This is the second in a three-part series about Hanna Boys Center, a residential treatment center for at-risk young men. In this article, we discuss the evolution of Hanna's residential program, recent scientific advances that have impacted this program, and how together they are helping boys author a positive next chapter in their life stories.

For more than 70 years, Hanna Boys Center has helped boys whose lives have been impacted by abuse, neglect, violence, abandonment, family strife, substance abuse, mental illness, poverty, immigration issues and racial injustice. By Brian Farragher, Executive Director of Hanna Boys Center

International Pilgrim Statue Coming to Santa Rosa Diocese in August

The world-famous International Pilgrim Virgin Statue of Our Lady of Fatima was sculpted in 1947 by Jose Thedim, based on the description of Sr. Lucia, one of the three young seers who saw Our Lady each month from May to October 1917 in Fatima, Portugal. On October 13, 1947, in the presence of some 150,000 pilgrims, the statue was blessed by the Bishop of Leiria at Fatima to be the pilgrim, the traveler. Sent out to bring the Message of Fatima to the world, the International Pilgrim Statue shed tears in New Orleans in 1972 and many other times.

The children will be canonized during Pope Francis’s May 13 Mass in Fatima. The decision for the date was made during an April 20 consistory of cardinals, which also voted on the dates of four other canonizations, in addition to that of Francisco and Jacinta, that will take place this year.

Some martyrs who will soon be saints are diocesan priests Andrea de Soveral and Ambrogio Francesco Ferro, and Layman Matteo Moreira, killed in hatred of the faith in Brazil in 1645; and three teenagers—Cristóbal, Antonio, and Juan—killed in hatred of the faith in Mexico in 1529, who will be canonized October 15. Blessed Angelo da Acri, a Capuchin priest who died in October 1739, and Faustino Míguez, a Piarist (see Fatima Visionaries, p. 8)
She is Our Mother in The Order Of Grace

Last month I reminded readers of the North Coast Catholic that May 13, 2017 marks the 100th Anniversary of the beginning of the apparitions of Mary at Fatima. I do want to continue to call your attention to the essential role of Mary in the work of salvation and conversion and so this month I turn to the Second Vatican Council, specifically The Dogmatic Constitution on the Church, Lumen Gentium, where we find some significant and inspiring paragraphs.

The Church reflects upon the appropriateness of calling Mary our Mother. “… the Blessed Virgin was on this earth the virgin Mother of the Redeemer, and above all others and in a singular way the generous asso-

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

ciate and humble handmaid of the Lord. She conceived, brought forth Christ may be born and may increase in the hearts of all. Mary who, as the Council notes, hopes and prays that Christ may be born and may increase in the hearts of the faithful also. The Virgin in her own life lived an example of that maternal love, by which it behooves that all should be animated who cooperate in the apostolic mission of the Church for the regeneration of men” (LG, 65). There is a strong connection between the effective evangelizing efforts of the Church and a prayerful reliance on the Virgin Mary who, as the Council notes, hopes and prays that Christ may be born and may increase in the hearts of the faithful. Our efforts are certainly valuable and necessary but a reliance on the good Mother of our Lord is equally important. Pope Francis has made more popular an image of our Lady with the title: “Undeer of Knots”. This is an ancient title as the Council document indicates: “not a few of the early Fathers gladly assert in their preaching, “The knot of Eve’s disobedience was untied by Mary’s obedience; what the virgin Eve bound through her unbelief, the Virgin Mary loosed by her faith.” Comparing Mary with Eve, they call her “the Mother of the living,” and still more often they say: “death through Eve, life through Mary” (LG, 56). It is appropriate for us, too, to turn to Mary in this time and age of general moral confusion, a time of knotty and thorny problems, and to prayerfully beg her to intercede as the Undeer of Knots.

This is not really different from the clear and consistent message of Fatima: Pray for the conversion of sinners, Pray for the undoing of knots. Pray for a return to Godliness in the world. Pray, as the brief addition to the rosary known as the Fatima Prayer, notes: “O my Jesus, forgive our sins, save us from the fires of hell, lead all souls to Heaven, especially those most in need of Thy mercy. Amen.”

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PRIESTL ORDINATION ANNIVERSARIES

Pope Francis has made more popular an image of our Lady with the title: “Undeer of Knots”. This is an ancient title as the Council document indicates: “not a few of the early Fathers gladly assert in their preaching, “The knot of Eve’s disobedience was untied by Mary’s obedience; what the virgin Eve bound through her unbelief, the Virgin Mary loosed by her faith.” Comparing Mary with Eve, they call her “the Mother of the living,” and still more often they say: “death through Eve, life through Mary” (LG, 56). It is appropriate for us, too, to turn to Mary in this time and age of general moral confusion, a time of knotty and thorny problems, and to prayerfully beg her to intercede as the Undeer of Knots.

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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.
Lent is over. Now what?

by Matt Hadro

Washington D.C., April 18 CNA/EWTN News - Chocolate bunnies and marshmallow Peeps have graced the shelves of U.S. stores for weeks in anticipation of Easter, but now that the actual Easter Season has begun, how should Catholics observe it?

“We cannot, as Christians, walk out of Easter liturgy and wash our hands of the business. Our life is forever changed, and it can never be what it was, if we believe that a man has walked out of the tomb,” said Fr. Hezekias Carnazzo, director of the Institute of Catholic Culture.

Easter Sunday begins the liturgical season of Easter, which continues through the celebration of the Ascension to Pentecost Sunday, 50 days in all. Each day of the Octave of Easter, the first eight days of the season, is a solemnity and ends on the Second Sunday of Easter, or Divine Mercy Sunday.

The Easter Triduum follows the 40-day penitential season of Lent, which is marked by penance, prayer, and almsgiving.

However, once the Triduum is over and Catholics cast off their Lenten penances, what comes next? Was Lent just one big detox program, and is the Easter Season a marathon of steak dinners, chocolate eggs, Netflix binges and bigger bar tabs, while practices of daily Mass and prayer are neglected?

Not so, said liturgical experts, who stressed that Catholics can both celebrate Easter and also grow in their spiritual life.

How do we do that? First, Catholics must remember the spiritual focus of the season, which is on Christ’s Resurrection and the evangelization that immediately follows from it, Fr. Chrysostom Baer of the Norbertines of St. Michael’s Abbey in Orange County, Calif., told CNA.

