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NORTH COAST CATHOLIC

The Newspaper of the Diocese of Santa Rosa 🌟 www.srdiocese.org 🌟 JUNE 2017



The Pope also gifted the U.S. President with a medallion he said symbolized peace and unity, which, after the translator explained in English, he added in Spanish: "Have it so that you become an instrument of peace." In response, Trump said that "we can use peace."

Pope Francis, Trump Hold Landmark First Meeting

by Hannah Brockhaus

Vatican City, May 24 (CNA/EWTN News) - After months of anticipation, Pope Francis and U.S. President Donald Trump finally met at the Vatican Wednesday May 24 in a friendly encounter which included an emphasis on protection of life and freedom of conscience.

According to a May 24 Vatican communique, Pope Francis and Trump expressed satisfaction "for the good existing bilateral relations between the Holy See and the United States of America, as well as the joint commitment in favor of life, and freedom of worship (see *Landmark First Meeting*, page 5)

Archbishop George Hugh Niederauer 1936-2017



Retired San Francisco Archbishop George Niederauer, who died May 2, is shown at the West Coast Walk for Life. He regularly attended the San Francisco pro-life event during his tenure as archbishop. (Catholic San Francisco)

Retired San Francisco Archbishop George Hugh Niederauer, a longtime English professor and 11-year bishop of Salt Lake City, died on May 2, 2017 at the age of 80.

He had been living at Nazareth House in San Rafael for several months following a diagnosis of interstitial lung disease.

"Archbishop Niederauer was known for his spiritual leadership, intelligence and wisdom, compassion and humor, and was always focused on his responsi-

(see *Archbishop Niederauer*, page 4)

Noticias en español, pgs. 18-19

Pope Francis Resets Marian Devotion on Feast of Our Lady of Fatima

by Deacon Keith Fournier

On the centennial of the Apparition of Mary, the Mother of the Lord, to the children of Fatima, Pope Francis spoke from a pastor's heart to hundreds of thousands who had gathered.

Francis has a deep love for Mary, the Mother of the Lord. He is a champion of popular piety as a strength for the faithful and a vehicle for a genuine renewal of devotion for the whole Church.



The One whom Mary bore was and is, truly God and truly man.

However, after affirming that, along with them, he was there as a pilgrim, he used the opportunity to reset Marian Piety for Catholic Christians.

In his characteristically plain spoken manner, he juxtaposed two approaches to Marian Piety. He cautioned against one. Then, he revealed the better way, the evangelical way, of practicing Marian Piety in a way which helps one draw closer to Jesus Christ. The Pope asked the faithful:

Pilgrims with Mary... But which Mary? A teacher of the spiritual life, the first to follow Jesus on the narrow way of the cross by giving us an example? Or a Lady unapproachable and impossible to imitate? A woman blessed because she believed always and everywhere in Gods words? Or a plaster statue from whom we

(see *Our Lady of Fatima*, page 8)

Saints Francisco and Jacinta

In April and May I reminded readers of the North-Coast Catholic that May 13, 2017 marked the 100th Anniversary of the beginning of the apparitions of Mary at Fatima. Mary appeared for six consecutive months on the 13th of each month with the exception of August when she appeared a few days later due to the fact that the children had been kidnapped and put under house arrest. You will hear more about that in August.

This month I want to reflect on the beatification and canonization of Saint Jacinta Marto and Saint Francisco Marto, cousins of Lucia dos Santos. Since this is written on May 2 and the Canonization was to be on May 13th, I am presuming that all went according to plan and that Jacinta and Francisco are now officially saints. As foretold in the June message, both Francisco and Jacinta died within a few years of the ending of the apparitions. Francisco fell ill with the Spanish Flu in October of 1918, one year after the ending of the apparitions. He died six months later on April 4, 1919. He was ten years old. Heeding the message of our Lady he offered his suffering “to console our Lord.” Interestingly, Saint Francisco never “heard” the messages of the Blessed Mother. He relied on his sister and his cousin to tell him what the angel or the Blessed Mother wanted. It is said of him that he heard God with his heart. It is also noted that he experienced constantly the great sorrow of our Lord and His suffering. His sole desire was to ease the suffering of our Lord, to make amends for those who continued to wound the Lord with disrespect. This he did by way of his obedience to Our Lady’s

requests, transmitted to him through Jacinta and Lucia, for daily prayers and penance.

Jacinta Marto, two years younger than her brother Francisco, was Beatified along with her brother by Pope St. John Paul II on May 13, 2000. Jacinta was only six years old when the angel began to appear to the children and turned seven shortly before Mary began to appear. Jacinta and Francisco were part of a family of nine children. Jacinta was very affectionate and sweet by nature. She was, however, far from perfect. She was very flighty, easily offended and prone to pouting when she did not get her way. After the apparitions her natural affection was directed to the spiritual life. She deepened her love for Our Lord, His Mother, for the Church, for the Holy Father and for sinners. It was as if the light from Mary’s hands in the first and second apparitions gave Jacinta a deep appreciation of the meaning of God and eternity. After suffering through the vision of hell which was allowed to befall the children she asked Lucia: “Why doesn’t Our Blessed Lady show hell to sinners? If they could see it they would never commit any more

sins.” She had a deep trust in Mary’s advice to pray and make sacrifices for the conversion of sinners. This willingness to suffer for love of souls led her to encourage others to love Our Lord and His Mother, to pray for the Holy Father and to make sacrifices for sinners. Jacinta, though not yet ten years old, accepted her sufferings during her final days in the hospital. She had frequent fevers, an abscess on her side, pneumonia and tuberculosis. Like her brother Francisco, she was a victim of the Spanish flu pandemic. Our Lady told Jacinta that she would die alone

in the hospital in Lisbon but not to worry because she would come and take her to heaven. In fulfillment of this message, Jacinta died alone in the hospital on February 20, 1920 three weeks short of her tenth birthday which was March 11.

The beautiful and sacrificial faith of these two children of Fatima is truly edifying. Perhaps we have forgotten the necessary message of Fatima which was so consuming for these two children who are now among the Church’s newest Saints. These two, along with other new Saints were Canonized by Pope Francis on May 13, 2017. When the two children were beatified by Pope Saint John Paul II on May 13, 2000 in Fatima, he said of Jacinta that she had “heroically” offered herself as a victim for the “conversion of sinners”.

Thus both Saint Francisco and Saint Jacinta lived out the clear and consistent message of Fatima: Pray for the conversion of sinners. Offer sacrifices in reparation to Christ for the injuries He suffers. Pray for a return to Godliness in the world. Thus, we add the Fatima Prayer to our recitation of the Rosary: “O my Jesus, forgive us our sins, save us from the fires of hell, lead all souls to Heaven, especially those most in need of Thy mercy. Amen.” Saints Francisco and Jacinta, pray for us! ❖



From the Bishop

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

Second Collection Priests’ Welfare & Benefits June 3rd & 4th

Letter From Bishop Vasa

Every Diocese has the duty to provide for the overall wellbeing of all of the priests of the Diocese. Most priests receive their compensation from the parishes where they serve but there are a number of unforeseen circumstances which can afflict priests, just like anyone else, and then it falls to the Diocese to provide for those portions of care which insurance or personal resources do not cover. While we do have a Retirement Fund as well as Disability Insurance, there are other expenses such as Health Insurance or Medicare supplemental Insurance and temporary salary which remain as a Diocesan responsibility.

It is my duty to beg for the resources necessary to provide for their appropriate assistance. Thus, I come to you with a request for your generosity to help fund a need very close and dear to our hearts. The proceeds of the Priests’ Welfare and Benefits Collection are used to provide for the care which the Diocese owes to our priests who find themselves in need. Since these priests have served in our Diocese, it falls to all of us in solidarity to provide for them. This collection for our own priests is scheduled to take place on the weekend of June 3 and 4, 2017.

Our priests have faithfully served the Diocese and they have a right to dignified care. These are the men who have preached the Gospel, conferred the Sacraments and been available for many of you in time of spiritual need. This important second collection is an opportunity for all of us to show our appreciation for the years of service that our priests have given us. I pray that your gift represents an expression of your gratitude and affection for your priests. Please also remember especially to pray for all priests. ❖

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Pope Francis: Church teaching helps us avoid harm of ideology

Vatican City, May 19 (CNA/EWTN News) - Pope Francis warned that ideologues sow confusion and division in the Church in the name of false clarity, rather than relying on the Pope, the bishops, and Church councils inspired by the Holy Spirit.

"We are human, we are sinners," he said, adding that there are difficulties even in the Church. Being sinners leads to humility and drawing closer to God who saves us.

Looking to the early Church, Pope Francis made a distinction between those who had "forceful discussions" but "a good spirit," and those who "sowed confusion."

"The group of the apostles who want to discuss the problem, and the others who go and create problems," the Pope distinguished. "They divide, they divide the Church, they say that what the Apostles preached is not what Jesus said, that it is not the truth."

The Pope's words came in his homily at Casa Santa Martha May 19, Vatican Radio reports. He reflected on the Council of Jerusalem of 49 A.D., recounted in the Acts of the Apostles, which rejected claims that gentile converts to Christianity would have to be circumcised.

In the early Church, he charged, "there were jealousies, power struggles, a certain deviousness that wanted to profit from and to buy power."

In the end, the apostles' discussion came to agreement.

"They had hearts open to what the Holy Spirit said. And after the discussion 'it seemed good to the Holy Spirit and to us,'" the Pope said.

This is not "a political agreement" but "the inspiration of the Holy Spirit" that led them to reject the "necessities" some would require of Christian converts, like a refusal to eat meat sacrificed to idols and a requirement to abstain from "illegitimate unions."

The "liberty of the spirit," however, allowed gentiles to enter the Church without circumcision.

At that first Church Council, Pope Francis said, "the Holy Spirit and they, the Pope with the bishops, all together," gathered together in order "to clarify the doctrine," as would be done through the centuries at successive councils so that "what Jesus said in the Gospels, what is the Spirit of the Gospels, would be understood well."

The Pope encouraged the congregation not to be afraid in the face of "the opinions of the ideologues of doctrine." He stressed that the Church has "its proper Magisterium, the Magisterium of the Pope, of the bishops, of the councils." They should follow the path "that comes from the preaching of Jesus, and from the teaching and assistance of the Holy Spirit." This path is "always open, always free," because "doctrine unites, the Councils unite the Christian community" but "ideology divides."

Pope Francis further warned against divisive elements in the Church.

"But there were always people who without any



Their "great error" results from when Church doctrine, which comes from the gospel and is inspired by the Holy Spirit, "becomes an ideology."

commission go out to disturb the Christian community with speeches that upset souls: 'Eh, no, someone who says that is a heretic, you can't say this, or that; this is the doctrine of the Church,'" he said.

"And they are fanatics of things that are not clear, like those fanatics who go there sowing weeds in order to divide the Christian community."

He said their "great error" results from when Church doctrine, which comes from the gospel and is inspired by the Holy Spirit, "becomes an ideology." ❖

PRIESTLY ORDINATION ANNIVERSARIES

Rev. Andrew Pacheco

May 28, 2016

*A very blessed and happy FIRST Anniversary
to Fr. Andrew Pacheco on May 28th!*

Rev. Thomas Devereaux June 1, 1968

Rev. David Shaw June 1, 1968

Rev. Robert Castro June 2, 1985

Rev. Mario Laguros June 3, 1996

Rev. David Jenuwine June 5, 2009

Rev. William Donahue June 7, 1986

Rev. Msgr. Daniel Whelton June 7, 1970

Rev. Patrick Leslie June 7, 1969

Rev. John Griffin June 10, 1972

Rev. Denis O'Sullivan June 10, 1972

Rev. Msgr. James Gaffey June 11, 1960

Rev. John Martin June 12, 1985

Rev. Msgr. Gerard Brady June 13, 1959

Rev. Msgr. John Brenkle June 14, 1958

Rev. Michael Culligan June 14, 1959

Rev. Samuel Moses Brown June 15, 2013

Rev. Krzysztof Lewandowski June 15, 1951

Rev. Msgr. William Hynes June 16, 1951

Rev. Philip Ryan June 16, 1957

Rev. Gerard Fahey June 17, 1951

Rev. Stephen J. Canny June 18, 1961

Rev. Frank Epperson June 20, 2001

Rev. Jose Isaac Alejandro de la Cruz June 21, 2014

Rev. Gerald Werner, OCD June 22, 1974

Rev. Fergal McGuinness June 26, 1986

Rev. Gregory Villaescusa June 28, 2003

Rev. Frank Epperson June 30, 2001

Prayer for Priests

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

We ask this through Jesus Christ, who lives and reigns as our Eternal Priest. Amen.

(Archbishop Niederauer, cont. from page 1)

bility to live and teach the faith,” said San Francisco Archbishop Salvatore J. Cordileone in an announcement to the priests of the archdiocese.

“When he was named archbishop, he was asked what he would want the people of the Archdiocese of San Francisco to know about him,” Archbishop Cordileone said. “He answered, ‘I’ve chosen the motto for my coat of arms, ‘to serve and to give,’ because I am convinced servant leadership in the church defines the role of the bishop. This is the message of the Gospel, as in the reading from Mark, Chapter 10, which was included in my installation Mass. There we hear James and John asking for special places next to Jesus. He says to all his apostles that the one who would ‘be first among you must be the servant of the rest because the Son of Man came not to be served but to serve and to give his life as a ransom for the many.’ Leading by serving: it’s easily misunderstood, but it seems central to me.”

Former Los Angeles archbishop Cardinal Roger Mahony said, “It was with deep sadness that I learned of the death of a longtime friend and ordination classmate, Archbishop George H. Niederauer. May God’s warm embrace encircle him unto eternal life.”

“His engaging wit and humor became hallmarks of his open and loving personality, and he always had just the right words and the turn of a phrase to help defuse tensions and to uplift people – no matter what cloud was overhead,” Cardinal Mahony said.

The eighth archbishop of San Francisco, Archbishop Niederauer succeeded seminary classmate and boyhood friend Cardinal William J. Levada who was appointed by Pope Benedict XVI as prefect for the Congregation for the Doctrine of the Faith in 2005. Archbishop Niederauer served as ordinary of San Francisco from 2006 to 2012, and was succeeded by Archbishop Cordileone.

Born June 14, 1936, in Los Angeles, the only son of a banker-turned homebuilder and a homemaker, Archbishop Niederauer attended St. Anthony High School in Long Beach, and then one year at Stanford University before he entered the seminary. He was ordained to the priesthood April 30, 1962, for the Archdiocese of Los Angeles.

He earned a doctorate in English from the University of Southern California in 1966, and spent 27 years as English professor, spiritual director, theology teacher and rector at the seminary and at Mount Saint Mary’s College in Los Angeles before his 1994 appointment by Pope John Paul II as ordinary of Salt Lake City, a sparsely populated diocese that encompasses the entire state of Utah. He also served as associate pastor 1962-63 in the Los Angeles area.

As archbishop of San Francisco, Archbishop Niederauer left behind a Utah diocese in an area heavily influenced by the traditional values of the Church of the Latter-day Saints to grapple with a number of controversial issues. In 2008, he supported California Prop. 8 declaring marriage is between one man and one woman, which passed although it was later overturned by the U.S. Supreme Court. The San Francisco Chronicle interviewed the policy director for the Mormons who credited Archbishop Niederauer’s outreach to the Church of Latter-day Saints with its decision to commit grass roots door to door campaigning and \$20 million to the battle.

In 2006, Archbishop Niederauer shut down the archdiocese’s 99-year Catholic Charities adoption agency, and in 2008 severed ties with a contracted adoption agency, after Vatican doctrinal agency head and his predecessor in San Francisco Cardinal Levada

directed an end to all gay adoptions. During that period, the San Francisco Board of Supervisors unanimously passed a resolution urging him to “defy” the Vatican and accused the Vatican of being a “meddling ... foreign country.”

In 2009, House Speaker and San Francisco Representative Nancy Pelosi contended in a Newsweek interview that freedom of conscience meant her advocacy for abortion rights was compatible with her Catholic faith. “While we deeply respect the freedom of our fellow citizens,” Archbishop Niederauer wrote in answer in a January 2010 column in Catholic San Francisco, “we nevertheless are profoundly convinced that free will cannot be cited as justification for society to allow moral choices that strike at the most fundamental rights of others. Such a choice is abortion, which constitutes the taking of innocent human life, and cannot be justified by any Catholic notion of freedom.”

Archbishop Niederauer also defended religious freedom, opposing a proposed ban on circumcision by the Board of Supervisors, and actively supported immigrant rights.

His episcopal motto was “To serve and to give,” and on the celebration of his 50th anniversary of priestly ordination at St. Mary’s Cathedral in San Francisco, his successor in Salt Lake City, now—Santa Fe Archbishop John C. Wester told the Utah diocesan newspaper, the Intermountain Catholic that the motto “is perfect because that’s what he does. He’s a real pastor and I admire him greatly. He’s a real servant of Christ. He’s been an inspiration to me in my own ministry.”

Archbishop Niederauer regularly attended the Walk for Life West Coast after he became archbishop in 2006.

“His Excellency’s faithfulness and kindness (and humor!) were open to all who met him,” said Eva Muntean, co-chair of the Walk for Life West Coast. “Throughout his episcopate he joined us at the Walk for Life West Coast in promoting the culture of life and defending the littlest among us, and we will never forget it. Our good shepherd has gone home to the Lord.”

On his 50th ordination anniversary, Archbishop Niederauer told Catholic San Francisco reporter George Raine, “I am grateful to God for calling me to spend my life meeting and serving Jesus Christ in my sisters and brothers in the church. The church is truly my family in faith.”

Msgr. J. Terrence Fitzgerald, the retired vicar general at the Diocese of Salt Lake City and a friend of the archbishop for 25 years, said of him at that time, “He is one of the most authentic human people that I have known. St. Thomas Aquinas said grace builds on nature. And I think that is really true in the archbishop’s case because he is such a good, warm, personable individual. His presence reflects a certain grace of the church’s presence.”

Archbishop Niederauer earned a Bachelor of Philosophy degree at St. John’s Seminary in Camarillo, a Bachelor of Sacred Theology degree from The Catholic University of America in Washington, D.C., and a Master of Arts degree in English Literature from Loyola University, Los Angeles, in 1962. He also earned a Ph.D. in English Literature at University of Southern California in 1966.

