate in Sacred Theology from the Pontifical University of Santa Croce in Rome.

This document is the fruit of a weekend of discussions with the following participants, who offered their revisions, comments, and input on the final draft:

Samuel Bryant – Founder of Witness to Love: Family Counseling Services, and a counselor who focuses on those who are married.

Tracy Bryant – Co-founder of Totally Catholic Tees.

Rob Drechsler – Member of the City of the Lord community in Phoenix and serves on the Healing Prayer Ministry teams for St. John Vianney and the Chapel of the Holy Cross. Also serves as a spiritual director.

Pat Drechsler – Member of the City of the Lord community in Phoenix and serves on the Healing Prayer Ministry teams for St. John Vianney and the Chapel of the Holy Cross. Also serves as a spiritual director.

Nick Henning – has led healing retreats and served in prayer ministry. He is a professional career and wellness coach in Sedona.

Rae-Mi LeRoy – has led healing retreats and has a successful social media ministry focused on healing. She serves as the Director of Parish and Chapel Initiatives at St. John Vianney Catholic Church and recently became a trainer for Mental Health First Aid.

Steve Lillis – Member of the City of the Lord community in Phoenix and a leader of the City of the Lord Inner Healing Apostolate. He also serves as a spiritual director.

Lynn Lillis – Member of the City of the Lord community in Phoenix and a leader of the City of the Lord Inner Healing Apostolate. She also serves as a spiritual director.

Mariah McLaughlin – Serves on the Grief to Grace team for Grief to Grace Retreats and is the Chapel Coordinator at the Chapel of the Holy Cross.

Karen Ord – Founder and lead coordinator of Rachel's Vineyard Retreats and Mantle of Hope support Groups for post-abortion healing in the Diocese of Phoenix. Serves on the Board of Restore Dignity.

Adrian Perotti – Serves on the Board of Restore Dignity and helps on Spanish Grief to Grace Retreats. He is also the Evangelism Coordinator for Hispanic Ministry at St. John Vianney Catholic Church in Sedona.

Sunny Perotti – Serves on the Board of Restore Dignity, is a facilitator for Grief to Grace Retreats. She is also the Evangelism Coordinator for the English and Hispanic Ministry at St. John Vianney Catholic Church in Sedona and recently became a Mental Health First Aid trainer.

Aryn Sylvester – Counselor at Witness to Love, Founder of Restore Dignity, and pioneer of Grief to Grace Retreats in the Diocese of Phoenix. She became a counselor three years ago and focuses on those who have experienced abuse and trauma.

Sean Sylvester – Ordained Deacon in the Diocese of Phoenix, and Cofounder of Restore Dignity, where he serves as President of the Board and pioneer of Grace-to-Grace Retreats in the Diocese of Phoenix.

Karen Williams – Licensed private practice therapist, a Restore Dignity board member, and a counselor at Grief to Grace Retreats. She also helped pioneer Rachel's Vineyard Retreats and Mantle of Hope support groups for post-abortion healing in the Diocese of Phoenix.