“The apostles were trying to convert the world because Jesus rose from the dead. And they really got the impulse to go to Pentecost, but the message is ‘Jesus died and rose,’” he said.

This evangelization was powered by a type of “evangelical poverty,” he said, pointing to the Acts of the Apostles: “The community of believers was of one heart and mind, and no one claimed that any of his possessions was his own, but they had everything in common. With great power the apostles bore witness to the resurrection of the Lord Jesus, and great favor was accorded them all.”

While Easter is not a time for hairshirts and fasting, he clarified, Catholics shouldn’t feel like they must abandon good Lenten practices during Easter, if those practices help them be better Catholics—especially if they gave up things that were occasions of sin for them.

The Resurrection should change everything about our lives, Fr. Hezekias insisted, because in the words of St. Paul, since Jesus rose from the dead, “death no longer has dominion over Him.”

“It’s no great mystery that God is not able to be controlled by death. The great mystery is that a man walked out of the tomb that day. He was filled with Divine life. He’s the God-man. His divinity destroyed the power of death, but destroyed the power of death over us,” he said.

“We can say now, we who have been baptized in Him, death no longer has dominion over us,” he said. “Easter, Pascha, is the Christian life. Death no longer has dominion over us.”

This means that the created world has been brought back “into communion with God,” he said, and that realization should change how we see everything.

“I would think the first best way to celebrate the season is to go to daily Mass. That is bar none, the best,” Fr. Chrysostom said. “Because it really puts you in the mind of the Church, with regard to the season.

The prayers change every day, but they’re all focused on the Resurrection.”

Catholics should also continue any good practices they fostered during Lent like prayer or almsgiving, he insisted, and should give attention to virtues they cultivated from Lenten penance.

“The Easter Season is for fostering those virtues that you’ve planted during Lent, and allowing them to grow.”

For instance, if someone gave alms during Lent, they could resolve to give money to the poor a certain number of times per week, he said.

However, Easter shouldn’t just be lived at church, but “it’s got to live out in our everyday lives,” Fr. Hezekias told CNA. There must be a “more intense realization that every aspect of my life has come into communion with God.”

“What about reading the Gospel in our homes or singing the Gospel in our homes before we bless the food at the dinner of that Sunday?” he suggested.

Another way to do this is for Catholics throw a party, he said, which we can enjoy in a new way having first fasted during Lent.

“The reason the Church has us set aside meat during Lent is because we’ve become dependent on those things,” Fr. Hezekias explained. “The key to the celebration of Easter and Pascha is the re-ordering in our life, that now I eat meat as a gift from God,” he said.

If someone has given up meat for 40 days, he explained, they will appreciate its goodness all the more: “Suddenly they take a bite of meat, and what do you say? ‘Thank you, God!’”

And Catholics should party together.

“I think what makes a feast really a feast is that it’s shared, with friends,” Fr. Chrysostom said, and where drinks served “heightens the conviviality and the joy.”

“Everyone should be asking themselves right now, who should I invite to my home [during the Easter Season]?” Fr. Hezekias said. They should also consider inviting the newly baptized at their parish over to their homes.

“We’ve forgotten our ability as Christians to go out and really have a party,” he said. “Our society is starving because of that. We’re the ones who are supposed to be showing everyone else what true joy is, but unfortunately we’ve forgotten it ourselves.”

“We’ve got to re-discover that for the sake of society!”

The Easter Season is for fostering those virtues that you’ve planted during Lent, and allowing them to grow.
How the Upcoming Canonization Affirms the Fatima Apparitions

The canonization of Fatima visionaries Francisco and Jacinta Marto has been hailed as an exciting moment for the Church, but the rector of the Marian shrine has said that it bears an even greater significance in terms of putting a spotlight on Our Lady’s message.

“I think the canonization in a certain way helps to give credibility to the apparitions and to the message of Fatima,” Fr. Carlos Cabecinhas told CNA.

This is an “indirect credibility,” he said, but one which nonetheless “makes us look to the protagonist of the events of Fatima and to see their holiness, the holiness with which they challenge us to live this message.”

Mary appeared to Francisco, Jacinta and their cousin Lucia May 13, 1917, for the first time, asking them to pray the rosary and make sacrifices for the conversion of sinners, which they did with decisive commitment.

Our Lady continued to appear to them on the 13th of each month until October of that year, making constant appeals for an increase in faith, hope, conversion, and prayers for peace. In addition, she also revealed to the children three “secrets,” which are now known to be a vision of hell interpreted as scenes from World War II, the rise and fall of Soviet Communism, and what was a foreshadowing of the 1981 assassination attempt on St. John Paul II.

After the apparitions, Francisco and Jacinta Marto died in 1918 after a serious bout of the Spanish flu at 9 and 11, but were known to pray often and offered up daily sacrifices for the conversion of sinners and an increase in love for God.

In this context, Fr. Cabecinhas said he believes the canonization of siblings Francisco and Jacinta “has this value: not only two Saints in the Church, but two Saints who challenge us to look to the message of Fatima and to understand that Fatima is also a school of holiness for each one of us.”

Fr. Cabecinhas has been the rector of the Fatima Marian Shrine since 2011, and is in charge of the bulk of preparations for the Pope’s May 12-13 visit.

He said the centenary of the apparitions, the canonization and the growing anticipation of Pope Francis’ visit “is a moment of great joy” for the people of Portugal, but also for him personally.

“For me it has been a great gift of God to be able to live this moment before the shrine and to have in my hands the decisions of the Shrine. It’s a gift of God, but also a great responsibility,” he said, explaining that they are in the midst of making final preparations.

In general, preparations are going “very well,” he said, noting that all of the big decisions have been made and things are falling into place, so it’s down to the final, last-minute work of getting ready to host an estimated 500-800,000 pilgrims during the May celebrations.

Speaking of the reason why pilgrims choose to visit Fatima in particular, the priest said it’s “without a doubt” because “they seek a strong experience of God, a strong encounter with God.”

“This is specific to Fatima,” he said, noting that while other shrines and holy sites are associated with physical healings or other fruits, the people who come to Fatima “come to have a strong experience with God, they come to change their lives, and many times this is the experience they transmit.”