In retirement, Cardinal Levada and Archbishop Niederauer shared a home on the grounds of St. Patrick’s Seminary & University in Menlo Park where Archbishop Niederauer frequently ate in the dining room with the seminarians, joshing and chatting. During his nearly five years of retirement, he generously responded to frequent requests to give retreats—to bishops, priests, deacons, men and women religious,

and to seminarians. In January this year, he moved to Nazareth House for care during his final illness.

During his active ministry, Archbishop Niederauer served as the chairman of the U.S. Conference of Catholic Bishops Committee on Communication, and as a member of the Pontifical Council for Social Communications. Archbishop Niederauer wrote “Precious as Silver: Imagining Your Life with God” (Ave Maria Press, 2003), which explores biblical images of Christian life and reflects on spirituality centered on Jesus. ❖

Sulpicians Bid Adieu to Patrick’s Seminary & University after 118 Years

Baltimore, MD - On Saturday, May 13, 2017 the Society of St. Sulpice, Province of the United States (commonly known as the Sulpicians) hosted a Farewell Celebration that included a prayer service and luncheon to officially end their 118 year history of staffing at St. Patrick’s Seminary & University. More than 500 alumni, friends and supporters of the seminary attended the event. The celebrant for the prayer service was Rev. Gladstone Stevens, PSS, President-Rector of the seminary and the homilist was the Very Rev. John C. Kemper, PSS, Provincial Superior, US Province.

Fr. Kemper noted in his reflections the major impact the Sulpicians played in the life of the Catholic Church in Northern California and the Pacific Rim over the more than 100 years of staffing St. Patrick’s Seminary. “At St. Patrick’s we have educated Church leaders, both priests and bishops in the Sulpician Tradition. We are proud of these leaders and of our contribution in the region. But now, due to circumstances beyond our control, the Society of St. Sulpice must bid St. Patrick’s Seminary... Adieu! We wish God’s blessing upon the new faculty and administration as they begin to build on the 118 year foundation built by generations of dedicated Sulpicians.”

As a parting gift to St. Patrick’s Seminary, the Sulpicians established an endowed “Sulpician Scholarship” for a needy seminarian from a Mission Diocese attending St. Patrick’s. The current endowment can generate a partial scholarship, but with time and future contributions the corpus will grow. It is the hope of the Sulpicians that this endowment will become a full year scholarship.

Each person attending the Farewell Celebration received “The Life and Times of François-Charles Nagot, Founding Superior of the Sulpicians in the U.S.” a recently published book about the first Sulpician Superior in the United States. The book was written by Fr. Thomas R. Ulshafer, PSS for the 225th Anniversary of the Society of St. Sulpice (1791-2016) in the United States. ❖

Member Says Prudence, Pastoral Concern Guided Medjugorje Panel

by Cindy Wooden

ROME - A Servite priest and theologian who served on a papal commission investigating alleged Marian apparitions at Medjugorje has confirmed that the panel regarded the early appearances of Mary there as credible, but had doubts about later developments, in keeping with what Pope Francis recently said on the papal plane returning from a trip to Fatima.

If the Catholic Church recognizes as “worthy of belief” only the initial alleged apparitions of Mary at Medjugorje, it would be the first time the Church distinguished between phases of a single event, but it also would acknowledge that human beings and a host of complicating factors are involved, said a theological expert in Mariology.

Servite Father Salvatore Perrella, president of the Pontifical Institute Marianum and a member of the commission now-retired Pope Benedict XVI established to study the Medjugorje case, said that although Pope Francis has not yet made a formal pronouncement on the presumed apparitions, “he thought it was

a good idea to clear some of the fog.”

The pope’s remarks to journalists May 13 on his flight from Portugal to Rome “were a surprise, but he told the truth,” Perrella told Catholic News Service May 18.

“For four years, the commission established by Pope Benedict investigated, interrogated, listened, studied and debated this phenomenon of the presumed apparitions of Mary” in a small town in Bosnia-Herzegovina.

“The commission did not make a definitive pronouncement,” he said, but in discussing the apparitions that supposedly began June 24, 1981, and continue today, the commission opted to distinguish between what occurred in the first 10 days and what has occurred in the following three decades.

As a member of the papal commission, Perrella said he could not discuss specifics that had not already been revealed by Pope Francis to the media. But he did not object to the suggestion that one of the complicating factors was the tension existing at the parish in Medjugorje between the Franciscans assigned there

and the local bishop. In some of the alleged messages, Mary sided with the Franciscans.

In addition to cardinals, bishops and theologians, the papal commission also included several experts in psychology and psychiatry, a recommended component of any official investigation of presumed apparitions. A host of human factors and outside pressure—not just mental illness—can play a role in leading alleged visionaries astray.

Just as Jesus chose men, not saints, to be his apostles, God does not choose saints to be visionaries, Perrella said. The apostles were called to grow in faith and holiness and become saints, just like visionaries are called to conversion and to follow the Gospel more closely each day, he said.

The Catholic Church’s evaluation of alleged apparitions sees them as “a gift of God and a sign of God’s presence at a certain time, in a certain place and to certain seers,” Perrella said. “The mother of Jesus (*see Medjugorje Panel, page 21*)

(Landmark First Meeting, cont. from page 1)

and conscience.”

The Pope and Trump met at the Vatican May 24, at 8:30a.m., immediately before the weekly general audience in St. Peter’s Square.

Trump arrived to Italy May 23 after stopping in both Saudi Arabia and Israel as part of his first international trip. He is also set to attend a NATO meeting in Brussels on May 25 and a G7 summit in Sicily on May 26 before returning to the U.S.

President Trump arrived to the Vatican via the side entrance by Casa Santa Marta around 8:15a.m. and was greeted by a group of Swiss Guards in the San Damaso courtyard. After stepping out of the car, Trump and First Lady Melania greeted Cardinal Georg Ganswein and other Vatican dignitaries before entering the Apostolic Palace.

Pope Francis and Trump smiled as they sat down at the Pope’s desk in the papal library. Pope Francis said, “Welcome!” and Trump responded, “Thank you very much, this is such a great honor.”

Smiling, Francis explained that he doesn’t speak English well and needs a translator, but added that he was “very happy to meet” Trump.

After the cameras left the two began the private portion of their conversation, which lasted about 30 minutes. In addition to Pope Francis and Trump, only the Pope’s English translator, Msgr. Mark Miles, was present.

During the “cordial discussions,” the two expressed hope for peaceful collaboration between the government and the Catholic Church in the United States, that it may be “engaged in service to the people in the fields of healthcare, education and assistance to immigrants,” the Vatican communique stated.

Pope Francis and President Trump also exchanged views “on various themes relating to international affairs, the promotion of peace in the world through political negotiation and interreligious dialogue, with

particular reference to the situation in the Middle East and the protection of Christian communities.”

After their formal conversation, gifts were exchanged between Francis, Trump and the president’s official delegation. There were 12 people in his entourage, including First Lady Melania Trump; daughter Ivanka, Trump’s assistant and his son-in-law Jared Kushner, his assistant and senior advisor.

Also present for the meeting with Pope Francis were U.S. Secretary of State Rex Tillerson, Assistant to the President for National Security Affairs H.R. McMaster and Louis Bono, American Chargé d’Affaires ad interim to the Holy See until Calista Gingrich is officially approved as ambassador.

Despite their differing opinions on climate change, Pope Francis gave Trump a copy of his environmental encyclical *Laudato Si*, as well as copies of his 2015 Apostolic Exhortation on the family “*Amoris Laetitia*” and his 2013 exhortation “*Evangelii Gaudium*.”

In addition to the customary gift of these three documents, Francis also gave President Trump a copy of his message for the 2017 World Day of Peace, saying: “I signed it personally for you.” Trump responded that he would be reading them.

The Pope also gifted the U.S. President with a medalion he said symbolized peace and unity, which, after the translator explained in English, he added in Spanish: “Have it so that you become an instrument of peace.” In response, Trump said that “we can use peace.”

On his part, President Trump gifted Pope Francis a set of books by Martin Luther King, Jr., saying: “I think you’ll enjoy them, I hope you do.”

Members of the delegation each received a medal and a rosary from the pontiff. When greeting Francis, First Lady Melania told him that she would afterward be visiting the hospital. Joking, the Pope asked her if they had given her *potica*, a traditional Slovenian dessert, to eat, to which she responded, “yes, *potica*,”

as they both laughed.

Departing with a handshake, Trump said to Francis: “Thank you, thank you, I won’t forget what you said.”

After meeting with Pope Francis, Trump met with Vatican Secretary of State Cardinal Pietro Parolin and Secretary for Relations with States Archbishop Paul Richard Gallagher, as is customary for heads of state.

Pope Francis went immediately to begin the Wednesday general audience with thousands of pilgrims in St. Peter’s Square.

After the meeting, First Lady Melania paid a visit to the Vatican-owned Pediatric hospital Bambino Gesù, also known as the “Pope’s hospital.”

Bambino Gesù sits next to the Pontifical North American College on top of Rome’s Gianicolo hill, and is among the most important pediatric hospitals in the world. Founded in 1869 by the Duchess Arabella Salviati, the hospital was donated to Pius XI in 1924, with the aim of giving it a more stable future.

At the same time, Trump’s daughter and high-profile adviser, Ivanka, will make her way to the Roman neighborhood of Trastevere to meet with the Community of Sant’Egidio to discuss efforts to oppose human trafficking.

The Sant’Egidio Community is often praised by Pope Francis for their work with the poor and refugees, in particular.

Ivanka is participating in each of the seven days of Trump’s first trip abroad as president, and was also present for the public portion of his meeting with Francis.

Before leaving with her father on his first international tour, Ivanka hosted an anti-human trafficking roundtable discussion at the White House May 17.

During her meeting with Sant’Egidio, she is expected to meet with several women who are victims of trafficking, and discuss various ways in which the Church and the U.S. government can collaborate on the issue. ❖

Confirmation Holy Spirit Manifestation

by Chris Lyford

We had a very interesting thing happen last evening for my daughter's reception of the Sacrament of Confirmation at the Mass. She and the other Confirmandi were joined by their Sponsors as well as the rest of the Parishioners at the 5:00pm Mass. The Confirmandi were prayed over to receive the Anointing from the Bishop just after the homily and were each presented with a miraculous medal.

Something happened after Communion as I looked over at the newly Confirmed sitting quietly at prayer. At first I saw what I thought was a reflection from the sun coming through the window, but it was an overcast day. Earlier I saw what I thought was a small light about the size of the baseball that seemed to come from the direction of the tabernacle and peacefully and smoothly make its way over to where the kids were sitting and then sort of disappear. That was during the Lamb of God.

I thought it was a car going by causing a light but it was clear there was no way the traffic would produce that kind of reflection based on where the windows were. I just prayed and said "Wow Lord, that was cool. What was that all about?" Anyway I know for sure it wasn't the reflection of passing cars that I saw after Communion. I usually have my head down but when I heard a sort of commotion of whispers go through the congregation I looked up. I am not kidding you, I saw twelve of these things hovering over where the Confirmandi were sitting. It seemed like they couldn't see them because they were quietly sitting in prayer.

Then the whole place gasped and we saw each of these 'balls of light' pulsed in unison into what looked like bright white light flames. I have no idea why but the organist started playing these chords on the high register, and I thought "What are you doing?" But when I looked over I could see that the organist wasn't sitting at the organ. Then this 'hum from the chord got louder and more complex and I could hear these harmonics that were incredible, and finally all of

the sudden everyone stood up and began just praising God out loud!

I am taking old people, young adults, even the priest had his hands up in the air and this whole thing which happened in around 15 seconds was escalating and suddenly it was as if someone flung the door open because very strong gust of wind blew through the whole Sanctuary and suddenly EVERYONE had those flames above their head!

Actually, this really didn't happen, at least the manifestations and the gospel praise session didn't, but each of us who have received the Sacrament of Confirmation have most definitely received the VERY SAME Holy Spirit that fell like tongues of fire on Mary and the Apostles in the upper room on that first Pentecost! Our faith tells us that we receive the Spirit's gifts of Wisdom, Knowledge, and Understanding so we won't be 'dumbed down' Catholics as we 'step up' to explain or defend our great Faith to the people in our lives, Counsel, so that we will consistently do the right thing and live with integrity, Fortitude, so we won't back down from the promoters of this culture of death, and Piety, so that everyone who looks at our lives can easily say: "THAT person has put God first in their life, and everything else is in its proper order.

If you put God first, allowing the gifts of the Holy Spirit the freedom in your mind and heart, people will see. You have been given the gifts of the Holy Spirit in order to give them away! YOU are called to be the flame; the burning bush.

Though it would be incredible to see, no need for visual, temporal tongues of fire, but why shouldn't we be perfectly comfortable should Our Lord decide to give us the consolation of miraculous manifestations as we celebrate the stirring up of He for Whom we are temples of the Holy Spirit? ❖

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

Letter to the Editor

I read with appreciation the article "The Secret to Converting Your Friends and Family" in the April issue of North Coast Catholic. The "secrets" shared are very good not just for the conversion of others but for our own ongoing conversion, that is to say, the growing in our own relationship with Christ. But the article seems to ignore some essential elements.

First if we are to see others converted to a real relationship with Christ and His Body, the Church we must recognize our personal relationship and witness is crucial. Our prayers, fasting, our suffering are all powerful graces when those for whom we pray can see, in our lives they are real and not just religious exercises. As St. Francis said "preach and when necessary use words." Do our lives proclaim The Presence of Christ the Living Word, His Eucharistic Presence, in our lives? Do our prayers, our words, match our actions?

The life, the example, the prayers Mary, our Blessed Mother all lead us to her Son. Do we lead others to Jesus? Do we show them, in actions and words, Christ loves them and welcomes them to mercy, forgiveness and His healing, holy love. Are the souls for whom we pray made to know they are welcome in God's house? Do we show others that we all belong with God?

The Passion of our Lord and the joys of Easter confirm these essential points. Jesus welcomed and washed the feet of all who were there at the Institution of the Last Supper. He prayed forgiveness for those who crucified Him. He welcomed the good thief to Paradise as they died on their crosses. His welcome to His presence was then carried on by the faithful women who went to the tomb and who would welcome the fallen Peter to "come and see" the mystery and joy of the resurrection.

As it was then so it is now God calls us to yes, pray, sacrifice, at times suffer but to always witness to Christ in our lives and His welcome to others to "come and see", to begin the journey of faith some call conversion. ❖

—Harry Martin, Deacon

Pope Francis Announces New June 28 Consistory

by Elise Harris

Vatican City, May 21 (CNA/EWTN News) - During his Regina Coeli address Sunday, Pope Francis announced to pilgrims that he will hold a June 28 consistory to create 5 new cardinals he said represent the "catholicity" of the Church.

"Brothers and sisters, I wish to announce to you that Wednesday, June 28, I will hold a consistory for the nomination of 5 new cardinals," the Pope said May 21, adding that "their origin from different parts of the world manifests the catholicity of the Church, spread throughout the earth."

The day after the consistory, on the June 29 Solemnity of Sts. Peter and Paul, the new cardinals will concelebrate Mass with Pope Francis in St. Peter's Basilica alongside the new Metropolitan Archbishops named during the previous year, who traditionally receive the pallium from the Pope on that day.

The five new cardinals appointed by Pope Francis are: Archbishop Jean Zerbo, of Bamako, Mali; Archbishop Juan José Omella of Barcelona, Spain; Bishop Anders Arborelius of Stockholm, Sweden; Bishop

(see June 28 Consistory, page 16)

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

Just Something Worthy of a Shoulder Shrug?

by Julie Sparacio

Do you not know that your body is a temple of the Holy Spirit who is within you, whom you have from God and that you are not your own? For you have been purchased at a price, therefore, glorify God in your body. —1 Corinthians 6:19-20

I have had several conversations in the last few weeks about sexting. Sexting is sending, receiving, or forwarding sexually explicit messages, photographs or images, primarily between mobile phones. I knew it was something that was happening but wasn't really aware of the scope. I spoke to several police officers who assured me that it was rampant, that it was everywhere, and that children as young as elementary school were participating as well as middle school and high school. I looked up sexting online and the first link was a Wikipedia definition, but the next three links were instructions and ideas on how to send the best and most sexy images and texts!

From a legal perspective, it can be pretty scary for young people. If someone over the age of 14 is found in possession of images of a minor that meet the definition of child pornography, they can be prosecuted, incarcerated, and must then register on the sex offender registry. If they share that image with anyone, they are also guilty of distribution of child pornography. The state legislature is looking at bills to lower the consequences for minors involved in this activity, recognizing that it is usually a dumb stunt without any awareness of the long term consequences.

On a significantly more frightening level though is the thought that predators can get ahold of these images and use them for their pleasure. These images can be modified through the wonders of modern technology and what may have started as a picture from a teenager to his/her boyfriend, can now become an image of sexual activity with multiple partners. Once an image is on the internet—it never goes away, and that can have devastating

results later on when the individual seeks employment, or to join the military, etc.

On a more important level, what are the devastating consequences to the individual emotionally, and spiritually? What does this say about how this person feels about themselves? Or better yet, what does this say about us as a society that we have somehow raised children that don't see this as any big deal? Make no mistake—Catholic children are doing this too. Our world has become so perverse—that the idea of naked images being passed around is no longer degrading to

our children, but just something worthy of a shoulder shrug. We must find a way to convince our children that their body is sacred, that their dignity is in protecting themselves. We must also teach our children that looking at each other in sexually explicit ways is not cool, or funny or no big deal. It is sinful and reduces us to bodies, or body parts. It takes away from the whole and makes that individual perceived as less than the perfectly designed image of God. We have work to do. ❖



Guarding the Vulnerable

Julie Sparacio is Diocesan Director of Child and Youth Protection.

Man Builds Replica of St. Peter's Square With 36,000 Toothpicks

by Maria Ximena Rondon

Vatican City, May 21 (CNA/EWTN News) - The Eiffel Tower, the Roman Coliseum, the Statue of Liberty, the Taj Mahal; are just some of the universal monuments that a Colombian teacher makes to scale out of little wooden sticks (toothpicks).

One of his recent works is Saint Peter's Square and he dreams of showing it to Pope Francis during the visit the pontiff will make to this country in September.

Alberto Antonio Cruz Serna has been building models with toothpicks since he was 12.

He currently resides in the town of Puerto Berrio, in the Antioquia district teaches natural science to high school students at the Antonio Nariño Educational Institution, and has built more than 200 artistic cre-

ations with his own unique style.