“We say that at Fatima there are no physical healings—there are some, but (what is) specific to Fatima is the change of heart, the change of life, orienting one’s life toward God,” he said, saying that another characteristic unique to Fatima is “silence.”

Cabecinhas said that when pilgrims speak to him about their experience visiting the shrine, many of them comment on how silent and prayerful the environment is, which is something he hopes each person who comes is able to experience.

The shrine has also been a popular place for Popes to visit, with Bl. Paul VI being the first pontiff to do so in 1967. St. John Paul II followed suit in 1982, making a trip that was largely intended to pay homage to Our Lady of Fatima, whom he credited with saving his life when he was shot May 13, 1981.

Benedict XVI also visited the Fatima shrine in 2010, continuing the papal tradition of traveling to the holy site, and cementing even further it’s link to the Pope.

Fr. Cabecinhas said he believes Popes come to Fatima so often because it has “a universal message, a message for the entire Church,” which is something each one of them have understood.

“They have seen that Fatima has something to say to the entire Church on the place of God in the life of the believer, and it’s because of this they have come, to highlight this message,” he said, adding that he has no doubt that the presence of Popes at the shrine “has helped to then diffuse the message in the entire world.”

With an entire year of celebrations extending beyond just the May celebrations, Cabecinhas said he hopes those who come even after Pope Francis’ visit get to experience and understand Our Lady’s message on a deeper level.

The priest said he wants pilgrims to have “a joyful experience of being at Fatima” and to have “an experience of encounter with God through the Madonna.”

“She is presented here as a path toward God and a refuge in our hardship,” he said, so “what we want is that each pilgrim who visits this year can have this experience and can say, ‘yes, I went to Fatima, and the Madonna for me was a refuge in difficult moments, but a path that guided me to God.’”

❖

(Pilgrim Statue, cont. from page 1)

Pilgrim Virgin Statue has traveled the world many times, visiting more than 100 countries.

August 9 and 10
St. Mary of the Angels 900 So. Oak Street Ukiah
August 9: Evening – all-night vigil
August 10: Morning Mass, depart at 2PM

August 18 and 19
August 18: 2pm – 10pm St. Eugene’s Cathedral 2323 Montgomery Drive Santa Rosa
Depart for overnight at the Marian Sisters of Santa Rosa
“August 19: 8:00am – 11am St. Eugene’s Cathedral (more details to be announced)

August 19 and 20
St. Apollinaris 3700 Lassen Street Napa
“August 19: 1:00pm to overnight until August 20 after 7:30am Mass
Contact Amy Glaser 916.481.7441

“Note: Mary appeared to the children on August 19th 1917 instead of on the scheduled date of the 13th, because the children had been abducted by the Mayor (a Mason) to try to get the children to deny all they had experienced. The attempt was unsuccessful, and although manifestations occurred during the time of the apparitions on the 13th, Mary did not appear to the children until the 19th, during which she promised: “Come again to the Cova da Iria on the thirteenth of next month, my child, and continue to say the Rosary every day. In the last month I will perform a miracle so that all may believe.”

❖

May 22: St. Rita of Cascia

(Pilgrim Statue, cont. from page 1)
You can show God's love even behind bars, Pope Francis tells inmates

by Elise Harris

Rome, Italy, April 13 (CNA/EWTN News) - Pope Francis spent Holy Thursday washing the feet of inmates, telling them in a brief homily that God is someone who loves until the end. He urged them to imitate this love even while in prison.

"Having loved his people who were in the world, he loved them to the end. God loves like this, to the end," the Pope said April 13. "He gives life to each one of us and he boasts of this because he has love, and to love until the end isn't easy."

"We are all sinners and we all have limits and defects," he said. While we all know how to love, "we are not like God who loves without looking at the consequences."

He encouraged the inmates to imitate the love Jesus showed in washing the feet of his disciples, saying they didn't need to get up and take their shoes off, but "if you can act as a help, do a service, here in prison, do it. Because this is love, it's like washing the feet."

Pope Francis visited the maximum security facility of Paliano prison in the south of Rome. It houses former mafia collaborators.

The Paliano prison is famous for being the only institution in Italy reserved specifically for "collaborators of justice," that is, criminals who choose to come clean and collaborate with the police in exchange for police protection and, at times, compensation from the State. As of April 1, there were 70 detainees in the prison.

The visit marks the Pope's third Holy Thursday visit to a prison since he became pontiff in 2013.

After arriving around 4 p.m. local time, Pope Francis met with the inmates before celebrating the Mass that marks Jesus Christ's Last Supper with his disciples.

During the celebration, the Pope washed the feet of 12 inmates. Three of these were women and one was a Muslim who will be baptized in June.

All of them were Italians apart from one Argentinian and one Albanian. They are serving sentences for various crimes. And apart from two who have life sentences, the rest are expected to be released between 2019 and 2073.

About 60 collaborators of justice were present for the Mass. Two of them, a man and a woman, were from solitary confinement. The Pope met with these two privately just before he celebrated Mass.

He also greeted each inmate personally.

In his brief homily, the Pope noted that even though Jesus knew his hour had come and that he would be "betrayed and handed over" by Judas, he still chose to love.

"He who was the head, who was God. He washed the feet of his disciples," he said, explaining that washing the feet of guests was a custom at that time. Since there were no paved streets, people would frequently arrive full of dust.

According to the custom, "the slaves did this," he said, adding that "Jesus knew and he did it."

Pointing to how Peter in the Gospel initially doesn't want Jesus, the Master, to stoop and wash his feet, Pope Francis said that in the moment Jesus explained "that he came into the world to serve and to serve us. To make himself a slave for us. To love until the end."

The Pope said that although the Pope is the head of the earthly Church, the true head of the Church is Jesus: "The Pope is only the figure of Jesus and I would like to do the same that he did and the priest washes the feet of his faithful."

"Whoever is greatest must do the work of a slave," the Pope said, recalling the Gospel scene where the disciples were fighting among themselves about who was the greatest.

On that occasion, "Jesus said: whoever wants to be the most important must make himself the smallest," the Pope said, adding that "all of us are poor, but he loves us as we are."

The washing of the feet, he said, is not "a folk ceremony." Rather, it is "an act to remember what Jesus did. Let us think of the love of God alone today."