Among his works there are also small-scale replicas of Catholic buildings such as Our Lady of Sorrows Parish in Puerto Berrio and Saint Peter's Square in the Vatican.

Cruz, who is the father of five children, has displayed his works in a number of cities in Colombia, such as Medellín and Barrancabermeja. He has also won several awards.

"What motivates me to build these works of art in toothpicks is the challenge of it. The structure is spectacular. It's not like the wood you cut and set in place. Here it's about joining stick to stick, seeing the

(see *St. Peter's Square*, page 24)

Ask Divine Mercy University: Preventing Teenage Suicide Both in your Community and at Home

by William T. McKenna, M.S

After the *13 Reasons Why* debut that dramatizes the reasons behind one teen girl's suicide, there has been a significant amount of discussion regarding teenage suicide and preventing such actions. Some authors have debated whether or not the Netflix series will harm or help adolescents when navigating both their own and their peers' feelings regarding this important topic (I recommend this article penned by Dr. Aaron Kheriaty, M.D.). Here, however, I wish to discuss ways that you can identify whether or not your teen (or an adolescent you know) is at risk for taking their life, and then what you can do to help.

1) Talking about feeling trapped or feeling that there are no solutions.

While we all know that adolescents have a tendency to be overly dramatic in how they perceive relational tension or embarrassing events at school, you should be aware that if your teen begins to talk about feeling cornered by, or cut-off from, others that they could be at risk. Be sure to ask open-ended questions (i.e. questions that cannot be answered just with 'yes' or 'no'), to actively listen to them, and not minimize their suffering.

2) Talking about great shame or guilt.

All of us have made mistakes in our lives, especially in high school, but I dare say that most of us realized that most of our actions would not follow us the rest of our lives. While helping your teen to gain perspective (and to understand that people's memories can be short), empathizing with your teen and seeking to understand their perspective first will help steer themselves more effectively through their current storm.

3) Displaying extreme mood swings, suddenly changing from sorrowful to very calm or happy.

Mood swings and adolescence tends to go hand-in-hand. Hormones flood the teenage brain and body during puberty, and teens can struggle to make sense of what is happening to them. Thus, when feeling trapped or feeling shame occurs, teens may have difficulty being prudent and temperate in their response, in part because of their hormonal changes. The best course of actions for adults in these situations is to remain calm and balanced since your affective response will either help or harm them. I guarantee that if you lose your composure, your teen will continue to lose theirs. However, if you remain calm, you stand a better chance of helping your teen learn how to regulate their emotions, and you have let them know that you can handle anything they throw at you (a vital component of being able to form a secure attachment with parents).

(see *Divine Mercy*, page 9)

beg favors at little cost?

He continued:

The Virgin Mary of the Gospel, venerated by the Church at prayer? Or a Mary of our own making: one who restrains the arm of a vengeful God? One sweeter than Jesus the ruthless judge? One more merciful than the Lamb slain for us?

With a pastor's heart, he steered the faithful away from a misguided response to some of the messages of Marian apparitions. He cautioned them against some of the more apocalyptic approaches to the messages, which leads to fear and alarm. He explained that they are loving calls to repentance, renewed faith and missionary activity.

Francis explained:

It is evident here that we should not surrender to catastrophes and visions that present Our Lady as sweeter and more merciful than God the Father and Jesus Christ. Great injustice is done to God's grace... whenever we say that sins are punished by his judgment, without first saying—as the Gospel clearly does—that they are forgiven by his mercy!

Mercy has to be put before judgment and, in any case, God's judgment will always be rendered in the light of his mercy. Obviously, God's mercy does not deny justice, for Jesus took upon himself the consequences of our sin, together with its due punishment. He did not deny sin, but redeemed it on the cross. That is why we are freed from our sins and we put aside all fear and dread, as unbefitting those who are loved. Thus, there is no faith based on fear, on chasing secrets and visions, but based on the gospel and love.

This was Pope Francis at his best. A pastor in the Chair of Peter.

When I read the accounts on the Feast of Our Lady of Fatima, I was drawn back to my own return to the Catholic Christian faith and rediscovery of the gift of Mary as the Mother of the Lord, the Mother of the Church and my Mother.

My Journey Home to the Catholic Church

I am what is often called a revert to the Catholic Church. I did not become a Catholic after having been a member of another Christian community. Though I was raised as a Catholic, I fell away from the practice of the ancient faith when my family stopped participating in the sacraments and living the faith as a central part of our life together.

We became what could be called cultural Catholics.

The Catholic Christian faith and the Savior had little to do with our life.

My teenage years were spent searching for meaning in life. My hunger for the truth finally led me home to the Lord—and His Church. However, the route was a circuitous one.

Among the places which it led to was my personal reading of the fathers (early leaders) of the first centuries of the undivided Christian Church. In those ancient Christian writings I discovered how the early Christians really viewed their participation in the Church as integral to their belonging to Jesus Christ.

I discovered how the early church worshiped. How they understood Christianity not as some sort of add on to life, but a new way of life, now lived in Jesus Christ. A Way lived with one another, in Jesus Christ. That all happened by living in His Body, the Church, of which we are all members by Baptism (1 Cor. 12).

In other words, the Church was not something, but Someone.

The Church is Relational

After intensely questioning many of the teachings of the Catholic Church, in my questioning journey home to the Catholic Church, including the teaching concerning even the role of Mary, I came to understand that the pronouncement of the early Church Council of Ephesus (431 AD) that Mary is Theotokos, Greek for Mother or Bearer of God.

It was a profoundly Christological declaration. In other words, it speaks about Jesus Christ, and not really about Mary.

It was an effort to correct the growing heresies in the early Church which threatened to undermine the core proclamation of the Gospel about who Jesus really is. The Second Person of the Blessed Trinity, the Word Made Flesh, Jesus the Christ, was truly both God and Man. The Incarnation was—and is—central to the Christian claim.

The One whom Mary bore was and is, truly God and truly man.

I studied the historic background of the proclamation at that Council and came to understand what was at stake. When I read this simple proclamation of the Catechism of the Catholic Church years later, What the Catholic faith believes about Mary is based on what it believes about Christ, and what it teaches about Mary illumines in turn its faith in Christ (CCC #487). It all began to make sense.

My study of early Church history also revealed the presence of Marian piety and devotion in the very early centuries of the Church. It was expressed in the frescoes found in the catacombs and espoused with the anointing of the Holy Spirit in the reflections of the early church fathers on the significance of her role in salvation history—as well as her continued role in the life of the Church through her both example and prayer.

As my knowledge of the lives of the saints increased, I had to decide whether all their writings about Mary reflected bad theology? Or, perhaps, I had missed something.

Fortunately, I arrived at the proper conclusion.

Mother of the Lord, My Mother

But, even after all that, Mary was still to me the Mother of the Lord. She was not yet MY Mother. The progression continued as I prayerfully reflected on the last hours of the earthly ministry of Jesus as recounted in the fourth Gospel, the one written by the beloved disciple John. Its meaning began to unfold and become personal for me.

John records: When Jesus saw his mother, and the disciple whom he loved standing near, he said to his mother, Woman, behold your son. Then he said to the disciple, Behold your mother (John 19: 26-27).

Throughout the Christian Tradition great theologians, mystics, popes and saints have viewed John as representing you and me in that great exchange of love between Jesus and John. He spoke from the second tree, the Cross on Calvary. The last gift Jesus gave us, before giving every drop of His Sacred Blood to set us free from sin, was His mother.

She is the mother of His family, the Church. All who are baptized are now incorporated into Christ and become members of that family. We live our lives in His Body, the Church (1 Cor. 12). The Head and the Body are eternally joined in a communion of love.

St. Augustine—and countless Saints both East and West—wrote of the whole Christ, meaning both head and body (cf. Colosians 1:15-23, Ephesians 4:15,16). That is the Church.

Everything Jesus has—He has given to His Church. That includes His Mother. She is the Mother of His Mystical Body, His Church. We are members of that family which He has formed, called the Church.

As the years unfolded, I found that many of the members of the communion of saints to which we are all joined, were profoundly Marian. My favorite saints, like Francis of Assisi, Bernard of Clairvaux, the early church fathers, St Jose Maria Escriva all the way up to my champion, Saint John Paul II, all had a deep love and devotion to Mary as Mother.

Finally, the grace was given to me to see the beauty of this last gift given by Jesus from the cross. I received her as my own mother. This little Virgin from Nazareth—whose yes brought heaven to earth and earth to heaven, went from being the mother and a mother to—my mother.

And, rather than distance me from Jesus, my intimate communion with Him grew deeper and deeper.

The Catholic Catechism reminds us of the evangelical nature of what is taught about Mary in these words:

What the Catholic faith believes about Mary is based on what it believes about Christ, and what it teaches about Mary illumines in turn its faith in Christ. God sent forth his Son, but to prepare a body for him, he wanted the free co-operation of a creature. For this, from all eternity God chose for the mother of his Son a daughter of Israel, a young Jewish woman of Nazareth in Galilee, a virgin betrothed to a man whose name was Joseph, of the house of David; and the virgin's name was Mary (Lk. 1:26,27). (CCC#487, 488).

Some History

The Catechism of the Catholic Church also explains:

Called in the Gospels the mother of Jesus, Mary is acclaimed by Elizabeth, at the prompting of the Spirit and even before the birth of her son, as the mother of my Lord. In fact, the One whom she conceived as man by the Holy Spirit, who truly became her Son according to the flesh, was none other than the Father's eternal Son, the second person of the Holy Trinity. Hence the Church confesses that Mary is truly Mother of God (Theotokos), (CCC, 495,496; Council of Ephesus, 431 AD).

The word in Greek is Theotokos, which means bearer or mother of God. The term was used as part of the popular piety of the early first millennium church. It is used throughout the Eastern Church Liturgy, both Orthodox and Catholic.

This title was a response to early threats to orthodoxy. It was a defense of authentic Christian teaching. A pronouncement of the Council of Ephesus in 431 A.D., insisted, If anyone does not confess that God is truly Emmanuel, and that on this account the holy virgin is the Theotokos (for according to the flesh she gave birth to the word of God become flesh by birth) let him be anathema.

The Council's insistence on the title was to preserve the teaching of the Church that Jesus was both Divine and human. The two natures were united in His One Person. Not only was that teaching under an assault then, it is under an assault now.

Failing to get it right has extraordinary implications. Again, the reason that the early Church Council pronounced this doctrine was Christological—meaning that it had to do with Jesus Christ.

One of the threats in the fourth century came from an interpretation of the teachings of a Bishop of Constantinople named Nestorius. Some of his followers insisted on calling Mary only the Mother of the Christ.

(see *Our Lady of Fatima*, page 16)

Justice Alito Warns Seminarians Religious Liberty is in Danger

Philadelphia, Pa., May 22 (CNA/EWTN News) - In his address to graduating seminarians on Wednesday, United States Supreme Court Justice Samuel A. Alito, Jr. emphasized the importance of religious freedom and the dangers it faces today.

Religious freedom means that “no one is forced to act in violation of his own beliefs,” Alito said, according to Catholic Philly. “Most of my life Americans were instilled in this,” he added, and urged the audience “keep the flame burning.”

Alito gave the keynote address at the concursus ceremony for the graduating class of St. Charles Borromeo Seminary in Philadelphia May 17, where he also received the degree of Doctor of Humane Letters, Honoris Causa, from Archbishop Charles Chaput of Philadelphia.

He was awarded the degree “in testimony to and recognition of his many outstanding contributions to society ... especially in protecting the sanctity and dignity of human life, the full responsibilities of the human person and promoting true justice and lasting peace,” Archbishop Chaput said.

Alito, 67, is a practicing Catholic from an Italian family in Trenton, New Jersey, and was nominated to the Supreme Court by President George W. Bush, where he has served since January 2006.

He wrote the majority opinion for the 2014 *Burwell v. Hobby Lobby Stores, Inc.* case, in which the court allowed for closely-held, for-profit corporations to be exempt from a regulation its owners religiously object to if there is a less restrictive means of furthering the law’s interest, according to the provisions of the Religious Freedom Restoration Act.

He also wrote a dissent from the majority opinion in the 2015 *Obergefell v. Hodges* case, in which the Supreme Court held that the Constitution guarantees the right to same-sex marriage.

Prior to his address, in an interview with the St. Charles Borromeo blog *Seminarian Casual*, Alito again spoke about religious freedom as well as the effect his faith and family has had on his career.

Religious freedom is “one of the most fundamental rights” in the United States, Alito said, and the founding fathers “saw a vital connection between religion and the character needed for republican self-government.”

“What the founders understood more than 200 years ago is just as true today,” he said, though “(t) here is cause for concern at the present time.”

In his *Obergefell* dissent, Alito said he “anticipated that... ‘those who cling to old beliefs will be able to whisper their thoughts in the recesses of their homes, but if they repeat those views in public, they will risk being labeled as bigots and treated as such by governments, employers, and schools.’”

There is already evidence of this happening, he



When asked how his Catholic faith has shaped him, Alito said his faith provides him meaning and purpose.

said, such as in a case the Supreme Court declined to hear, in which a pharmacy was being forced to sell emergency contraceptives despite their religious beliefs against them. He said he anticipates even more struggles for religious freedom in the years to come.

“This is not an easy time to be a priest, but priests are desperately needed,” he said.

In particular, priests of the 21st century are needed to “express what is essential about the faith in a way that registers with a culture that speaks a different language. It is a daunting task, but that is essentially what was done by brave priests in the past who took the faith to every corner of the globe,” he said.

“One priest who especially stands out in my memory is the pastor of the church in New Jersey that we attended before moving to Washington. He had a marvelous way of speaking to the parishioners in a way that was seemingly simple but attractive and ultimately profound.”

When asked how his Catholic faith has shaped him, Alito said his faith provides him meaning and purpose.

“The title of a book by Tolstoy has been translated as *What Then Should We Do?* My faith gives me an answer. It would be terrible to think that life has no meaning, that we are going nowhere, and that what we do until we die is a matter of indifference. That is what tortures so many today.”

He added that the strong family values with which he was raised influenced the way he raised his own family, and that he is grateful for a career that allows him some flexibility to be able to spend time with his family.

“Nothing on this Earth is more important to me than my family,” he said.

“I have been fortunate to have jobs that allowed me to control my work schedule to a very great degree,” he said. “Very few people today have this luxury, and it is hard for busy people to balance work and family life. Our society needs to do a better job of making this possible.” ♦

(Divine Mercy, cont. from page 7)

What you can do to help

Now that we have gone over some things you can do to help your teen when they are displaying some warning signs let’s review what you can do if your teen is actively considering suicide.

1. Ask them

Some parents may believe that asking your teen (or even talking about it) will make things worse. However, talking about thoughts, feelings, and problems can only help your teen since it lets them know two things. First, that suicide is not a taboo topic and that you can (once again) handle whatever they may say. And second, that you take them seriously and want to help them.

2. Keep them safe

If your teen is actively considering suicide, then you need to remain calm but also take immediate action to protect them. Doing things such as removing any and all objects which could become a weapon in the home is a good start. You also want to keep a close eye on them, so letting them go out with friends the night when they tell you the news probably is not a good idea.

3. Be there

I cannot say this enough: your teen needs your presence and your love more than anything else at that moment. Now is not the time to berate them or to talk about how suicide is wrong. Now is the time to tell them how much you love them and how they are irreplaceable.

4. Help them Connect

If after talking with them they are (or you are) still concerned that your teen could commit suicide then you need to take them to the nearest emergency room. While this can be a jarring experience for both of you, it is the safest and surest way to make certain that your teen is safe. Afterward, you should contact an outpatient therapist who can help both of you figure out how your teen reached the point of considering ending their life.

Conclusion

In all, adolescence can be one of the more complex life-cycle stages for someone. Between worrying about geometry to what dress they are going to wear to prom, the teenage years have many twists and turns. Sometimes your teen may feel so overwhelmed by life’s stressors that they believe there is no way out except via suicide. In those cases, stay close to your teen and let them express how they are feeling to you so you can help them organize their feelings and prove that you ‘got em’ no matter what happens.

N.B. Info. within this article came from the National Institute for Mental Health. Please visit website at www.nimh.nih.gov/health/topics/suicide-prevention/index.shtml#part_153176 for more info. on how you can help your teen.

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What Cardinal O'Malley Thinks We Can All Learn From Fatima

Fatima, Portugal, May 15 (CNA/EWTN News) - Cardinal Sean O'Malley of Boston said that this weekend's celebrations for the 100th anniversary of Our Lady of Fatima can teach us all about the universal call to holiness and conversion.

"I've always had a great devotion to Our Lady of Fatima," he told CNA, adding that he's been involved in Portuguese ministry for many years.

"I had a Portuguese parish for 20 years and was bishop of Fall River for 10 years, where half the Catholics are Azorean, and in Boston we have so many Cape Verdians and Brazilians—Portuguese speaking."

The cardinal was the only U.S. bishop to attend the Feb. 13 festivities surrounding the 100th anniversary of the Fatima apparitions in Portugal.

He said that the shrine at Fatima is among his favorite, and said that "it's very moving to be here but especially be here with the Holy Father, for the hundredth anniversary and the canonization of Francisco and Jacinta. It's just an unbelievable occasion."

Particularly touching for him was the offertory at the canonization Mass, when the gifts were brought up by the family of the young boy whose miraculous healing was attributed to the intercession of two of the Fatima shepherd children, Jacinta and Francisco Marto, paving the way for their canonization.

The young Brazilian boy, named Lucas, was just five years old when he fell out of a window from a height of 20 feet. His head hit the ground, and he sustained serious injuries and a loss of brain tissue.

Doctors told the family that the boy's chance of surviving was low, and if he did survive, he would have severe cognitive disabilities or even remain in a vegetative state. However, after the family and a nearby religious community prayed to the young shepherd children, Lucas suddenly made a full recovery, with no lasting effects of the injury.

"I had heard the interview on the television, and he was given up for dead and the cure was so obviously miraculous," Cardinal O'Malley reflected, "and to see that child come up and give the Pope a hug. It was...very moving and it reminded us that the canonization is about the holiness and the goodness



Fatima, Portugal - May 13, 2017: Pope Francis with Lucas Batista, the child who experienced a miracle through the intercession of Jacinta and Francisco Marto, with his parents João Batista and Lucila Yurie at the canonization Mass in Fatima on May 13, 2017. Photo credit: L'Osservatore Romano

of little children."