Inmates at the prison have access to various activities provided by the prison's institutional projects, such as opportunities for work, education, cultural and recreational activities, religious and sporting events, and meetings with family members.

Some of the courses available to inmates include iconography classes, ceramics, a pizzeria and kitchen for sweets, a carpentry workshop and an agricultural area with organic farming and a zone blocked off for breeding goats, rabbits, chickens and pigs, and for producing honey.

According to an April 13 communiqué from the Vatican, prison director Nadia Cersosimo has said these efforts are "initiatives that avoid idleness, reduce distances, fight prejudices and open the path to reinsertion."

The prisoners offered Pope Francis a handmade cross and a buffet prepared with products from their gardens.

The Pope's decision to visit isn't surprising given the attention Pope Francis has often given both to prisoners, and to condemnations of mafia activities.

He has often condemned the violence of organized crime. He has made a point to visit prisons in nearly all of the international trips he takes, as well as local trips within Italy.

Right after his election in March of 2013 Francis decided to offer his Holy Thursday Lord's Supper Mass at the Casal del Marmo youth detention center in Rome. He washed the feet of young men and women, both Christians and Muslims, detained there.

In 2014, Pope Francis said the Holy Thursday Mass at the Don Gnocchi center for the disabled. In 2015 he visited another prison, celebrating Mass at Rome's Rebibbia prison.

For Holy Thursday in 2016 Pope Francis visited a center for asylum seekers in Castelnuovo di Porto, a municipality just north of Rome. He washed the feet of refugees, who included Muslims, Hindus, and Coptic Orthodox Christians.
The world is rushing to its ruin. But God does not will this.

by Chris Lyford

Wars, rumors of wars, division, addiction, distraction, trending, multi-faceted news both fake and real, and all matter of noise both spiritual and temporal. Could there be a miraculous tool of some kind that we could get our hands on that could just erase all this confusion?

Yes, it’s called the Rosary.

Are you finding it hard to pray? Then pray the rosary for the gift of a desire to pray. Want to experience the Holy Spirit more powerfully in your life? Pray the Rosary, and ask the Holy Spirit (Mary’s Spouse) to pray with you.

Want to know what to do with all your suffering? Pray the Sorrowful mysteries of the rosary and add your sufferings to those of Jesus and Mary, as they walk with you on your own way of the cross.

What to rid yourself of sinful habits? Pray the rosary specifically asking that sin decrease and grace increase.

Want to be happy, even during trials? Pray the rosary, especially when you don’t feel like it, and when fear seems to paralyze you.

Want to know how to really love? Slowly pray each prayer of the rosary from the heart, asking Jesus and Mary for the gift of spiritual empathy—to feel what they feel.

Would you like to just ‘reset’ your life? To start over from scratch? Turn over a new leaf? Consecrate yourself to Jesus through the heart of Mary!

It’s worth quoting from the Dominican Rosary Center article on page 11:

_Lest there should be any misconception about the place of devotion to Mary in Catholic piety, we honor in a special way the Immaculate Heart of the Mother of Jesus, i.e., the person of Mary in her eminent sanctity and glorification by God, because it is the wish of her Son— as Our Lady revealed in her second apparition at Fatima. Jesus knows well that true devotion to His Mother leads souls to Him. As Pope Paul VI wrote in his encyclical celebrating the centenary of the apparitions at Lourdes: “Everything in Mary leads us toward her Son, our only Savior, by whose foreseen merits she was preserved immaculate and full of grace; everything in Mary lifts up our hearts to the praise of the Holy Trinity.”_

And as Our Lady assured Lucy, June 13, 1917: “I will never abandon you, my child. My Immaculate Heart will be your refuge and the way that will lead you to God.”

The Church sees Mary, then, not as the goal, but as the guide, who always leads souls who honor her with true devotion—to her Son, especially to Jesus in the Blessed Sacrament. When we pray to the Immaculate Heart of Mary for help in time of need, she in turn points to the Tabernacle, to Him who is “the Way, the Truth, and the Life,” and has a way of conveying to us what she said to the steward at Cana: “Do whatever he tells you.”

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

Ask Divine Mercy University: Why Bother with Catholic Therapy?

by William T. McKenna, M.S.

Q: I keep hearing how a Catholic therapist makes a world of difference, but I’m not sure how a therapist with a Catholic-Christian worldview would operate differently from a secular therapist. Can you help me understand the difference?

Excellent question! Since the answer to this inquiry is very complex, I will only present three ways in which a Catholic therapist’s approach is different from their secular colleagues. All therapists have some philosophical foundation, no matter how scientific they claim to be in their practice. Some may claim to focus more on self-actualization in life, while others may follow a more utilitarian worldview; still others may believe that the goal in life is to maximize personal power and prestige about all else. In all of these cases, the therapist’s philosophy will affect how they both conceptualize and then treat a patient. A Catholic therapist who is guided by the Church’s philosophy and anthropology views the human person in a radically different way than most therapists. They understand that the human person is made for loving communion with others, the attainment of virtue, and to find reasonable happiness within a particular vocation.

The Catholic therapist’s first impulse is also to develop a genuine human encounter with the patient. Yes, secular therapists understand that the therapeutic relationship is the number one predictor of therapeutic success, but what they lack is the idea that relationships are meant to lead us to salvation and not self-actualization. How does such a concept play out in therapy? The Catholic therapist seeks to help the patient understand that relationships are meant to be encounters where they are uplifted instead of brought down. And also that relationships require both give and take. For example, within the therapy process, the therapist seeks to provide a corrective emotional experience for the patient. This experience, though, is more than just being nice to the patient; it requires the therapist to sometimes be stern and firm with the patient out of love for them. Without love and truth, a Catholic relational approach is not possible.