Francisco and Jacinta are the youngest non-martyrs to be canonized, a fact which Cardinal O'Malley saw as significant.

"I think the lesson is that children are called to holiness...when they were beatified, Cardinal José Saraiva Martins who was the Prefect of the Congregation of Saints talked about how modern families entrust their children to professional teachers in schools for 15-20 years of formal academic formation but sometimes they're not really prepared for life."

"And these children, their parents were probably illiterate peasants but they taught them how to lead a good life, how to have a deep faith in God, how to love, how to serve, how to work," he continued. "And in such a short life, they achieved great sanctity and holiness and the fact that the Blessed Mother chose them is very significant."

Cardinal O'Malley said that the canonization is a reminder "a reminder of how precious children are and that they too are called to sanctity and parents have a great responsibility to transmit the faith to their children and prepare them for life – this life and eternal life."

And beyond parents and children, the message of Fatima is a call to conversion for all people, he said.

"Jesus is calling us to conversion, calling us to discipleship, calling us to follow him to a life of holiness, to mission, to announce the kingdom by our lives," the cardinal said, adding that "this is the message of Fatima and it's very, very relevant and very important." ❖

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100
Years
of Fatima
Diocesan Consecration

St. Eugene's Celebrates 100th Anniversary of Fatima Apparitions



On May 13th, 1917, Our Lady appeared for the first time to three little Portuguese shepherds—Lucia Dos Santos, Francisco Marto and Jacinta Marto at the Cova da Iria in the small town of Fatima (Aljustrel), Portugal. She would appear to them five more times, ending on October 13, 1917 with the great “Miracle of the Sun.” Our Lady stressed that her Son was much offended by the many sins of mankind and that they must pray much for the conversion of sinners and offer up many sacrifices and penances for them. Our Lady also asked for consecration to her Immaculate Heart, a consecration which, among other things, calls for the devotion of the Five First Saturdays.

To honor this momentous occasion on the 100th anniversary of Our Lady of Fatima, the Cathedral of St. Eugene began the day of Saturday, May 13th, 2017, with a Rosary and a solemn procession of over 300 people around the Church grounds to the Cathedral. Led by the Knights of Columbus Color Guard, a beautiful new statue of Our Lady of Fatima was held aloft on a bier filled with white and yellow flowers. The large group, many of whom waved white handkerchiefs as the Ave Maria was sung, wound its way



These photos were taken on May 13th for the installation and blessing of Our Lady of Fatima statue in St. Eugene's Cathedral.

along Montgomery drive and into the Cathedral. The new statue was then placed in its permanent home, a large niche in the recently renovated sanctuary, and was blessed by Fr. Frank Epperson, Rector of the Cathedral. As Mass began, the number of the faithful had swelled to over 350, filling the church. In his homily, Fr. Gabriel Barrera reminded us that Our Blessed Mother is the epitome of purity, modesty and chastity and that we, as her children, must model ourselves after her. Mass was followed by a large number of people (who had completed the “33 Days to Morning Glory” retreat) being consecrated to the Immaculate Heart of Mary and receiving the Brown Scapular. The morning ended with light refreshments served in the Parish Life Center, the children of the parish participating in the crowning of Our Lady in the outside “Fatima Grotto” and a Marian talk given by Mr. John Galten.

Commenting on the morning, Fr. Epperson said, “I was really pleasantly surprised at the size of the crowd! We started quite early (7:00 am) and in spite of it being a very chilly, Saturday morning, we had great attendance. The spirit and the energy of the people here is very humbling. The parishioners of St. Eugene's take their faith very seriously and are eager to show the devotion and love they have for our Blessed Mother and her Divine Son. I feel blessed to be the pastor of such an amazing group of people. I feel especially thankful to those parishioners who gave so much of their time and talent to building the bier, decorating it, preparing the grotto, bringing refreshments, etc. to make this centennial celebration a day of such joy and beauty.” ❖





How US Dioceses Are Commemorating - Fatima Celebrations Abound Across the Country.

By Brian O'Neel (National Catholic Register)

While the Blessed Mother has appeared several dozen times in Christianity's history, it is likely no apparition has had the same impact as Our Lady of Fatima.

Therefore, it is not surprising that parishes and dioceses, and even individual apostolates, around the nation are planning events to commemorate the centennial of an event that arguably changed the world.

While some of these are relatively humble, several dioceses are planning major programs to bring the Fatima message home to the faithful.

In the Diocese of Rockville Centre, New York, Bishop John Barres has penned a pastoral letter to rekindle diocesan devotion to Mary in 2017. "She is asking us to repent from sin and follow the path of holiness and eternal life right now, without delay, in the present moment. She wants us to care about and pray for the souls around us and for the salvation of the whole world."

At the National Shrine of Our Lady of Fatima in Lewiston, New York, the anniversary of the first apparition, May 13, will see a Rosary procession, blessing of a new statue set of the three seers—Lucia dos Santos and cousins Francisco and Jacinta Marto—and a solemn Mass with Bishop Richard Malone of the Buffalo Diocese.

The Diocese of Camden, New Jersey, will commemorate the event with two Masses on first Saturdays at the Franciscan Missionary Sisters of the Infant Jesus provincial headquarters in Cherry Hill. The first was on May 6. The next takes place June 3. The Diocese of Harrisburg, Pennsylvania, will also see several events throughout the year at Our Lady of Fatima Mission in Jonestown.

Bishop Edward Scharfenberger of Albany, New York, will celebrate a Mother's Day Mass as part of the anniversary celebrations on May 13 at the Shrine of Our Lady of Martyrs in Auriesville, which stands where St. Isaac Jogues was martyred.

At the Shrine of Our Lady of Good Help in Champion, Wisconsin—the site of the only approved Marian apparition in the United States—Green Bay Bishop David Ricken will celebrate Mass on May 18, inaugurating a daylong program featuring David Carollo, director of the World Apostolate of Fatima, and Father Francisco Pereira, who serves as chaplain at the Fatima Shrine in Portugal.

The Diocese of Bismarck, North Dakota, will host two events, both on May 13, one at the cathedral and the other at Christ the King Church in Mandan.

Each year on the first Sunday of May the Diocese of Palm Beach, Florida, has an annual "Marian Rosary Festival" featuring a different patroness. This year the patroness is Our Lady of Fatima.

In Miami, Archbishop Thomas Wenski and the Servants of the Pierced Hearts of Jesus and Mary are instigating a campaign to pray 13 million Rosaries in

the centennial year. In conjunction with this, on the date of each of the six Fatima apparitions, there will be a special event at a different parish.

Additionally, the Trinitarian Fathers in Palmetto Bay is hosting a novena that started May 5 and closes on May 13.

Overall, most commemorations are one-time events, by and large on May 13, although in Fort Worth, Texas, Bishop Michael Olson will celebrate a Mass on Oct. 13, the date marking the final apparition, "The Miracle of the Sun," where the sun "danced" in the sky and even seemed to people as far as 25 miles away to plummet to the earth. He will also dedicate a special statue at the event carved by craftsmen in Vietnam.

Several dioceses are doing something extraordinary.

In Providence, Rhode Island, Bishop Thomas Tobin inaugurated a "Year With Mary, Our Mother" on Jan. 1. Its purpose for the centennial year is to "provide special opportunities for Catholics in the diocese to increase their devotion to a particular aspect of the Catholic faith."

In his monthly column, the bishop writes, "The Fatima centenary invites us to hear and heed with renewed attention the message of our Blessed Mother at Fatima."

Similarly, Archbishop Samuel Aquila of Denver has instituted a "Fatima Pilgrimage Year" and designated a holy door with an attached indulgence at Our Lady of Fatima Church in Lakewood, and there is an affiliated campaign to pray two million Rosaries.

The bishops of the Dioceses of Tyler, Texas, and Santa Rosa, California, will consecrate their dioceses to Mary's Immaculate Heart. Every diocese and eparchy in Pennsylvania will also be consecrated to the Immaculate Heart of Mary.

Each year Tyler holds a Marian conference. Usually in October, this year it will take place May 13 at Bishop Thomas K. Gorman Catholic School's chapel. During Mass at the event, Bishop Joseph Strickland will consecrate the diocese to help the faithful "grow in holiness ... under the ... Mother of God."

Santa Rosa's consecration renews the one done in 1983 by the late Bishop Mark Hurley. In preparation, each parish will have a "Marian promoter" who will oversee one or more retreats based on Father Michael Gaitley's book *33 Days to Morning Glory*. The diocese will supply materials for this preparation.

"Rather than simply hosting a one-day event," Bishop Robert Vasa wrote in April, "I ask that every parish participate in a thorough spiritual catechesis and preparation for this personal, parish and diocesan consecration or entrustment." He has an eloquent explanation of his reasons for doing this (found in the April edition of the *North Coast Catholic*).

As for Pennsylvania, the dedication grew out of a meeting of the commonwealth's bishops on May

1. According to Philadelphia Archbishop Charles Chaput, "What prompted the proposal was the intent for the dioceses and eparchies in the commonwealth to observe the 100th anniversary of the apparition of the Blessed Mother at Fatima."

According to a news release, the dedication will take place over two separate occasions. "The official dedication will be marked with a special Mass to be celebrated in St. Patrick Cathedral in Harrisburg at noon on Wednesday, Sept. 27, by all bishops in the state. ... The second part of the dedication will be an observance in each diocese and eparchy the weekend of Oct. 14-15."

In the Archdiocese of New York, the Dominicans will inaugurate a new shrine to Pope St. John Paul II at St. Vincent Ferrer Church in the city. The dedication will take place on May 13 at a 3pm Mass. Central to the shrine is a relic that consists of a blood-stained portion of the sash that St. John Paul II was wearing during the 1981 attempt on his life in St. Peter's Square. The relic will be ensconced below a smaller version of the statute of Our Lady of Fatima found on the façade of the shrine church in Fatima, Portugal.

Shrine official and Dominican priest Father Thomas More Garrett told the Register, "At Fatima, Our Lady echoed that first message of the Gospel delivered by her Son: 'Repent, and believe in the Gospel' (Mark 1:15). The call to repentance, through acts of penance, formed much of the core of Our Lady's message to the children at Fatima."

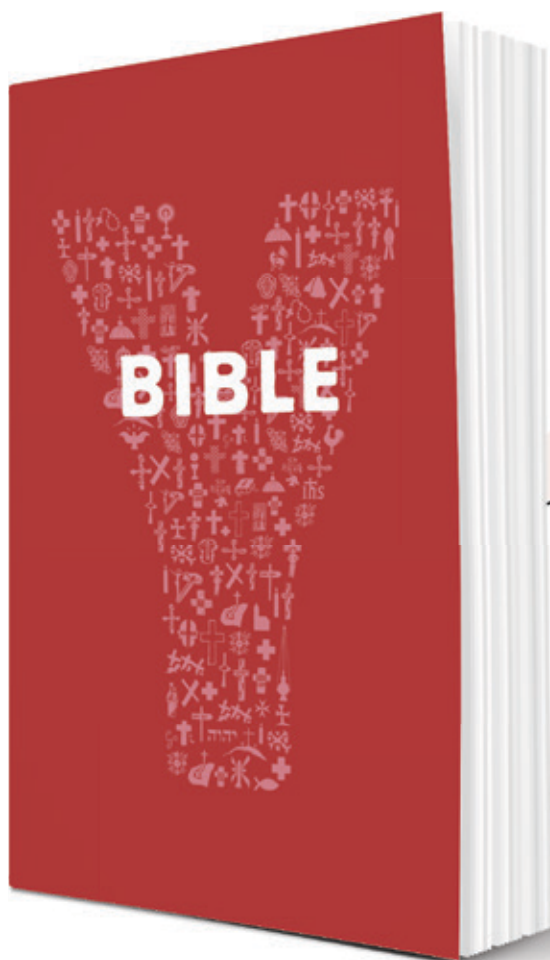
"St. John Paul II, throughout his pontificate, urged the world to turn to God's mercy. Confidence in God's mercy begins with repentance. Our hope is that this new shrine of St. John Paul will merge the mission of Fatima with that of our saintly pope and turn many toward those first words of Jesus' own ministry."

Even if one's parish or diocese is not doing anything for the centenary, respected German Mariologist Father Manfred Hauke tells the Register the faithful can do their own commemoration that not only keeps Fatima alive this year, but in the years to come.

Of special importance, he noted, are the First Saturday devotions, which includes 15 minutes of meditation on the Rosary's mysteries, with the intention to expiate offenses against the Sacred and Immaculate Hearts: confession and receiving Communion in reparation for sins. He also commends the daily Rosary, "especially in the family and in the parishes," which carries with it a plenary indulgence.

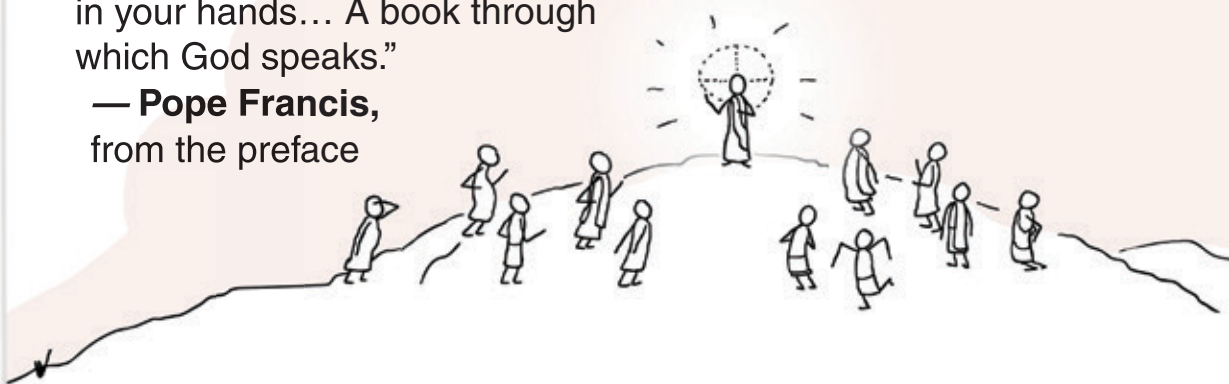
It is possible that, for many of the faithful, the best commemoration they can make for this once-in-a-lifetime anniversary—beyond prayer—is to learn more about the apparitions. See NCRegister.com for ongoing Fatima coverage. EWTN also has a website (EWTN.com/Fatima). ♦

Brian O'Neel writes from Coatesville, Pennsylvania.



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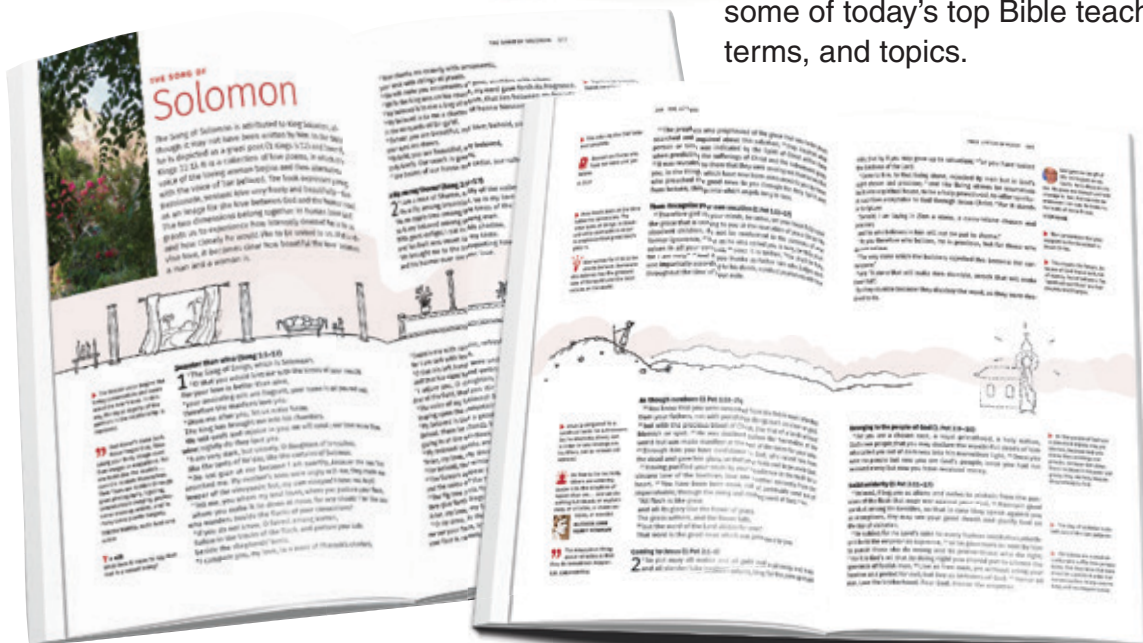
— Pope Francis,
from the preface



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Part III: The Inspiration Behind the Hanna Institute

This is the final article in a three-part series about Hanna Boys Center, a residential treatment center for at-risk young men in Sonoma, Calif. In this article, we focus on Hanna's efforts to broaden its impact and reach, and the role of the newly formed Hanna Institute in addressing the hidden public health crisis of childhood adversity and trauma.

Written by Brian Farragher, Executive Director of Hanna Boys Center

In the first two parts of this series, I shared some of our 70-year history and how Hanna Boys Center has served as a haven of hope for thousands of boys during that period. I reviewed the evolution of Hanna's residential program; and the new science that has changed the way Hanna and communities think about trauma and resiliency. I ended the second article in this series with a question, "What can we do to help the quarter million young people in the Bay Area who aren't being served?" This is the big question that drives much of what we are doing today at Hanna.

In response, consider the puzzle pieces in front of us now. When I came to Hanna in 2014, I was the first executive director who was not a priest. I came from a long background in childhood trauma and had written a couple of books with Dr. Sandra Bloom, a board-certified psychiatrist and founder of the Sanctuary Model, a highly successful trauma recovery model used globally. The evolving research about adverse childhood experiences (ACEs) is the most exciting thing I have seen in the treatment field in my 40 years working with kids and families. Science is finally starting to catch up with this unseen social epidemic, and new innovations and interventions in trauma processing and recovery are emerging.