Implementing the Christian understanding of the virtues into a treatment plan is another clear difference between the Catholic and secular therapist. The Christian understanding of virtue takes its root first in the Aristotelian notion of virtue (e.g. fortitude, justice, temperance, and prudence), and then adds the explicitly Christian virtues of faith, hope, and charity to the treatment process. In practice, the Catholic therapist helps to guide the patient (especially via relationships) towards virtuous actions, and to help the patient to see what virtues they already possess. For example, if the patient struggles with acting only on emotional impulse, the Catholic therapist will assist the patient with developing greater distress tolerance. However, the Catholic therapist

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NOTE: Views of correspondents do not necessarily reflect those of this publication.
Is It Our Culture?

by Julie Sparacio

When you Google child sexual abuse, a ton of articles pop up, ranging from prevention and statistics, to stories about people who have been arrested for abusing a child. It is always disturbing to read the statistics, and gut wrenching to read about someone who was finally arrested. Today, I read a very disturbing ‘opinion’ article about our culture.

In this article, the writer cited information about the USA Gymnastics physician accused of multiple cases of sexual abuse. He compared that case to the Penn State cases and the USA swimming cases, and even the cases within the Catholic Church. He wrote that all of these share the common problem of delayed or non-reporting of sexual abuse. In the case of the USA Gymnastics physician, one of his victims was a student athlete at Michigan State when this man was the team doctor there. When she reported his abuse, she tells of being told to keep her mouth shut and to continue to see him as a physician.

The reluctance to report is symptomatic—according to the author of our ‘rape’ culture, a culture that objectifies women and makes inappropriate behavior by the rich and powerful somewhat acceptable and not worth making a fuss over—after all—the people are probably just after money-right? I am not sure that I am ready to make the leap to saying we have a ‘rape culture’ and I definitely don’t believe that is what brings on child sexual abuse. The sexual abuse of a child is about so much more than rape or sexual gratification, so simplifying it like that only confuses the issue. But the reluctance to report is something important to think about.

Unfortunately, in spite of all of our knowledge and awareness, there is reluctance to report. We are a culture that wants to think the best of people, a culture that wants to encourage and help someone be better. Very few people are comfortable with contributing in any way to destroying someone’s life. What we forget though, is that reporting child sexual abuse is SAVING someone’s life—the child victim, and not just that victim—the lives of future victims as well. Reporting someone may wreak havoc in the lives of the perpetrator—but what we must remember is that WE have not wreaked that havoc—the perpetrator has. He or she has made choices—and those choices cause the damage to their life. While we may have compassion for the perpetrator and the resultant fallout, it is essential that we stand firm with the victim—no matter how difficult! I think about the families of those children on the USA teams—was the thought of a gold medal so compelling that lifelong damage to your child was worth it? Was it fear that kept them from doing anything? Or did they try, and like the Michigan State athlete, were they told to shut up and play nice?

Thankfully, the Catholic Church can be removed from that list these days. We do thing differently now and no longer have any reluctance to report sexual abuse of minors by anyone within the Church. But do we take the same stand within our families? Are we willing to report family, neighbors, coaches, or teachers? Think of this though—what does it say to yours or someone else’s child, when we stand up with courage (even though our knees may be shaking) and say ‘This is wrong and it must stop now!’

We need to be brave, to be willing to do the uncomfortable stuff. If you suspect someone is abusing a child—report it! If you need help with reporting—call or email me. I will walk with you through the process. Contact me at jsparacio@srdiocese.org, or (707) 366-3308.

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The Catholic Church Still Cares About Latin

by Hannah Brockhaus

Vatican City, Apr 19, 2017 / 06:01 am (CNA/EWTN News) - Existing in some form since several hundred years before Christ, the Latin language seems like an unlikely subject to still be generating brand new assessments as such intellectual activity requires a medium of dialogue between faith and reason. "The Latin language is also international, not just universal, ' the Latin language is also international, not belonging to one country or place; and because it is no longer a living language, it is also immutable. This "makes it perfect for dogmatic and liturgical assessments as such intellectual activity requires a lucid language that leaves no ambiguity in expression," he explained.

And finally, "it is beautiful and elegant, and the Church is always a lover of arts and culture."

Organized every year by the Pontifical Council for Culture, the 2017 Prize of the Pontifical Academies is sponsored by the Pontifical Council for Culture and the Pontifical Academy for Latin, or Pontificia Academia Latinitatis, which was founded by Benedict XVI in 2012 through the motu proprio Latina Lingua. “Pope Benedict … wanted to inspire the universal Church lest it forget Latin is the key of an immense treasure of wisdom and knowledge,” Fr. Spataro said.

This is the Church’s most recent document affirming the importance of the study and preservation of Latin, but by no means is it the only one.

In 1962, St. John XXIII issued the apostolic constitution Vehementi Sapientia, in which he “solemnly stated” that Latin has three distinctive characteristics for the Roman Catholic Church," Fr. Spataro said.

Just as the Church is by nature ‘catholic,’ or ‘universal,’ the Latin language is also international, not belonging to one country or place; and because it is no longer a living language, it is also immutable. This "makes it perfect for dogmatic and liturgical assessments as such intellectual activity requires a lucid language that leaves no ambiguity in expression," he explained.

And finally, "it is beautiful and elegant, and the Church is always a lover of arts and culture."

Organized every year by the Pontifical Council for Culture, the 2017 Prize of the Pontifical Academies is on two themes: Methodological proposals for teaching Latin today, and the reception of ancient Christian Latin between the medieval and modern eras.

The first topic “is reserved to institutions (acad- (see Cares About Latin, p. 9)
“This was the virtue of these children,” Martins said, noting that to accept death rather than tell a lie is “more heroic than many adults.”

“There’s a lot to say on the heroicness of children,” he said, adding that “because of this I brought their cause forward.”

Martins was also the one to bring Lucia’s cause to the Vatican following her death in 2005. The visionary had spent the remainder of her life after the apparitions as a Carmelite nun.

Typically the must be a five-year waiting period after a person dies before their cause can be brought forward. However, after only three years Martins asked that the remaining two be dismissed, and his request was granted.

Although the diocesan phase of the cause has already been finished, Martins—who knew the visionary personally—said Lucia’s process will take much longer than that of Francisco and Jacinta not only due to her long life, but also because of the vast number of letters and other material from her writings and correspondence that needs to be examined.

The cardinal, who will be present in Fatima with the Pope during his May 12-13 visit for the centenary of the apparitions, said he views the occasion as the conclusion of a process that began with him changing a norm regarding the view of children “and their heroic virtue.”

This process is important, he said, because it means there could be other children who practiced heroic virtue that can now be canonized, so “it’s certainly something important.”

“It needs to be seen that (children) are truly capable of practicing heroic virtue,” not only in Fatima, but “in the Christian life,” he said.

Although bed-ridden Francisco requested and received his first Communion, the following day, Francisco died, April 4, 1919. Jacinta suffered a long illness and was eventually transferred to a Lisbon hospital, where she underwent an operation for an abscess in her chest. However, her health did not improve and she died Feb. 20, 1920.

Francisco and Jacinta “practiced Christian virtue in a heroic way,” Martins said, explaining that among other things, one of the most obvious moments in which this virtue was apparent for him was when the three shepherd children were arrested and intimidated by their mayor on August 13, 1917.

Government stability in Portugal was rocky following the revolution and coup d'état that led to the overthrow of the monarchy and subsequent establishment of the First Portuguese Republic in 1910.

A new liberal constitution separating Church and state was drafted under the influence of Freemasonry, which sought to omit the faith— which for many was the backbone of Portuguese culture and society—from public life.

It was in this context that, after catching wind of the Virgin Mary’s appearance to Francisco, Jacinta and Lucia, district Mayor Artur de Oliveira Santos had the children arrested on the day Mary was to appear to them, and threatened to boil them in hot oil unless they would confess to inventing the apparitions.

At one point in the conversation at the jailhouse, Jacinta was taken out of the room, leaving Francisco and Lucia alone. The two were told that Jacinta had been burned with hot oil, and that if they didn’t do as told, the same would happen to them.

However, instead of caving to the pressure, the children said: “You can do whatever you want, but we cannot tell a lie. Do whatever you want to us, burn us with oil, but we cannot tell a lie.”

“Finally, Catholic therapists believe both in the existence of a person’s unique vocation and that the human person will only find fulfillment in this life by living out their particular vocation. It can be tempting within the marital therapy field to suggest to very distressed couples that they would be better off separated; however, such actions would be contrary to their vocation and thus not helpful for their flourishing (unless physical abuse is present, in which case separation is merited). The Catholic therapist helps the couple to focus outward towards each other and their vocation, instead of inward towards themselves. The Catholic therapist also understands the threefold nature within vocation: in that we are all called to holiness, to a particular state in life, and a particular work. By helping the patient to focus on the idea of vocation, the Catholic therapist helps the patient to create meaning in their life, and to fight the desire to always seek stimulation within monotony.”

“All Catholic psychotherapy is an interpersonal approach that is rooted in a genuine human encounter, founded on Christian virtue, and grounded in helping the person to discover and flourish in their unique vocation. While some secular therapists may claim that they offer a similar approach, they cannot claim that they also follow the Catholic understanding of flourishing within their work. A genuine Catholic therapist seeks to not only alleviate symptoms, but to also help you excel in your work and home life in such a way which makes you a credit to your family and community. Finally, Catholic psychotherapy is different from its counterparts since it seeks your salvation, and not just worldly happiness. When you entrust yourself to a Catholic therapist, rest assured that we are not just thinking about your temporal good, but more importantly about your eternal welfare.”

William T. McKenna, M.S. is a Pre-Docotoral Resi-dent in Clinical Psychology at Catholic Charities with the Diocese of Arlington. He recently completed his coursework for his doctorate at the Institute for the Psychological Sciences, now Divine Mercy University. Divine Mercy University offers graduate programs in psychology and counseling, both online and onsite in the greater Washington, DC area. Visit divinemercy.edu for more information.
Innovative Permanent Supportive Housing

One year ago, Catholic Charities of the Diocese of Santa Rosa (CCSR) began a groundbreaking pilot program to bring innovative permanent supportive housing to Sonoma County. As project lead, CCSR developed partnerships with a private hotel owner, the county, and other non-profit service providers to convert a 104-unit hotel—The Palms Inn—into permanent supportive housing for some of the area’s most vulnerable residents: homeless veterans and other chronically homeless adults. The program operates under the Housing First philosophies of very low barriers to entry and a focus on serving those with highest need.

These “single room occupancy” units are permanent homes – and a dream come true for residents, many of whom were living in cars, on the streets, or in shelters before they moved to their own private unit at The Palms. Services provided on-site include ongoing case management and resource assistance, sobriety support groups, job placement, financial management assistance, music workshops, and health offerings such as nutrition education and yoga classes.

Catholic Charities at The Palms has made a huge difference in the lives of residents as well as the community. In the first six months of operation, the program reduced residents:
- Interactions with law enforcement by 77%;
- Emergency room admittances and in-patient hospitalizations by 45%;
- Ambulance transports reduced by 56%; and
- Usage of crisis service interventions such as suicide hotlines by 98%.

For more information, contact Jennielynn Holmes, Senior Director of Shelter and Housing for Catholic Charities of the Diocese of Santa Rosa, at 707-800-2372.

Catholic Charities Of The Diocese Of Santa Rosa’s Immigration Services

Since 1979, Catholic Charities of the Diocese of Santa Rosa (CCSR) has provided crucial immigration services to immigrants in the agency’s six-county Diocese, along the coast from Petaluma in Southern Sonoma County to the Oregon border, and the inland counties of Napa and Lake. CCSR has an established reputation as one of the largest and most trusted providers of immigration legal services in Northern California, serving thousands of immigrants each year. CCSR employs seven federally-accredited Bureau of Immigration Appeals legal representatives to counsel immigrants. CCSR’s robust volunteer program also contributes 20,000 hours to immigration services each year.

As new federal immigration policies are taking shape, education and outreach work is more important than ever before. CCSR is offering “Know Your Rights” seminars so that immigrants are aware of any policy changes that might impact their legal status and other important developments.

CCSR is collaborating with community partners to extend the reach of these critical and time-sensitive communications.

Thanks to recent grants from the Catholic Charities statewide network contract with California Department of Social Services and the Zellerbach Foundation, CCSR is expanding its immigration programs in underserved areas of its region, particularly in more rural communities. CCSR’s immigration program provides family reunification, Deferred Action for Childhood Arrivals, and specialized immigration assistance for victims of violent crime. Services also include citizenship classes to help students learn English and prepare for the naturalization interview which includes extensive questions about United States history and civics.
Our Lady of Guadalupe Church takes action in support of undocumented immigrants

by Bette Ann Fleischacker, Parishioner of Our Lady of Guadalupe Parish, Windsor

At Our Lady of Guadalupe Church, a large percentage of our parishioners are immigrants. As a parish that is totally committed to the belief that we are a community of God's children, we are all extremely troubled by the current threat of deportation of our undocumented immigrants. Such deportations would not only have a devastating effect on the families of the individuals being deported, but would be a major loss to our entire parish family.