Hanna has also evolved. Today we are moving to a model based more on relationships and collaboration. The boys at Hanna have chosen to be here, and the adults who work with them are here to facilitate the changes that the young men want to make in their own lives. Kids with histories of trauma have had lives filled with people doing things to them. The road to recovery for troubled teens is filled with people doing things with them, allowing them to map out their recovery, goals and developmental trajectories. We are subtly, yet decisively moving away from a command-and-control environment to one of engagement, cooperation and partnership.

So with all this great new science, Hanna's long and successful track record, and my 40 years of experience in the field, what can we do to have a bigger impact? How do we help the young people who don't get the chance to come to Hanna? How do we go from being a local, rural residential treatment center for boys to becoming a significant thought-leader in childhood trauma?

This was the inspiration for the Hanna Institute.

We opened the Hanna Institute in the winter of 2016 driven by the desire to help more young people and expand our reach beyond our campus. The Institute's mission is to use our extensive knowledge and experience, and through training, consultation,



A photo of Hanna's 2017 graduates.

collaboration and partnership, support other youth-serving organizations and communities dedicated to building resilience in children and families.

The Hanna Institute takes our message out into the community by training other professionals and organizations working with similar populations. Our first step is to help organizations in Sonoma and the surrounding community with these confounding issues. Our hope is to then expand our efforts to an even larger population. The needs and the opportunities are nearly endless.

Make no mistake: the Hanna Institute doesn't supersede or change the mission of Hanna Boys Center. Our residential program will always be our top priority and the core of what we do. By collaborating with others committed to this common mission, we believe we can impact thousands more young people and their families, which in turn will strengthen our ability to serve the boys on our campus. The need is enormous. Hanna Boys Center is honored to play a key role in breaking the vicious cycle of trauma and adversity so prevalent in our communities.

Some have asked, "Why expand your mission and not just stick with what you have always done?"

At Hanna it's in our DNA to do more. As an organization rooted in Christian values and committed to social justice and child protection, this evolution fits squarely within our mission. While our hope is that someday places like Hanna won't be needed and kids won't have to leave their homes to get the nurturing and care they need, for now, we plan to use all our knowledge and experience to help as many young people as we can.

As I think back to those the early days in Menlo Park, I know our founders had great hope and vision for "the forgotten boy." I came to Hanna with that same hope, and this new juncture we're taking further strengthens my optimism. When we correctly

apply the right tools and resources, miraculous things happen as young people take control and change the scripts of their lives. ❖

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News Briefs

Diocesan



St. Mary's Parish, Arcata Variety Show and Potluck by Anita Reynolds

April 30.- St. Mary's Parish in Arcata recently enjoyed its second Annual "Variety Show & Potluck" following the 11 o'clock Mass on Sunday, April 30. This event provides an opportunity for parishioners to gather after Mass and showcase our talented members. Highlighted talents included instrumental and vocal performances (both solo and group), original compositions, and creative renditions from Christian and pop culture. Although most acts tend to be musical, we were also entertained by an Irish Jig and poetry recitation of "The Midnight Ride of Paul Revere." This fun filled event that includes both entertainment and lunch is not a fundraiser, admission is free, and folks are asked to bring a "finger-food" item to share. Miraculously, there is always enough food & talent and everyone has a good time!

Another great talent show...can't believe how excited Fr. Bala was. It was so nice that he showed up and was so supportive!

St. Apollinaris

Our Religious Education Special Sacrament class raised \$429.00 for charity. The children chose to donate to the Catholic Charities Nightingale Respite program. Nightingale Center, newly located on Jefferson Street in Napa, houses patients in need of continued housing once discharged from the Queen of the Valley Hospital.



Pictured are students Galilea Cirigo, Cindy Mendez, Oscar Hernandez, Alondra Avina, Giovanny Guzman, Erick Martinez, Angel Ceballos, Jose Castaneda, Napa Nightingale Respite Site Specialist Jenna Bolyarde, and teachers Denise and Jay Wessell.

International

Seminarian who once saved the Eucharist from ISIS returns as a priest

May 23 (EWTN/CNA News)

Martin Baani was just 24 years old when he risked his life as a seminarian to rescue the Blessed Sacrament from the imminent invasion of Islamic State terrorists in his hometown.

Now, he is returning to his native village as a priest, ready to serve the people through the Eucharist.

On August 6, 2014, Baani received a call from a friend who warned that a nearby village had fallen into the hands of ISIS, and that his hometown of Karamlesh would be next.

Baani promptly headed to the San Addai church and took the Blessed Sacrament, to prevent the jihadists from desecrating it. That day, he fled in a car along with his pastor, Fr. Thabet and three other priests.

"I was the last one to leave Karamlesh, with the Blessed Sacrament in my hands," he told the pontifical foundation Aid to the Church in Need.

Despite threats from ISIS, Baani chose to stay in Iraq instead of fleeing with his family to the United States. He continued his studies at Saint Peter's Seminary in Erbil, the capital of Iraqi Kurdistan.

In September 2016, Baani was ordained a priest along with six other men.

Around 500 people attended the ordination, which was presided over by the Patriarch of the Chaldean Catholic Church, Louis Raphael Sako.

A few months before his ordination, Baani told Aid to the Church in Need: "Every day I go to the refugee camps to accompany the families. We are Christian refugees. ISIS wants to eliminate Christianity from Iraq but I have decided to stay. I love Jesus and I don't want our history to disappear."

Almost a year later, following the liberation of the villages of the Plain of Nineveh from ISIS control, Fr. Banni confirmed his decision to stay in Iraq in order to "serve my people and our Church."

"Now I am happy to celebrate Holy Mass in Iraq," he said.

Aid to the Church in Need has currently planned the reconstruction of about 13,000 Christian homes that were destroyed by ISIS.

Several weeks ago, the foundation held an "olive tree ceremony" where they delivered an olive plant to the homeowners of 105 Christian homes in the villages of Bartella, Karmalesh and Qaraqosh as a symbol of peace and reconciliation.

Following Sixth Journalist Murder This Year, Mexican Bishops Speak Up

Mexico City, Mexico, May 22 (CNA/EWTN News) - The Mexican Bishops' Conference offered prayers for journalists as they face increased violence in their efforts to uncover truth.

"The Mexican Bishop's Conference expresses its support and solidarity with journalists throughout Mexico, facing violence attacks in the exercise of their profession," the bishops said in a May 21 statement.

According to the international journalist advocacy group Reporters without Borders, an estimated 105 journalists have been murdered in Mexico since the year 2000. This makes Mexico the third most deadly country in the world for journalists, after Syria and Afghanistan, and ahead of Iraq.

So far in 2017 alone, six journalists have been murdered in Mexico.

The most recent was Javier Valdez, shot dead May 15 in Culiacan, Sinaloa. The journalist, a correspon-

dent for "La Jornada" in Sinaloa, had done in-depth reporting on drug trafficking and organized crime in Mexico.

In their statement, the Mexican bishops recalled Pope Francis' words that the journalist "has a very important role and at the same time a very great responsibility."

"Freedom, in the form of expression, is a gift bequeathed by God, so no one has the right to take it away from anyone...there is nothing to justify an attack on that freedom," they stated.

"We join in prayer that the Lord Jesus may console and alleviate the suffering and the worries that overwhelm the entire profession that today is afraid to do its work, since we are aware that the aggression is being directed at people who are members of the media in general: reporters, cameramen, editors, bureau chiefs, managers, among others."

The Bishops of Mexico stressed that "hatred and resentment must not be the protagonists in the history of salvation, which is why we speak out in readiness to continue working strenuously to establish peace in our nation."

"We are aware that only through actions of solidarity it is possible to heal society," they said.

The Mexican Bishops' Conference reiterated the commitment of the Church in the country to spiritually accompany "the families of the victims of those who have suffered attacks, extortion, kidnappings, murders, because of their reporting work, as a consequence of the social deterioration that prevails in our country."

"Before God, no one's work is unimportant, especially when it comes to the search for and dissemination of the truth which clearly allows the Kingdom of God to be built up."

The bishops also called on the civil authorities to ensure "that everyone can exercise their profession in freedom and security, to fight the impunity and corruption which is striking and wounding our country so much."

"Holy Mary of Guadalupe, Queen of Mexico, save our homeland and preserve our faith," they concluded.

On Israel-Palestine Conflict, The Church Cannot Stay Quiet, Bishops Say

Washington D.C., May 19 (CNA/EWTN News) - The Catholic Church will speak out against injustice and avoid any attempt to normalize the "festering wound" of the Israeli-Palestinian situation, a commission from the region's leading Catholic bishops has said.

"The Church, given the nature of her mission, has her own values and criteria to define her position in a situation of conflict, like the one in Israel-Palestine. No single brand of political discourse, no particular party position nor any particular ideological option binds the Church," the Justice and Peace Commission of the Assembly of Catholic Ordinaries of the Holy Land said May 14. The commission is headed by Latin Patriarch Emeritus Michel Sabbah.

"However, at the same time, the Church cannot ignore fundamental injustice or acts that endanger peace and the welfare of the human person," the commission said.

"By her very nature, the Church opposes occupation and discrimination and is committed to promote justice and peace as well as the unique dignity and equality of every human person," it continued. "The Church can never ignore injustice as if all is well but rather is obligated to speak out, resist evil and work tirelessly for change. Like the prophets of old, the

(see News Briefs, page 17)

(Our Lady of Fatima, cont. from page 8)

The Council insisted on the use of the title (in the Greek) Theotokos, (Mother of God or God-bearer) to reaffirm the central truth of what truly occurred in the Incarnation of Jesus Christ. This has profound implications for you and for me.

Mary as Model

The rejection of the truth revealed in this title led to a diminution in the understanding of the role of Mary. It impeded some Christians from grasping the meaning of her “Yes” to God’s Will. She is a model of who we are becoming—as we cooperate with grace! (See, the exposition on grace in the Catholic Catechism, CCC 1996-2003).

This minimizing of Mary is a privation, a lack, and can lead to a reduced understanding of the call to every Christian to live our lives for Jesus Christ—just as Mary did. It can undermine our mission to bring the world to the new world, recreated in her Son, the Church.

The Church is His Body on earth and a seed of the Kingdom which is to come. The Church, of which we are members through baptism, continues His redemptive mission until He returns.

We can also miss the insight it brings to our personal calling. Every Christian is called to bear Jesus for the world as Mary did. We are invited into the relationship that she had with her Son. We can become God-bearers and bring Him to all those whom we encounter in our few short days under the sun.

In addition, we should remember this—Jesus called her Mother. She was always there as His Mother.

Mary, always with Jesus

Mary was at the Incarnation, Birth, Crucifixion, and Resurrection of God Incarnate. She was there throughout the often-called hidden years in Nazareth. In the life of Jesus Christ every word and every act was redemptive, revealing the mystery of heaven touching earth—and the deeper purpose of our lives.

Mary was present in moments whose impact is timeless.

She was there on the day of Pentecost, the birthday of the Church. She was there as the first evangelist and disciple who gave the first Christian testimony to her cousin, Elizabeth. She won the first convert in utero in the person of John the Baptist. This event, called the Visitation, is recorded in the Gospel of St. Luke (Luke 1: 39-45).

This followed the visit of the Angel Gabriel to Mary (Luke 1:6-38). Her response was to the Angel was not a onetime reaction. It was a life of surrender. Her Fiat (Latin, let it be done) provides a pattern of life for us, if we choose to make it our own.

It issued forth in a song of praise, her Magnificat. Mary humbled herself. She confronted her fears and entered a new way of living. All in a continued response to a gift initiated by a loving God. We are called to respond the same way to His calling in our own life.

God is not an add-on to our life. He is its source and its summit. There is a way that all men and women are invited into—not just once, but daily—the Way of Jesus. Mary walked in this way with extraordinary humility. She shows us love surrendered to Love Incarnate.

Justin Martyr and the early Christians found in her yes, the undoing of the no given by the first woman Eve. They called Mary the Second Eve, the mother of the new creation. In her womb, she carried the

One Scripture called the New Adam. Jesus was born from her as the first born of a new race of men and women who find a new birth through His life, death and Resurrection.

Bearing the Lord

Jesus resides within and lives through all who respond to His invitation. Just as Mary did. Her free choice is an invitation to explore our own histories and write them anew in Jesus Christ by exercising our own freedom to choose the more excellent way (1 Cor. 13).

When we allow the Savior Jesus Christ, to be, in a sense, incarnated within us, we become God Bearers. We become the tent and the ark in which God takes up His residence. Jesus comes to dwell through us, in an age desperately in need His salvation and presence.

Jesus said “Whoever loves me will keep my word, and my Father will love him, and we will come to him and make our dwelling with him” (John 14:23).

The Holy Spirit

In the Annunciation the Spirit of God hovered over Mary. This is connected, through its symbolic language, to the creation account when the Spirit hovered over the waters (Gen 1:2). It also calls to mind the creation of Adam, the first man, who was fashioned out of clay. The Lord breathed the breath of life into him and the man became a living being (Gen 2:7).

The encounter recalls the cloud of glory which covered the mountain when God gave Moses the Law on Sinai (Exodus 24). The cloud covered the Tent of Meeting (Ex 40), and no one could enter because the glory of God filled the tabernacle. Mary is a living tabernacle, an Ark of the New Covenant, a dwelling place of God Incarnate, a new temple of the Word Incarnate.

Such images were freely used by the early Christian fathers.

Such uses did not in any way deflect from the centrality of Jesus Christ. Quite to the contrary. They only deepened the mystery and opened the early Church up to a deeper encounter with Jesus Christ.

The Christian Vocation

Gregory of Nyssa (fourth century) once wrote:

What came about in bodily form in Mary, the fullness of the Godhead shining through Christ in the Blessed Virgin, takes place in a similar way in every soul that has been made pure. The Lord does not come in bodily form, for we no longer know Christ according to the flesh, but he dwells in us spiritually and the Father takes up his abode with him, the Gospel tells us. In this way, the child Jesus is born in each one of us (Gregory of Nyssa, On Virginity).

The Catholic Catechism tells us:

Since the Virgin Mary’s role in the mystery of Christ and the Spirit has been treated; it is fitting now to consider her place in the mystery of the Church. The Virgin Mary is acknowledged and honored as being truly the Mother of God and of the redeemer. She is clearly the mother of the members of Christ since she has by her charity joined in bringing about the birth of believers in the Church, who are members of its head. Mary, Mother of Christ, Mother of the Church (CCC 963).

We have a Mother in this eternal family called the Church. Mary, the Mother of the Lord Jesus. The

pastoral admonitions of Pope Francis to the faithful who gathered to commemorate the centenary of the Apparitions at Fatima need to be heard by the faithful around the world.

Mary points us to Jesus Christ, the One Savior of the World. True Marian Piety is always Christological—it leads us into a closer relationship with Jesus Christ. ❖

(June 28 Consistory, cont. from page 6)

José Gregorio Rosa Chávez, auxiliary bishop of San Salvador, El Salvador and Bishop Louis-Marie Ling Mangkhanekhoun, Apostolic Vicar of Pakse, Laos and Apostolic Administrator of Vientiane.

Keeping true to Francis’ style, the new appointments represent not only the weight key European Dioceses such as Stockholm carry, but also the Pope’s acute attention to the peripheries.

A key example of this is the appointment of a cardinal to communist Laos. In 2015 Pope Francis advanced the causes of canonization of 12 potential saints, two of whom were martyred by communist revolutionaries in Laos in 1960.

The Pathet Lao defeated the royalist forces in 1975, and Laos has been a communist state ever since. Foreign missionaries were expelled or fled that year, and now fewer than two percent of Laotians are Christian.

Also noteworthy is his appointment of San Salvador’s auxiliary bishop, marking the first time he has tapped an auxiliary as cardinal. Bishop Chávez was chosen over his Archbishop, Jose Luis Escobar Alas, for the red hat, showing that Francis, as seen in his previous appointments, is willing to skip over “cardinal sees.”

San Salvador is also the Diocese Bl. Oscar Romero led before being shot during Mass in 1980. He was recognized as a martyr and beatified in 2015. Chávez is known to have been a close collaborator of Romero before the archbishop’s death.

Rumors have been going around that Romero will be canonized sometime this year, however, so far there has been no confirmation.

All of the new cardinals are under 80, and therefore eligible to vote in the next conclave.

They will join the 17 other prelates who got a red hat during Francis’ most recent consistory, held Nov. 19, 2016, to coincide with the close of the Jubilee of Mercy.

On that occasion, the Pope named 13 new cardinals of voting age, including three Americans, and five who had already passed the voting age of 80, making them ineligible to vote in the next conclave.

The Americans named by the Pope in November were Archbishop Blase Cupich of Chicago, Archbishop Joseph Tobin of Newark, and Bishop Kevin Farrell, prefect of the new Congregation for Laity, Family and Life.

Others of voting age include: Archbishop Mario Zenari, who is and will remain apostolic nuncio to the “beloved and martyred” Syria; Archbishop Dieudonné Nzapalainga of Bangui; Archbishop Carlos Osoro Sierra of Madrid; Archbishop Sergio da Rocha of Brazil; Archbishop Patrick D’Rozario of Dakha, Bangladesh; Archbishop Baltazar Enrique Porras Cardozo of Merida, Venezuela; Archbishop Joseph de Kesel of Malines Brussels; Bishop Maurice Piat of Port-Louis, Mauritius Island; Archbishop Carlos Aguiar Retes of Tlalnepantla, Mexico and Archbishop John Ribat of
(see June 28 Consistory, page 20)

(News Briefs, cont. from page 15)

Church, a prophetic body, points out injustice and denounces it.”

The Church must discern what is necessary to maintain relations with the occupying power, but avoid any activities that would help the situation appear normal.

The Justice and Peace Commission saw an important intersection between the Church’s position against injustice, and political discourse against “normalization” of the Israeli-Palestinian situation. The local Church is responsible for reminding the universal Church that the situation is “an open, festering wound and that the situation cannot be considered normal,” the commission said.

While in the State of Israel, Jews and Arabs have equal rights in principle, in practice Arabs face discrimination in access to development, jobs, education, and public funding for their cities, the group added.

“Some of these forms of discrimination are embedded in legislation, but others are indirect and hidden.”

The military occupation of Palestine undermines the residents’ daily lives, through settlement, road-building, Israeli construction on Palestinians’ private land, but also military incursion, assassination, arbitrary arrest, collective punishment, confiscation of land, and destruction of houses. Checkpoints limit their freedom of movement, which hinders economic development and family reunification.