Many of us have been asking each other the question “What can we do as individual members of our parish to provide support to our brother and sister undocumented immigrants.” The March issue of The North Coast Catholic carried two separate articles concerning immigration that helped provide a possible answer to this question.

The articles were titled “An Ash Wednesday Statement on Immigration from the California Catholic Conference of Bishops” and “Archbishop Calls for Unity, Focus on Christ During Immigration Panel.”

Statements in both of these articles emphasized the importance of specific legislation (the California Values Act, SB54) currently proposed in the California Legislature that addresses the issue of undocumented immigrants. The text of both articles made very strong statements in support of this legislation and stated that we need to get this legislation passed. Both of these articles call on the parish and social services, such as Catholic Charities, to help get this done.

With the blessing and support of our Pastor, Father Michaelraj, our Peace and Justice ministry developed a simple campaign to support SB54. Members of our parish were invited to attend meetings conducted by our Peace and Justice ministry that were held after each mass to educate them on the merits of SB54. After the presentation, pre-paid postcards and a list of the names and addresses of their legislative representatives were provided to those individuals who wanted to use in their message to their representatives. The individual participants then addressed the postcards to their legislative representatives along with a message in support of SB54. The cards were collected by members of the Peace and Justice ministry and immediately delivered to our local post office. As the result of this campaign, approximately 400 postcards supporting SB54 were mailed to state representatives.

As the result of this campaign, approximately 400 postcards supporting SB54 were mailed to state representatives.

Facing by undocumented immigrants. The purpose of these meetings was to inform our parishioners of the legal rights of undocumented immigrants and to provide advice about how families of undocumented immigrants should make preparations now that could be implemented if someone is deported.

The first workshop was conducted by Catholic Charities Immigration Services. Catholic Charities has the largest number of BIA accredited representatives in our Diocese. The Board of Immigration Appeals (BIA) is the entity within the Federal Government that deals with immigration issues. BIA accredited representatives are a legal alternative to an attorney when it comes to handling applications for citizenship.

The second workshop was sponsored by the Town of Windsor. At the Town of Windsor meeting, in addition to lawyers that specialize in immigration issues, local law enforcement officers explained their responsibility, and Debora Fudge, the Mayor of Windsor, representing the Town Council stated her support.

The combination of the post-card campaign and the meetings dealing with the problems facing undocumented immigrants sent a very clear message to our entire parish community. We are truly a community of God's Children and we will all stand together during this difficult time.
Consecration to The Immaculate Heart of Mary

From The Rosary Center, Dominican Fathers Headquarters of the Rosary Confraternity

"Consecration to the Mother of God," says Pope Pius XII, "is a total gift of self, for the whole of life and for all eternity; and a gift which is not a mere formality or sentimental-ity, but effectual, comprising the full intensity of the Christian life - Marian life." This consecration, the Pope explained, "tends essentially to union with Jesus, under the guidance of Mary."

By our consecration we promise to become dependent on Mary in all things; to offer all our prayers and oblations to God through Mary, and to seek every gift from God through Mary. And we do this with the greatest confidence, since she is our mother, she knows our needs better than we; and since she is Queen of Heaven, she has immediate access to the infinite treasury of graces in the Kingdom of her Divine Son.

Mary is not only the Mother of Jesus, Son of the Eternal Father; she is also Mother of all the Father's adopted children. As their Mother, she has been given the role of molding them into the likeness of Jesus. Every work of grace, every increase of grace, is a work of the Holy Spirit; but as in the Incarnation of the Divine Word God used human instruments, so does He in the sanctification of each individual soul. As He chose Mary as the instrument through whom He would come to us, so He chose Mary as the instrument through whom we should go to Him. And both the mystery of God coming to us through Mary, and our being led to God through Mary, is a work of the Holy Spirit. So when we speak of Mary's unique role in our sanctification, she is but the instrument the Holy Spirit uses in sharing with us the divine life of grace. It is in this sense that Mary fashions us into the likeness of Christ.

However, that this transformation - through Mary's help - be accomplished in a notable degree, there must be an awareness of her role in our sanctification, a confidence in her maternal concern and in her power under God, a surrender of oneself into her hands, and a fervent, frequent and confident seeking of her aid. This usually comes through some form of consecration to the Mother of God.

At Fatima Our Lady asked for consecration to her Immaculate Heart, a consecration which, among other things, calls for the devotion of the Five First Saturdays, which includes the Rosary, meditation and Communions of reparation—all done in reparation to her Immaculate Heart. It involves a striving to fulfill her requests for prayer and sacrifices for the conversion of sinners and in reparation for offenses against the Divine Majesty. In a word, it involves a striving to fulfill all that she asked for at Fatima, and trying to bring others to heed her requests.

Living that consecration means becoming an apostle of Mary, striving to imitate her virtues, and to place in her hands the flowers of little sacrifices of reparation for the salvation of souls, so that we might strengthen her hand against the attacks of the Evil One, and hasten the day of the triumph of her Immaculate Heart. To everyone who makes that consecration and sincerely tries to live it, the words of Our Lady to the child Lucia at Fatima would also apply: "I will never leave you; my Immaculate Heart will be your refuge, and the way that will lead you to God."

If consecration to Mary "tends essentially to union with Jesus, under the guidance of Mary," as Pope Pius XII pointed out, we must remember that any gradual transformation into Christ requires a gradual loving acceptance of a greater share in His redeeming Cross. So when we offer ourselves to Mary to lead us, to form us in the likeness of her Son, we are offering to let her lead us along the way of the Cross.

Our Blessed Mother's great concern is the salvation of the souls of her children, many of whom are being lost. She looks for generous souls among her children, who are willing to let her lead them close behind her Son, sharing more fully in His redemptive mission, filling up what is wanting in other members of the Body of Christ. Little by little they are transformed to see as Christ sees, and to desire what He desires. God wants to draw us closer to Himself, sharing more fully His Divine life; but we must understand what the fulfillment of this requires.