“In both societies, Israeli and Palestinian, the life of the Palestinians is far from normal and acting as if things were normal ignores the violation of fundamental human rights.”

Palestinian citizens need Israeli permits and approval for many parts of life, such as visiting holy sites and Palestinian parishes, schools and hospitals in Israeli-occupied Jerusalem. Similarly, they need Israeli permits to build homes and businesses in Israeli-controlled areas.

The Church, too, must apply to Israeli authorities for these permits and visas.

While daily life in Palestine requires some relations with Israeli authorities, the commission said, everyone involved should be aware that there is something “abnormal” that must be set right.

There are over 300,000 Christian citizens of Israel, including Arab citizens, Hebrew-speaking citizens, and long-term migrant laborers and asylum seekers.

“Citizens and long term residents are law abiding yet they have the right and the moral obligation to use all available legal and non-violent means to promote full rights and complete equality for all citizens,” the commission said. To ignore this duty is to collaborate with “structures of discrimination, the permanence of injustice and the lack of peace.”

The commission stressed the Church’s effort to work with everyone who shares her values, Palestinian or Israeli.

“The Church seeks and encourages dialogue with all people, including Israelis, individuals and organizations, who recognize the need to end occupation and eliminate discrimination,” the commission said. “The Church is committed to identifying these individuals and organizations, all those who do not perpetuate the situation by presuming that dialogue or cooperation can ignore the struggle to achieve justice.”

Further, the Peace and Justice Commission stressed

the Catholic commitment to finding partners and strategies “in order to repair our broken world.” The commission exhorted church communities, leaders and individual believers to seek ongoing discernment to work closely together to find “the best ways to testify to a just and equal society for all” and to cultivate respectful relations with fellow citizens while working for “a just and lasting peace.”



Photo by Christopher Furlong/Getty Images

Deadly Blast Kills 22 at Manchester Arena Pop Concert

MANCHESTER, ENGLAND - May 23: Ariana Grande concert attendees leave the Park Inn Hotel where they were given refuge after last night’s explosion at Manchester Arena on May 23, 2017 in Manchester, England. An explosion occurred at Manchester Arena as concert goers were leaving the venue after Ariana Grande had performed. Greater Manchester Police are treating the explosion as a terrorist attack and have confirmed 22 fatalities and 59 injured. ❖

Ark Bearing Popular Saint Nicholas’ Relics Comes to Moscow

by Jim Heintz, Associated Press

May 21, 2017 MOSCOW — Relics of Saint Nicholas, one of the Russian Orthodox Church’s most revered figures, arrived in Moscow on Sunday from an Italian church where they have lain for 930 years. Intense media coverage accompanied the arrival, underlining the church’s influence in post-Soviet Russia.

After reaching Vnukovo airport, a glass-topped metallic ark bearing one of the saint’s ribs was visited by a long stream of pilgrims who bowed and kissed the container. It was then taken to Christ the Savior Cathedral, the enormous Moscow church that is a reconstruction of a cathedral dynamited in 1931 by officially atheistic Soviet authorities.

The relics are to be moved to St. Petersburg in mid-June before being returned a month later to the church in Bari, Italy, where they have been kept since 1087. Large crowds of Orthodox faithful are expected to visit the relics in Russia.

An agreement to send the relics to Russia was made last year between Pope Francis and Patriarch Kirill during the first meeting of the heads of the Russian and Roman Catholic churches.

At the cathedral, Kirill said Nicholas is credited

with many miracles and “with the deliverance of the Fatherland and our people from many, many historical catastrophes.”

Nicholas, who is known in the Russian church as Nikolai Chudotvorets (the Miracle-worker), was the Bishop of Myra, now the Turkish city of Demre. He is revered for reports of his generosity.

One story attached to him is that he provided gold coins as dowries to three daughters of a poor man who worried that they would remain unmarried and fall into disrepute. According to some versions of the story, the coins were thrown through a window and landed in stockings hanging up to dry.

The story is the precursor of the Christmas tradition of children hanging stockings to receive gifts; the name Santa Claus is a variant of Saint Nicholas.

Among the miracles attributed to him is that he persuaded merchants to unload grain from a ship to feed a town suffering from famine and that the grain was replenished when the ship reached its final port.

State TV news channel Rossiya-24 devoted hours of live coverage to the departure of the relics from Bari (see Saint Nicholas, page 22)



Russian Orthodox Patriarch Kirill holds a service for the relics of Saint Nicholas in the Christ the Savior Cathedral in Moscow, Russia, Sunday, May 21, 2017. Relics of Saint Nicholas, one of the Russian Orthodox Church’s most revered figures, arrived in Moscow on Sunday from an Italian church where they have lain for 930 years. An icon of Saint Nicholas is at rear. (AP Photo/Alexander Zemlianichenko)

Los Santos Jacinta y Francisco

En Abril y Mayo recordé a los lectores de la Costa-Norte Católica que el 13 de Mayo del 2017 marca el 100 Aniversario del comienzo de las apariciones de María en Fátima. María se apareció por seis meses consecutivos el día 13 de cada mes, a excepción del mes de Agosto cuando ella apareció unos días más tarde debido a que los niños habían sido secuestrados y puestos bajo arresto domiciliario. Escucharán más acerca de esto en la edición de Agosto.

Este mes quiero reflexionar sobre la beatificación y la canonización de Santa Jacinta Marto y San Francisco Marto, primos de Lucía dos Santos. Puesto que está escrito el 2 de Mayo y la canonización sería el 13 de Mayo, yo estoy asumiendo que todo ha salido según el plan y que Jacinta y Francisco son ahora oficialmente santos. A como se dijo en el mensaje de Junio, Francisco y Jacinta murieron algunos años después de finalizar las apariciones. Francisco cayó enfermo con la gripe española en octubre de 1918, un año después de finalizar las apariciones.

El murió seis meses después, el 04 de Abril de 1919. Tenía diez años. Obedeciendo el mensaje de Nuestra Señora, ofreció su sufrimiento “para consolar a nuestro Señor.” Curiosamente, San Francisco nunca “escuchó” los mensajes de la Santísima Virgen. Él dependía de su hermana y su prima para que le dijeran lo que quería el ángel o la Santísima Virgen. Se dice que él escucho a Dios en su corazón. También se dice que el siempre experimentó el gran dolor de Nuestro Señor y su sufrimiento. Su único deseo era aliviar el sufrimiento de Nuestro Señor,

enmendar por aquellos que continuaban hiriendo e irrespetando al Señor. Esto lo hizo por medio de su obediencia a las peticiones de Nuestra Señora, transmitido a él a través de Jacinta y Lucía, de hacer oración y penitencia diaria.

Jacinta Marto, dos años más joven que su hermano Francisco, fue beatificada junto con su hermano por el Papa San Juan Pablo II el 13 de Mayo del 2000. Jacinta

tenía sólo seis años cuando el ángel comenzó a aparecerse a los niños y recién cumplía los siete poco antes de que María comenzara a aparecer. Jacinta y Francisco eran parte de una familia de nueve hijos. Jacinta era muy cariñosa y dulce por naturaleza. Sin embargo, estaba lejos de ser perfecta. Ella era muy frívola, fácilmente se ofendía y propensa a poner mala cara cuando las cosas no resultaban como ella quería. Después de las apariciones su afecto natural fue dirigido a la vida espiritual. Profundizó su amor por Nuestro Señor, Su Madre, por la Iglesia, y por el Santo Padre y por los pecadores. Fue como si la luz de las

manos de María en la primera y segunda aparición le dio a Jacinta una apreciación profunda del significado de Dios y la eternidad. Después de sufrir a través de la visión del infierno que podía sobrevenir a los hijos de Dios, le pidió a Lucía: “¿por qué Nuestra Señora no le muestra el infierno a los pecadores? Si ellos pudieran verlo, ellos nunca más cometerían pecado.” Ella tenía una profunda confianza en el consejo de María de orar y hacer sacrificios por la conversión de los pecadores. Este deseo de sufrir por amor de las almas, la llevó a animar a otros a amar a nuestro

Señor y su Madre, para orar al Santo Padre y a hacer sacrificios por los pecadores. Jacinta, aunque todavía no tenía diez años de edad, aceptó sus sufrimientos durante sus últimos días en el hospital. Ella tenía frecuentes fiebres, llagas en su costado, neumonía y tuberculosis. Igual que su hermano Francisco, ella fue víctima de la pandemia de gripe española. Nuestra Señora le dijo a Jacinta que ella iba a morir sola en el hospital de Lisboa, pero que no se preocupara porque ella vendría para llevarla al cielo. En cumplimiento de este mensaje, Jacinta murió sola en el hospital el 20 de Febrero de 1920, tres semanas antes de que cumpliera diez años el 11 de Marzo.

La fe bella y sacrificante de estos dos niños de Fátima es verdaderamente edificante. Tal vez hemos olvidado el mensaje necesario de Fátima el cual fue tan consumido por estos dos niños que ahora están entre los santos mas nuevos de la Iglesia. Estos dos niños, junto con otros nuevos santos fueron canonizados por el Papa Francisco el 13 de Mayo del 2017. Cuando los dos niños fueron beatificados por el Papa San Juan Pablo II el 13 de Mayo del 2000 en Fátima, el dijo que Jacinta se había ofrecido “heroicamente” como víctima para la “conversión de los pecadores”.

San Francisco y Santa Jacinta vivieron el mensaje claro y consistente de Fátima: orad por la conversión de los pecadores. Ofrezcan sacrificios a Cristo en reparación de las heridas que sufre. Orad para que el mundo vuelva a Dios. Y es así como agregamos la oración de Fátima a nuestro rezo del Rosario: “Oh Jesús mío, perdónanos nuestros pecados, líbranos del fuego del infierno, lleva todas las almas al cielo, especialmente las más necesitadas de tu misericordia. Amén.” Santos Francisco y Jacinta, ¡rueguen por nosotros! ❖



Desde el Obispo

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

Con esta tradición 2 hermanos sacerdotes quieren abrir la puerta del cielo a su madre

DAKOTA DEL NORTE (ACI) - Son varios los jóvenes sacerdotes que han retomado la antigua tradición de obsequiar a sus madres el manutergio de su ordenación, es decir, el paño de lino blanco usado para limpiar el aceite crismal con el cual el obispo que los ordena unge sus manos.

Herb y Theresa Waltz son una pareja de esposos proveniente de Bismarck en Dakota del Norte, Estados Unidos, que han enmarcado y colgado en una de las paredes de su hogar, dos paños blancos con manchas amarillentas que son del crisma con el que ungieron a sus dos hijos en el día de su ordenación sacerdotal.

El paño, llamado manutergium –del latín “manu” y “tergium”, que quiere decir “toalla de mano”–, debe

ser guardado por la madre a lo largo de su vida y ser enterrada sosteniéndolo en sus manos.

Cuando la madre se presente ante Dios, Él le dirá: “Te he dado vida. ¿Qué me has dado?”. Ella entregará el manutergio para luego responder: “Te he dado a mi hijo como sacerdote” con lo que se puede obtener el ingreso al paraíso, según señala la tradición.

Sin embargo, aunque se trata de una bella costumbre cargada de gran afecto, cabe recordar que la salvación no se obtiene con objetos sino con el esfuerzo cotidiano por la santidad personal.

El P. Joshua Waltz, uno de los hijos de Herb y Theresa, y director de vocaciones de la diócesis de Bismarck e hijo de Theresa, explicó en una entrevista (vea 2 Hermanos, página 20)



Theresa dijo que los manutergios enmarcados representan a tres generaciones. Su abuela, su madre y ella solían rezar el Rosario para que hubiera un sacerdote en la familia. Su madre vivió para ver la ordenación de sus dos nietos.



Noticias en Español

Noticias

¿Cómo votar a favor de la vida y la familia en México? Nueva web te ayudará

CIUDAD DE MÉXICO (ACI) - El Frente Nacional por la Familia, que congregó a cerca de un millón y medio de mexicanos para manifestarse en diversas partes del país en septiembre de 2016, lanzó un nuevo sitio web que ayudará a los electores a votar por candidatos a favor de la vida y la familia.

El sitio web, www.SaberVotar.mx, “es un servicio para las familias mexicanas que participarán en este ejercicio democrático”, explicó el Frente Nacional por la Familia, y recordó que el 4 de junio de este año “elegiremos gobernador para el Estado de México, Nayarit y Coahuila”, así como “presidentes municipales en Saltillo, Torreón, Tepic y los 212 municipios del estado de Veracruz y elección de diputados locales de Coahuila y Nayarit”.

En un comunicado, el Frente destacó que cumple su primer aniversario con un panorama “que contrasta” con el de un año atrás.

“El contraste se debe principalmente al despertar de una ciudadanía de la familia, que decidió hacerse presente con más de 130 marchas simultáneas en toda la República y en la capital del país”, explicó la organización.

“Hoy tenemos que la iniciativa del Presidente Enrique Peña Nieto, que pretendía cambiar la Constitución para vaciar de contenido la institución matrimonial, fue rechazada en la Cámara de Diputados”, señaló el Frente, y destacó que “el mismo destino tuvo la intentona de introducir una legislación semejante en el Estado de México”.

El Frente Nacional por la Familia indicó que en el actual proceso electoral del Estado de México, “las dos principales fuerzas políticas que compiten por la gubernatura, PRI y PAN, han expresado a través de sus candidatos, Alfredo del Mazo y Josefina Vázquez Mota, que están a favor de la vida y la familia, a favor de la institución matrimonial y en contra del aborto”.

En efecto, Del Mazo, del Partido Revolucionario Institucional (PRI), se pronunció a inicios de mayo de este año “en contra” del matrimonio homosexual y de la adopción gay, así como del aborto, pues “estoy a favor de la vida”.

Por su parte, Vázquez Mota, del Partido Acción Nacional (PAN), firmó el “Compromiso por la vida, la familia y la libertad religiosa”.

El Frente Nacional por la Familia señaló que en www.SaberVotar.mx “llevamos puntual seguimiento de los diversos candidatos sobre los temas claves de la agenda por la vida y la familia”.

Con este sitio web, indicó, “estaremos ayudando a todos aquellos que valoramos e impulsamos la centralidad de la vida y la familia para saber con certeza cuál es la posición de quienes pretenden gobernarlos”.

Periodismo y sacerdocio son los trabajos más peligrosos en México, denuncia Arquidiócesis

CIUDAD DE MÉXICO (ACI) - El semanario católico Desde la Fe, de la Arquidiócesis Primada de México,

denunció que la violencia “es incontenible” en el país, y advirtió que el periodismo y el sacerdocio son las profesiones “más peligrosas en México”.

“La violencia en México no solo no cesa, sino que es ya incontenible. La semana pasada, el luto cubrió dos brazos que hacen fuerte a nuestra sociedad frente a la corrupción, la impunidad y el delito. Fue un lunes negro para las dos profesiones que ya son las más peligrosas en México”, indicó Desde la Fe en su editorial, publicado el 21 de mayo.

El semanario católico recordó el asesinato del periodista Javier Valdez, de 50 años, el 15 de mayo en Culiacán, estado de Sinaloa.

“Cayó por las balas del crimen: doce tiros”, señaló Desde la Fe.

Esa misma tarde, indicó el semanario, fue asesinado Jonathan Rodríguez Córdova, de 26 años, que dirigía junto a su madre, Sonia Córdova Ocegüera, el semanario El Costeño de Autlán en Jalisco.

“Y como plaga apocalíptica, mientras celebraba el sacrificio de la Misa en la Catedral Metropolitana de la Arquidiócesis de México por el ‘Día del Maestro’, el P. José Miguel Machorro Alcalá fue arteramente apuñalado, tiñendo de rojo un recinto de paz y misericordia, solo porque un desequilibrado supuso que su ley: la violencia, era la mejor forma para consumir sus irracionales pretensiones”.

Se estima que en México, desde el año 2000, han sido asesinados 105 periodistas. De acuerdo a la organización internacional Reporteros Sin Fronteras, México es el tercer país más mortífero del mundo para los periodistas, detrás de Siria y Afganistán, y por encima de Irak.

El Centro Católico Multimedial de México, por su parte, estima en 59 los crímenes contra sacerdotes en el país desde 1990. La lista es encabezada por el Cardenal Juan Jesús Posadas Ocampo, entonces Arzobispo de Guadalajara, asesinado en 1993.

Desde la Fe criticó que “mientras los burócratas están sentados en el escritorio haciendo mesas y más mesas de diálogos estériles, medidas inútiles y altamente costosas para el país, la realidad los tiene rebasados, están perplejos, no saben cómo salir del abismo”.

“En este sexenio van 33 periodistas caídos, y son 17 sacerdotes los que han dejado de existir bajo circunstancias violentas”, indicó el semanario.

La publicación de la Arquidiócesis Primada de México destacó que los periodistas fueron asesinados “por demostrar la verdad y develar a la opinión pública las alarmantes relaciones entre el crimen y las autoridades que han sido corrompidas por el poder del enemigo que nos está destruyendo”.

“Y los sacerdotes, cuya vocación es el servicio espiritual de sus fieles, ahora son blanco del crimen por ser incómodos en la tarea profética de anunciar y denunciar, por guiar a sus comunidades por sendas de una vida más digna frente a los corruptores del tejido social”.

Desde la Fe lamentó en su editorial que “quisiéramos tener noticias buenas, confiar en que las autoridades cumplirán con su deber de castigar a quienes atentan contra la vida de periodistas, sacerdotes y de miles de mexicanos cuyas familias no han tenido justicia por homicidios arteros, pero esto parece imposible, la realidad dice otra cosa: el 99 por ciento de los crímenes contra periodistas permanecen impunes, y lo mismo puede decirse de los sacerdotes abatidos”.

“¿Quiénes están detrás de la obstrucción de la justicia? ¿Cuáles son esas maniáticas colusiones de las autoridades y el crimen? ¿Por qué se ha hecho tan fácil matar a periodistas y sacerdotes en México?”, cuestionó finalmente.



¿Lloró sangre la Virgen María en Argentina? Arzobispado se pronuncia

BUENOS AIRES (ACI) - El pasado 17 de mayo en la parroquia Santa Teresita en Argentina, una imagen de la Virgen de los Dolores presentó algunas manchas rojizas en el rostro, como si fueran lágrimas. Al respecto, el Arzobispado de Paraná ha solicitado prudencia a los fieles y alentó a “utilizar este tiempo para renovar nuestra fe y devoción a nuestra Madre Santísima”.

Los hechos ocurrieron en la noche del 17 de mayo cuando se encontraban unos 20 feligreses orando en la capilla del Santísimo de Santa Teresita de esa ciudad de Entre Ríos. Uno de ellos vio el rostro de la Virgen y avisó a los demás. Todos se acercaron y coincidieron en que se trataba de “sangre”, consignó el medio digital Entre Ríos Ahora.

Luego dieron aviso al párroco, P. Diego Rausch, quien a su vez dio aviso a otros fieles a través de las redes sociales y un grupo de WhatsApp.

“Les pido la serenidad y la tranquilidad, la imagen la colocamos en estos momentos en la capilla del Santísimo, en la esquina opuesta a donde está la Virgen del Rosario, y está siendo en estos momentos visitada. Esto no es un hecho extraordinario, algo no solamente para admirarlo sino para preguntarnos qué es lo que nos está pidiendo la Virgen a todos”, dijo el P. Rausch en el audio.

Sobre lo ocurrido, el Arzobispado de Paraná expresó que “cualquiera sea el resultado” de la investigación de la imagen “debemos utilizar este tiempo para renovar nuestra fe y devoción a nuestra Madre Santísima, como camino que nos lleva a Jesucristo, y para ayudarnos a conmovernos y a responder, con solícita caridad fraterna, a las lágrimas que brotan del corazón de los hermanos que sufren en su cuerpo y en su alma”.

El hecho, expresa el comunicado, “es algo materialmente constatable, está allí, es visible; el fruto que dé será obra del Espíritu Santo en cada uno. La Iglesia como Madre nos da su consejo de no sacar de ello interpretación alguna”.

“¿Dios quiere decirnos algo a través de esto? No más de lo que ya nos ha dicho en su Hijo Jesús, por lo que un primer fruto de este hecho es volver a escuchar a Dios donde Él nos espera: su Palabra en la Iglesia”, agregó.

“¿La Virgen quiere decirnos algo con sus lágrimas? No más de lo que ya nos dejó cuando lloró ante su hijo en la cruz, en el Calvario. Unida a Él ofrece el sacrificio de su corazón traspasado ‘por una espada’, la del amor por los hombres, invitándonos a reconocer la infinita misericordia de Dios que no se deja ganar por la multitud de nuestros pecados”.

Para el Arzobispado, lo sucedido “invita a volver a la fuente de esa misericordia de la que el pecado nos quiere alejar. Este debe ser un claro camino de discernimiento necesario para que, a su debido tiempo, se llegue a conclusiones ciertas”, explicó el texto. ❖

(2 Hermanos, cont. de pagina 18)

al National Catholic Register que cuando se enteró de esta tradición, quiso añadir aún más simbolismo.

Esta idea llegó antes de su ordenación en 2007, durante una peregrinación al Santuario Mariano de Lourdes, en Francia: “Compré un pequeño corporal (pañó donde se coloca la sagrada hostia y el cáliz durante la celebración de la Misa) y luego lo sumergí conmigo en las piscinas. Se lo iba a dar a mi madre, así que quería que la Madre de todas las madres fuera parte de este”.

El P. Joshua dijo que, en la oración, las palabras que Jesús le habló a su Madre mientras colgaba de la cruz se acercaron: “Madre, he aquí tu hijo”.

“Cuando mi madre me mira celebrando la Misa, ella también está mirando a Cristo, lo que sucedió en el rito de ordenación. El corporal es donde se produce el misterio sacrificial del retrato de la crucifixión y donde Nuestra Señora se levantó y recibió esas palabras de Jesús”.

El P. Joshua llevó la tela consigo a la Pontificia Universidad de Santo Tomás de Aquino y al seminario del Colegio Norteamericano en Roma. Luego, encontró a una pequeña abuela italiana para bordar en ella las palabras: “Mujer, mira a tu hijo”.

Por su parte, su hermano, el P. Justin Waltz, párroco de la iglesia de San Leo en Dakota del Norte, fue ordenado el año siguiente. También oró para

saber cómo hacer un manutergio especial para su madre: “Comencé a preguntarme cómo era cuando mis padres se casaron”.

Cuando supo que su madre todavía tenía su vestido de novia y no planeaba hacer nada con él, consiguió que su abuela se lo diera. El P. Justin trajo todo el vestido de vuelta con él al seminario en Ohio y pidió a las hermanas en un convento cercano que cortaran y doblaran un pedazo de la tela.

“Era un símbolo del matrimonio de mis padres, y el fruto de eso eran dos sacerdotes. Desde el momento en que mi madre usó el vestido de novia hasta el momento en que ella sostendrá el manutergio en sus manos para ser enterrado con él, será un símbolo de que los sacrificios que hizo fueron de Dios y agradables a Él, y la salvación ha llegado a través de Él”.

Theresa dijo que los manutergios enmarcados representan a tres generaciones. Su abuela, su madre y ella solían rezar el Rosario para que hubiera un sacerdote en la familia. Su madre vivió para ver la ordenación de sus dos nietos.

“Puse una pieza de ambos paños en las manos de mi madre cuando murió en 2008, por lo que fue enterada con ellos. Cuando los miro ahora en la pared, me recuerda las ordenaciones y cuán profundamente conmovedoras fueron y que, esperemos, todos estaremos juntos en el cielo algún día”, expresó. ❖

Religiosos dan vitalidad a misión de la Iglesia en Tierra Santa, afirma sacerdote

JERUSALÉN (ACI) - La vitalidad y la riqueza que aportan los religiosos hace que la Iglesia se mantenga viva en Tierra Santa, el lugar donde según la tradición nació, vivió, murió y resucitó Jesucristo; y que acoge a una gran cantidad de peregrinos cada año.

Así lo indicó el P. Marco Riva, superior de los guanelianos en Nazaret, durante el encuentro de religiosos, religiosas y consagrados que se realizó el pasado 3 de mayo en el Instituto Pontificio Notre Dame de Jerusalén.

“Tierra Santa es una tierra que goza de la presencia de una variedad carismática realmente notable. Es un don que se le hace a la Iglesia de Jerusalén”, dijo el presbítero a Christian Media Center.

“Una presencia que se manifiesta también y sobre todo a través de una vitalidad, una novedad que el Espíritu trae a esta tierra, una novedad y una variedad que suscita continuamente una nueva expresión de la misión de la Iglesia, que da vitalidad a la misión de la Iglesia y esto me parece muy importante”, expresó.

En el encuentro también estuvo presente el Secretario de la Congregación para los Institutos de Vida consagrada y las Sociedades de Vida Apostólica, Mons. José Rodríguez Carballo.

El Prelado indicó que el llamado de los religiosos y consagrados es a “ser profetas en esta tierra” viviendo una “vida comunitaria para poder decir a los árabes, israelíes y tantos otros que vienen aquí que es posible vivir unidos aunque cada uno sea diferente”.



Ese abrazo, probablemente, no cambió la vida del leproso pero cambió el corazón de Francisco. A partir de ese momento mira con esperanza y habita las fronteras o las periferias de la vida humana”, manifestó.

Mons. Carballo expresó su satisfacción ante la labor de los religiosos tras escuchar cinco testimonios sobre sus trabajo pastoral como la acogida a los discapacitados, acompañamiento a enfermos en fase terminal, visita a las cárceles, atención a migrantes y refugiados, y de brindar educación a los niños.

“Continuen habitando las fronteras. ¡Salgan! Menos referencialidad y más misión, sobre todo en las periferias”, señaló.

“Estos son nuestros lugares, por ello habitamos las fronteras llevando siempre el amor de Cristo. Porque el otro, sobre todo si es pobre, como nos recuerda tantas veces el Papa Francisco, es la carne de Cristo:

(vea Tierra Santa, pagina 22)

Breve versión de Fátima – mes de Junio:

Durante la Primera Guerra Mundial, el Papa Benedicto XV hizo reiterados llamados a la paz. En Mayo de 1917, hizo una apelación directa a la Santísima Virgen María que intercediera por la paz en el mundo. Fue dentro de este contexto que una semana más tarde que la Virgen María comenzó a aparecer en Fátima, Portugal a tres niños pastorcitos. Los niños: Lucía dos Santos, de 10 años y sus dos primos Francisco y Jacinta Marto, de 9 y 7 años. Como les decía el mes pasado, ellos se habían estado preparando por más de un año, en 1916, cuando un ángel se les apareció en tres ocasiones diferentes con el propósito de prepararlos para las apariciones Marianas de 1917.

La primera aparición de María ocurrió el 13 de Mayo de 1917. La segunda se dió el 13 de Junio, así como María lo había prometido.

En esa ocasión, la noticia de la aparición ya se había propagado y alrededor de 50 personas acompañaron a los niños al lugar de la aparición. Los niños vieron un luz brillante seguida inmediatamente por la aparición de la Santísima Virgen María. El mensaje de Nuestra Señora a Lucía fue: “Quiero que vengas el día 13 del próximo mes, que rezes el Rosario todos los días, y que aprendas a leer. Después, te diré que es lo que quiero.”

Lucía le pidió a la Santísima Virgen de que los llevara al Cielo, a lo cual María respondió: “Si, yo llevaré a Jacinta y Francisco. Tú te tienes que quedar aquí un poco más de tiempo. Jesús te quiere usar para que me hagas conocer y amar. El quiere establecer la devoción de mi Inmaculado Corazón aquí en el mundo. Aquellos que acepten esto, Yo les prometo la salvación de sus almas y ellos serán amados por Dios como flores puestas por mi alrededor de Su trono”

Como una niña de 10 años, Lucía estaba preocupada por su futuro y entonces preguntó: “Me voy a quedar aquí sola?” Aparentemente, no había respuesta, y el silencio indicaba que lo que María había dicho de que Jacinta y Francisco se irían “pronto” era la respuesta de aquella pregunta.

El próximo mes escucharemos sobre la aparición del 13 de Julio. ❖

(June 28 Consistory, cont. from page 16)

Port Moresby, Papua New Guinea.

Non-voters elevated were: Anthony Soter Fernandez, Archbishop Emeritus of Kuala Lumpur, Malaysia; Renato Corti, Archbishop Emeritus of Novara and Sebastian Koto Khoarai, O.M.I, Bishop Emeritus of Mphahle's Hoek, Lesotho.

Additionally, Francis also nominated Fr Ernest Simoni, an Albanian priest from the diocese of Shkoder, whose testimony of the persecution of the Albanian Church under the communist regime the Pope cried at during his 2014 daytrip to the country. ❖

Pope Francis' Newest Cardinals Show a Global Church

by Andrea Gagliarducci

Vatican City, May 22 (CNA/EWTN News) - Only seven months after Pope Francis' last consistory, he will create five new cardinals in June. He continues a pattern of finding cardinals at the peripheries of the world, from dioceses which have not traditionally had a cardinal.

The next consistory will take place June 28.

In this new batch Pope Francis has confirmed his preference for dioceses that are not traditional sees for a cardinal. For instance, this is the first time a bishop from El Salvador, Sweden, Mali, and Laos will receive a red hat.

The Pope's choice of Bishop Louis Marie Ling Mangkhanekhoun, Vicar Apostolic of Paksé, reveals his particular interest in Laos.

Laos, a one-party communist republic averse to religion, is one of the few countries lacking full diplomatic relations with the Holy See.

However, in recent years the Laotian government has been showing a greater openness to the international community, and also to the religious sentiment of its mostly Buddhist population.

There are only 45,000 Catholics in Laos, less than one percent of the 7 million Laotians. Laos has no dioceses: there are only three apostolic vicariates with 22 priests and 11 religious priests. Three new priests were ordained in the country in 2016, and two more will be ordained this year.

The beatification of Italian missionary Mario Borzaga, of the Laotian priest Joseph Thao Thien and 14 companions martyred in 1960 gave more impetus to the Laotian "baby Church," to use Bishop Mangkhanekhoun's words.

The beatification Mass took place in Vientiane on Dec. 11, 2016, with the participation of over 7,000 faithful. The government's permission for the public celebration was considered a sign that the Laotian government is changing its hostile attitude towards religion. Meanwhile, the Holy See is trying to establish full diplomatic ties with the country in order to better protect the Catholic flock.

In Mali, the red biretta for Archbishop Jean Zerbo of Bamako can also be read through diplomatic lense.

Archbishop Zerbo has strongly committed to the ongoing dialogue for reconciliation in his country. In 2012, Al-Qaeda exploited a rebellion carried out by ethnic Tuaregs and tried to take control of the central government. Ever since, Mali has been living in a constant political crisis that has turned into a refugee crisis.

His elevation as cardinal will give Archbishop Zerbo more weight in the peace talks.

After his trip to Sweden late last year, Pope Francis also named as cardinal Bishop Anders Arborelius of Stockholm.

Bishop Arborelius, a convert from Lutheranism, is the first Swedish-born Catholic bishop in the country since the Lutheran Reformation.

In El Salvador, Bishop José Gregorio Rosa Chavez, auxiliary bishop of San Salvador, is the first auxiliary bishop ever to be appointed a cardinal while



With the five new cardinals, Pope Francis has the increased the number of voting cardinals to 121, exceeding the limit by one.

the bishop in charge of his archdiocese remains but a bishop.

His red biretta may be considered a reward for his service to El Salvador in his more than 30 years as auxiliary bishop, especially during the difficult years of the 1980-1992 civil war.

In contrast to other cardinals-to-be, the red hat for Archbishop Juan José Omella Omella is not a dramatic departure from tradition, as Barcelona is traditionally a see with a cardinal. Archbishop Omella's predecessor, Cardinal Lluís Martínez Sistach, turned 80 on Apr. 29.

The announcement that Archbishop Omella will be created a cardinal comes only two days after the new presidency of the Spanish Bishops' Conference met with Pope Francis in a private audience in Rome.

The Spanish Bishops' Conference gathered for its general assembly in Madrid on March 15. Cardinal Ricardo Blázquez Pérez was re-elected as president for a second three-year mandate by a strong majority. Cardinal Antonio Cañizares Llovera, archbishop of Valencia and former prefect of the Congregation for Divine Worship, was elected vice-president.

In the race for the presidency, Cardinal Carlos Osoro Sierra of Madrid, got four votes, while Archbishop Omella got just one vote.

By naming Archbishop Omella a cardinal, the Pope might want to show the Spanish Bishops' Conference the men in whom he places his trust. The two Spaniards, Cardinal Osoro Sierra, appointed by Pope Francis as Archbishop of Madrid, and Archbishop Omella will have gotten their red hats in back to back consistories only seven months apart.

All of the new cardinals are below 80, so they all have the right to vote in a conclave to elect a Pope. Sweden's Bishop Anders Arborelius is the youngest, as he will turn 68 in September, while Bishop Rosa is the oldest, about to turn 75.

In the last consistory, 13 out of 17 new red hats were given to bishops or archbishops below the age of 80.

Church rules set the maximum number of cardinal electors in a conclave at 120.

With the five new cardinals, Pope Francis has the increased the number of voting cardinals to 121,

exceeding the limit by one.

The five new cardinals also slightly re-shape the composition of the College of Cardinals. After the June 28 consistory, Europe will be represented by 53 voting cardinals, compared with 51 at present. Central America's voting cardinals will increase to five from four. Africa and Asia combined will have 15 cardinals in a prospective conclave, an increase of one.

Other regions' number of cardinal electors is unchanged: North America still has 17 voting cardinals, South America has 12, and Oceania four.

Up to now, Pope Francis has created 61 cardinals: 49 voting cardinals, and 12 non-voting. The college of voting cardinals is completed by 52 cardinals created by Benedict XVI, and 20 by St. John Paul II. ❖

(Medjugorje Panel, cont. from page 5)

who appears, if it is real, as the pope says, does not and cannot add anything to the revelation of Christ, but she reminds people and calls them back to the Gospel."

Authentic messages are "simple and in line with the Gospel," he said. If they are "banal, superficial" they cannot be truly from God.

Perrella again said he could not discuss details about Medjugorje, but said the doubts Pope Francis expressed May 13 about a Mary presenting herself as "a telegraph operator who sends out a message every day at a certain time" show his skepticism about an alleged apparition in which Mary is "verbose."

Throughout history, the Servite said, the church has reacted to reports of apparitions with extreme caution and even "painful reserve," but its first obligation is to protect the integrity of the faith and uphold the truth that no messages or revelations are needed to complete what Christ revealed.

The Medjugorje commission also recommended that Pope Francis lift the ban on official diocesan and parish pilgrimages to Medjugorje and that he designate the town's parish Church of St. James as a pontifical shrine with Vatican oversight.

Such decisions would be "an intelligent pastoral choice," Perrella said, and they could be made whether or not the church officially recognizes the apparitions as "worthy of belief." Allowing pilgrimages and designating the church as a shrine would be a recognition of the prayer, devotion and conversion millions of people have experienced at Medjugorje.

At the same time, he said, it would ensure that "a pastor and not a travel agency" is in charge of what happens there.

Alleged apparitions of Mary have been reported since the early days of Christianity, he said, and long before the church became "preoccupied with documenting and investigating" whether a certain apparition was true, it allowed time to pass. And, if devotion there continued, a church or shrine was built. ❖

CALENDAR



Bishop Vasa's Confirmation Schedule

JUNE 3 - 6:00pm St. Thomas Aquinas Church, Napa
JUNE 4 - Pentecost - 5:00pm St. John the Baptist Church, Napa

June 9

Ordination

Bishop Robert F. Vasa will ordain Seminarian, Ricardo Negrete, to the Transitional Diaconate at the Cathedral at 6:00 pm. Men who are to be ordained priests are ordained deacons prior to priesthood. These men are referred to as "transitional" deacons, because they are in the process of transition to the priesthood. All are invited to attend Holy Mass for this joyous occasion.

June 7 & 17

Catholic Cursillo Movement Meetings

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 generally twice a month in Santa Rosa and Rohnert Park. Catholic Cursillo is a movement within the Catholic Church based on friendship. Join us on:
Wed. June 7 6-8 pm St. Eugene's, Santa Rosa
Sat. June 17 2-4 pm St. Elizabeth Seton, Rohnert Park
For further info. Call Debbie Simonson at 904-463-1070 or Priscilla Silvey at 707-567-7957 or email at debijean13@aol.com.

June 13-16

33 Days to Morning Glory Retreat

Free Five-Week Retreat

Starting Tuesday, June 13 at 1:00 p.m. or 5:30 p.m. St. Elizabeth Seton
The Most Reverend Bishop Vasa has requested all parishes to participate in consecrating our Santa Rosa Diocese to our Blessed Mother Mary, as we also celebrate the 100th Anniversary of her Apparitions in Fatima. In response to our Bishop's request, our parish is offering a free Five-week retreat called the 33 Days to Morning Glory. You have an opportunity to join Tuesday, June 13 either at 1:00 p.m. or at 5:30 p.m.
We meet once a week for five weeks to reflect on the past weeks' readings; which are done daily at home at your convenience. All the materials will be provided for this retreat. On Sunday, July 16 there will be a Marian Consecration ceremony with a small reception after the 10:30 a.m. Mass.
Anyone who is interested or has questions, please contact Aldrina Territo at 332-6047, Olga Dorado at 755-0022, or Char Mayclin at 953-6257.

July 12-15

2017 Sacred Liturgy Conference to highlight the Liturgy as the "Voice of the Bridegroom"

Registration is now open for the 5th annual Sacred Liturgy Conference scheduled for July 12-15, 2017

in Medford, OR. Join Raymond Leo Cardinal Burke, Archbishop Alexander K. Sample and Bishop Robert F. Vasa in Southern Oregon for a three-day immersion in the Church's sacred liturgy and its living musical heritage. The theme of this 5th annual conference is "The Voice of the Bridegroom" and will focus on sacred liturgy, Church history and the role of Gregorian chant. The conference will include eight important and informative lectures, five chant workshops, four sung liturgies, and plenty of time for fellowship. His Eminence Cardinal Burke will give a lecture and celebrate an Extraordinary Form Solemn Pontifical High Mass assisted by priests of the Priestly Fraternity of Saint Peter. Archbishop Sample will give a lecture and celebrate a Pontifical Mass in the Ordinary Form. Additional faculty will include Bishop Vasa, Rev. Gerard Saguto, FSSP, Rev. Vincent Kelber, O.P., Rev. Timothy Furlow, Dr. Lynne Bissonnette-Pitre and Dr. Francisco Romero. The conference is organized by the Director of Schola Cantus Angelorum, Dr. Lynne Bissonnette-Pitre MD, PhD, LGCHS and hosted by Sacred Heart Catholic Church in Medford, Oregon. This Sacred Liturgy Conference promises to be intellectually, liturgically and spiritually enriching. To find out more specifics about the schedule, accommodations, and how to register for the conference go to www.SacredLiturgyConference.org. You may also call 206-552-3400 or email sounavoce@gmail.com. Don't delay, as space is limited and registrations will be accepted on a first-come, first-served basis.

July 14

Our Lady of Guadalupe/SVdP Dining room Golf Tournament and Dinner Fundraiser

You are invited to join Our Lady of Guadalupe parish on July 14, 2017 for our 8th annual Golf and Dinner fundraiser. For the 2nd year, we will be partnering with the Sonoma/Lake County Saint Vincent de Paul Council to raise funds for our parish and the Saint Vincent de Paul dining room. The 18 hole golf tournament will be held at the Windsor Golf Course. Registration is at noon and tee fees are \$125 per player which includes dinner which is served at the Mary Agatha Furth Center hall. Dinner tickets for those who are not entered in the golf tournament are \$30. Dinner starts at 6:45pm and the menu includes tri tip, salmon & BBQ oysters. A no host bar, a live and silent auction, and awards for the golfers combine to make this event one that you will not want to miss. For further information please contact Barbara Stevens (707)484-3535. Information is also available on our website (olgwindsor.org).

July 20-23

Catholic Cursillo

The next Catholic Cursillo women's weekend is scheduled To be held at the Angela Center. For further info. Call Debbie Simonson at 904-463-1070 or Priscilla Silvey at 707-567-7957 or email at debijean13@aol.com.

Ongoing in North Diocese

Christ the King Church Parish, McKinleyville
Weekdays: Monday Mass 9:00am Tuesday Communion Service 9:00am
Friday Adoration 3:00pm followed by Mass 4:00pm
Saint Kateri Tekakwitha Mission, Hoopa
Sunday Mass 11:30 am
HSU Newman Center, 700 Union St. Arcata
Sunday Mass 5:30pm followed by supper & learning about Catholicism.

To have your calendar event listed please email us!
Srdiocese1@gmail.com

(Tierra Santa, cont. de pagina 20)

Nosotros, abrazando al otro, al pobre, estamos abrazando a Cristo", subrayó.

En ese sentido, el Secretario de la Congregación para los Institutos de Vida consagrada y las Sociedades de Vida Apostólica recordó el abrazo que le dio San Francisco a un leproso.

"Ese abrazo, probablemente, no cambió la vida del leproso pero cambió el corazón de Francisco. A partir de ese momento mira con esperanza y habita las fronteras o las periferias de la vida humana", manifestó.

Según informó el sitio web de la iglesia en Tierra Santa, en la zona hay 30 congregaciones, órdenes religiosas y sociedades de vida apostólica de varones y 72 en la rama femenina. También hay otros 20 institutos de vida consagrada.

Entre las congregaciones se encuentran los franciscanos, que son los custodios de los lugares santos; los benedictinos, los jesuitas, los pasionistas, los salesianos, las hermanas clarisas, las hermanas de la caridad, las carmelitas y las mercedarias. ❖

(Saint Nicholas, cont. from page 17)

and their arrival in Moscow, at one point showing split-screen shots of the plane taxiing at the airports in both cities.

Although Russia officially is secular, the moral authority of the Orthodox Church has grown steadily under President Vladimir Putin, who sides with the church in promoting traditional family values. The church's opposition to gay rights is seen as a driver of Russia's law banning dissemination of so-called gay "propaganda" to minors.

Orthodox activists have forced the closure of some art exhibitions and last year succeeded in banning a provincial theater's planned production of "Jesus Christ Superstar." ❖



July 30, 2017
Marian Sisters
Annual BBQ Fundraising Event
Smith Ranch, Napa



Marian Sisters: The Joy of Teaching the Word of God

From May 2017 Trinity Magazine



It is that heart speaks to heart that our patron, Blessed John Henry Newman proposes as well.

Guess who spent much of her teen years surfing in the Pacific Ocean, riding one of her three horses, running in track meets, loves to sing, and enjoys eating French Fries, Chiles Rellenos and Eggplant Parmesan? Yes, that would be our Sr. Teresa Christie, teacher and member of the Theology Department at Cardinal Newman High School.

Through numerous studies conducted nationally, we know that Religious Sisters have bestowed an incredible legacy on countless students who have attended Catholic Schools in the United States.

Five years ago, Sr. Teresa Christie arrived in the Diocese of Santa Rosa, as leader of the newly-formed women's religious community of Marian Sisters. Her work is largely focused on inviting women to discern the blessing of a religious vocation. Consequently, the Marian Sisters Community has now grown from two founding members to twelve sisters. Through their joy filled evangelization, the Sisters are actively involved in a number of Diocesan Ministries. We at Cardinal Newman are most lucky to have Sr. Teresa teaching our 9th Grade Advanced Theology and 10th Grade Campus Ministry students.

The learning experience in Sr. Teresa's classes is engaging, informative, formative and certainly challenging. She is successfully teaching our Catholic Faith through the Gospel message because she builds a strong teacher/student relationship promoting the exchange of knowledge through her genuine curious interest in knowing her students as "unique persons made in the image and likeness of God". "It is that heart speaks to heart that our patron, Blessed John Henry Newman proposes as well", says Sr. Teresa.

Her students are enthusiastic about their learning and frequently state that class is "challenging, enjoyable, and inspiring".

Encouraging her students to share their ideas about God, backed up with convictions that help them think more deeply about their Faith and relationship with God, are central learning goals. Sr. Teresa is assisting in leading and promoting the Theology Department's efforts to ensure that our students participate in regular liturgical services and activities, as well as opportunities to become actively involved in community service, which connects the classroom learned experience with the practical and transforming lived involvement of the Catholic Faith.

The work of the Marian Sisters continues at Cardinal Newman High School as Sr. Teresa steadily delights in sharing her love of God with her students while walking with them as they grow in their own faith. You may find more information about the Marian Sisters at www.mariansisters.com. ❖

2017 YOUTH & YOUNG ADULT SUMMER PROGRAMS



EUREKA MISSION TRIP

Trip 1: June 25th – 30th

Trip 2: July 9th – 14th

Trip 3: July 16th – 21st

A team of youth ministers, priests and 25 teens will travel to Eureka to stay at the St. Bernard High School dorms for a week to assist with the growing demands of the area's homeless population. Our young people will be inspired with the beautiful witness of Betty Chin and the opportunity to live out Christ's commandment of loving our neighbor.

Cost: \$150

Target Age: High School or College

CAMP 12

An Apostolic Encounter

July 5th - 8th

This outdoor adventure camp, held in the peaceful hills of Cazadero, will renew or introduce our youth to a daily walk with Christ, via the majesty of the outdoors and the fun of games, skits and challenging activities. Ideal for anyone recently Confirmed or about to be.

Cost: \$350

Target Age: Incoming 7th, 8th, and 9th graders

YOUTH on a MISSION

NorCal Discipleship Training

July 20th - 23rd

"YOAM" brings together youth from eight different dioceses for a challenging journey of discipleship and evangelization, outfitting them with the skills necessary to minister in their parish, communities, and most importantly—their next steps after graduation.

Cost: \$295

Target Age: Incoming 10th, 11th, 12th

STEUBENVILLE NORCAL 2017

(CSU Hayward)

July 28th - 30th

One of 25 Steubenville Youth Conferences around the country, this unique experience will strengthen and inspire teens and parents. The goal is to ensure that all teens—no matter where they are on their faith journey—have an encounter with the God who loves them, and the Church He loved us enough to begin. Cost: \$185 - \$285 based on housing needs (website: <http://lifeteen.com/events/steubenville-norcal/>)

Target Age: High School

Info. & Registration: youth@srdiocese.org

707-566-3371 search: "santa rosa catholic event"

For more information about upcoming youth ministry events, or to help out, contact:

DSRyouth@srdiocese.org or call (707) 566-3371.

Diocese of Santa Rosa - Department of Religious Education

Presents its Annual

Religious Education Congress - *The "Yes" That Changed the World*

Saturday, August 19, 2017 9am-4pm

Held at Cardinal Newman School, 50 Ursuline Rd., Santa Rosa

On Saturday, August 19th, the Diocese of Santa Rosa will present a day of prayer and fellowship for all adults in the Diocese. In keeping with the 100 years of Our Lady of Fatima, This year's theme, The *"Yes" That Changed the World.*

The variety of workshops and keynotes available throughout the day are excellent resources for formation and enrichment for you and for your communities faith. The opportunity to listen and be renewed by the wisdom offered truly a gift and a blessing.

Speakers:

- | | |
|-------------------------------|----------------------------|
| • Patrick Coffin | • Dn. Bob Ellis |
| • Mark Brumley, MA | • Rev. John Boettcher |
| • Mother Teresa Christe, MSSR | • John Galten |
| • Fr. Laurence Goode | • Joseph Hollcraft, Ph.D. |
| • Fr. Joseph Homick | • Fr. David Jenuwine |
| • Fr. Jeffery Keyes | • Sr. Mary Rose Mank, MSSR |
| • Sr. Caritas Marie | • Stephen Morris |
| • Linda Norman | • Ando Perlas |
| • Fr. Joseph Previtali | • Pasquale Talarico |

Schedule:

8:00AM - 8:45AM

9:00AM
10:10AM - 11:20AM
11:30AM - 12:40PM
12:40PM - 1:30PM
1:30PM - 2:40PM
2:45PM - 3:55PM

Saturday, Aug. 19, 2017

On site Registration
& Program book pickup
Holy Mass (gym)
Keynote Address
Session 1
Lunch/Visit Exhibits
Session 2
Plenary session

Registration:

- Registration opens in June 2017
- Variety of topics
- Brochure with workshop descriptions and Registration Form available June 10, 2017.
- Due to limited seating please register early, workshops **fill up quickly**.
- Pre-order & pre-paid Lunch \$8.00
- If you have not attended SR Congress in the past you can request a brochure by email.

Location:

SR Congress is held at Cardinal Newman High School Campus, located in Santa Rosa. The gym is one of the main locations of congress events. Including opening liturgy and the keynote.

Cost:

The registration fee for Congress covers admission to all workshops (tickets are required), liturgies and exhibits. Fees for the Congress is: \$20 - by July 15, 2017
\$30 - postmarked after July 15, 2017 and at day of event.
Registrations received after Aug. 11th are at risk of not being processed.

Facility:

Classrooms are **air conditioned**. Coffee, & doughnuts will be provided. Bottle water will be available. There will be Ministries & Exhibitors showcasing Books & Gifts.



TO REGISTER VISIT OUR WEBSITE OR CONTACT:

Carmen Aanenson, Diocese of Santa Rosa, Department of Religious Education
dre@srdiocese.org | (707) 566-3366 | www.santarosacatholic.org

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(St. Peter's Square, cont. from page 7)

lengths and making shapes. The degree of difficulty makes it more interesting," the 59-year-old teacher told CNA.

Cruz revealed that he has never visited the monuments he has reproduced with toothpicks. Nor has he studied architecture or design. He just does research on the Internet and in books on every detail of the artwork he wants to reproduce.



Cruz said that he would like to display the model of St. Peter's Square and the other works of art in Medellin during Pope Francis' apostolic visit.

His tools? A nail clipper and special wood glue.

Cruz commented that his motivation for building the replica of Saint Peter's Square was that in late 2015, he learned that Pope Francis might be visiting Colombia. The Vatican would later confirm the trip, which is scheduled for this September.

The construction of the artwork took 17 months. Cruz spent about five hours a day on the project. On weekends, he worked almost all day.

The Saint Peter's Square model was made of more than 36,000 toothpicks. It measures about 6 feet long by 3 feet wide.

Cruz said that one of the most beautiful characteristics of St. Peter's Square are the columns because "they are like arms that welcome Catholics from all parts of the world each time that the Pope celebrates a Mass or appears. The shape of the plaza is like a hug."

While he was working on this structure, Cruz also made a reproduction of the Leaning Tower of Pisa and the Roman Coliseum.

Regarding the pontiff's visit to his country, Cruz said that "we Colombians are waiting for the moment when the pope visits. It is critical to the process we are going through (as a nation)."

He added that the Pope is important to him because "I'm Catholic, my family is too. And so, who would not want to meet the Pope? If he is the closest representative of God that we have on Earth? For Catholics, who would not want to be at his side?"

Cruz said that he would like to display the model of St. Peter's Square and the other works of art in Medellin during Pope Francis' apostolic visit.

"My dream is that wherever the Holy Father is, I'd be nearby with my artwork and so he could take a look at them... That is the dream I want to fulfill. So he would be with me for just a few seconds."

The teacher hopes that the Antioquia political and religious authorities will take an interest in his work and he will have the opportunity to display them. "I'll keep on persevering and knocking on doors," he said.

Cruz said that the governor of Antioquia will soon be visiting the school where he teaches, and he will take advantage of the occasion to show him the Saint Peter's Square, the Leaning Tower of Pisa and the Roman Coliseum.

His upcoming projects include the Sagrada Familia in Barcelona, Spain, the Shrine of Our Lady of the Rosary of Las Lajas, and Notre Dame Cathedral. ❖

La Diócesis de Santa Rosa - Departamento de Educación Religiosa

Presenta su anual

Congreso de Educación Religiosa - *El "Si" Que Cambió el Mundo*

Sábado, 19 de agosto 2017 9am - 4pm

Tendrá lugar en La escuela Cardinal Newman, 50 Ursuline Rd., Santa Rosaa

El 19 de agosto, la Diócesis de Santa Rosa ofrecerá un día de oración y compartimiento para todos los adultos en la Diócesis. De acuerdo con los 100 años de Nuestra Señora de Fatima, El Tema es *El "Si" Que Cambio el Mundo*.

La variedad de talleres y charlas presentadas durante el día es valiosa. Recursos de formación y enriquecimiento para ustedes y para sus comunidades de fe. La oportunidad de escuchar y de renovarse con la sabiduría ofrecida por los conferencistas es un verdadero don y una bendición.

Presentadores:

- | | |
|---|----------------------------|
| • Luis Soto | • Padre Alexandro Castillo |
| • Padre Juan Carlos Chiarinoti | • Padre Oscar Díaz |
| • Dominic Figueroa | • Osvaldo Guzman |
| • Padre Raul Lemus | • Padre Abel Mena |
| • Alfredo Melgoza | • Dn. Sergio C. Orozco |
| • Teresa Sanchez Perez | |
| • Padre Juan Carlos Gavancho Hurtado, STL | |

Horario:

8:00AM - 8:45AM

9:00AM
10:10AM - 11:20AM
11:30AM - 12:40PM
12:40PM - 1:30PM
1:30PM - 2:40PM
2:45PM - 3:55PM

Sábado, 19 de agosto, 2017

Inscripciones y Recoja su libro de programa
Santa Misa (el gimnasio)
Sesión 1
La Conferencia Magistral
Almuerzo/Vista a Exhibiciones
Sesión 2
Conferencia de clausura

Registración:

- Registros se abren en el junio de 2017
- Variedad de temas
- El folleto con descripciones de los talleres y el formulario de inscripción están disponibles el 10 de junio de 2017.
- Como tenemos una cantidad limitada de asientos por favor regístrese temprano. Los talleres se llenan rápidamente.
- Las personas que quieran ordenar comida lo pueden hacer en la registración y debe ser pagada por adelantado. También, cada persona pueda traer su comida. El precio de la comida por adelantado será de \$8.00.
- Si no ha asistido al congreso en el pasado puede solicitar un folleto por el correo electrónico.

Lugar: El Congreso de Educación Religiosa tendrá lugar en las instalaciones del Colegio Cardenal Newman en Santa Rosa. Liturgia y el orador principal se celebrara en el gimnasio. El gimnasio esta en 4300 Old Redwood Hwy.

Costo: El costo de inscripción cubre la admisión a todos los eventos: exposiciones, liturgias y las conferencias (**debe de presentar sus boletos de inscripción para entrar a los talleres**).

\$20 - antes del 15 de julio de 2017 fecha límite.
\$30 - después de 15 de julio de 2017.

Las inscripciones recibidas después de 11 de agosto corren el riesgo de no ser procesados.



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