In our Rosary, we contemplate Mary in Heaven in the Glorious Mysteries, because she had so unique a role on earth in the Sorrowful Mysteries. This is the pattern that is offered to each of us, and of which we are reminded each time we pray the Rosary.

Consecration to Mary, then, requires a childlike simplicity and confidence, letting her lead one by the hand, trusting - regardless of what lies ahead - that she knows better than we what contributes most to God's glory, our sanctification and the salvation of souls.

Fatima—A True Perspective

While many decades have passed since Our Lady gave to the world her message at Fatima in 1917, there are comparatively few who have taken that message seriously, and of those who have, some have interpreted it erroneously. It is true that the fulfillment or nonfulfillment of her requests would have great consequences for the world situation, for world peace, for the very survival of nations. Nevertheless, her message is essentially a spiritual one, a call for prayer and penance - a conversion of life, and a dire warning of what would happen if her requests were not fulfilled. Her words were truly prophetic, for much of what she predicted has come to pass.

Fr. Thomas McGlynn, O.P. is the artist who carved the large marble statue of Our Lady above the main entrance to the basilica in Fatima. In the course of his work at Fatima, Fr. McGlynn had several long interviews with Sr. Lucia, the last living witness of the apparitions of Our Lady at Fatima in 1917. Sr. Lucia knew that Father McGlynn was going to write a book on Fatima as soon as he completed his work on the statue.

"In your writing," Sr. Lucia said to Father, "please stress the spiritual meaning of things, in order to raise minds which today have become so materialistic to regions of the supernatural; so that they may understand the true meaning and purpose of the coming of Our Lady to earth, which is to bring souls to Heaven, to draw them to God."

Unfortunately, however, there are some who stress predominantly the political aspects of the Fatima message, i.e., the worldwide political consequences, if Our Lady's requests are not heeded. We all are aware of the terrible realities and consequences of war, and especially of nuclear war, or of persecution of the Church; and it is natural to think of Our Lady's message in terms of avoiding these calamities. Yet, we must not let this perspective cloud our minds as to our own personal obligations. As Msgr. William McGrath has pointed out:

"When all is said and done, our primary responsibility is not the conversion of Russia or the prevention of world wars, but the salvation of that little world within ourselves over which, with God's help, we must exercise control, and for which we shall one day have to render an account to God in judgment. What will it profit us, even if Russia is converted and an era of peace be granted to humanity, if we have failed in the great task for which we were created, the salvation of our own immortal souls."

Fr. McGlynn pointed out in his book Vision of Fatima, that Fatima is, first of all, a dreadful warn-

(see Heart of Mary p. 16)
The First Apparition, May 13th 1917

by Bishop Robert Vasa

During World War I, Pope Benedict XV made repeated calls for peace. In May of 1917, he made a direct appeal to the Blessed Virgin Mary to intercede for peace in the world. It was within this context just one week later that Mary first began to appear at Fatima, Portugal, to three shepherd children: Lucia dos Santos, age 10 and her two cousins Francisco and Jacinta Marto, ages 9 and 7. They had been prepared more than a year earlier in 1916 when an angel appeared to them on three different occasions in order to prepare them for the Marian apparitions of 1917.

On May 13, 1917 after their lunch and rosary the three children saw a flash and then the Blessed Mother appeared. In Lucia’s words: “A lady, clothed in white, brighter than the sun, radiating a light more clear and intense than a crystal cup filled with sparkling water lit by burning sunlight.” The Lady smiled and said: “Do not be afraid. I will not harm you. I come from heaven.” She asked them to come to the Cove for six months on the 13th day of each month. Then she asked them: “Are you willing to offer yourselves to God and bear all the sufferings He will send you as an act of reparation for the conversion of sinners?” Lucia boldly replied for all three: “Yes, we are willing.

Mother Mary ended this first visit with the words: “Say the Rosary every day to obtain peace for the world and the end of the war.” She then began to rise slowly into the sky until she disappeared.

Next month we will hear about the June 13th apparition. ❖

The Promises, Blessings, and Benefits of Praying the Rosary

The 15 promises

(Given to St. Dominic and Blessed Alan de la Roche)

1. Whoever shall faithfully serve me by the recitation of the Rosary, shall receive powerful graces.
2. I promise my special protection and the greatest graces to all those who shall recite the Rosary.
3. The Rosary shall be a powerful armor against hell, it will destroy vice, decrease sin, and defeat heresies.
4. It will cause virtue and good works to flourish; it will obtain for souls the abundant mercy of God; it will withdraw the hearts of people from the love of the world and its vanities, and will lift them to the desire of eternal things. Oh, that souls would sanctify themselves by this means.
5. The soul which recommends itself to me by the recitation of the Rosary, shall not perish.
6. Whoever shall recite the Rosary devoutly, applying Himself to the consideration of its Sacred Mysteries shall never be conquered by misfortune. God will not chastise Him in His justice, he shall not perish by an unprovided death; if he be just, he shall remain in the grace of God, and become worthy of eternal life.
7. Whoever shall have a true devotion for the Rosary shall not die without the Sacraments of the Church.
8. Those who are faithful to recite the Rosary shall have during their life and at their death the light of God and the plentitude of His graces; at the moment of death they shall participate in the merits of the Saints in Paradise.
9. I shall deliver from purgatory those who have been devoted to the Rosary.
10. The faithful children of the Rosary shall merit a high degree of glory in Heaven.
11. You shall obtain all you ask of me by the recitation of the Rosary.
12. All those who propagate the Holy Rosary shall be aided by me in their necessities.
13. I have obtained from my Divine Son that all the advocates of the Rosary shall have for intercessors the entire celestial court during their life and at the hour of death.
14. All who recite the Rosary are my children, and brothers and sisters of my only Son, Jesus Christ.
15. Devotion of my Rosary is a great sign of predestination.

Blessing of the Rosary

1. Sinners are forgiven.
2. Souls that thirst are refreshed.
3. Those who are fettered have their bonds broken.
4. Those who weep find happiness.
5. Those who are tempted find peace.
6. The poor find help.
7. Religious are reformed.
8. Those who are ignorant are instructed.
9. The living learn to overcome pride.
10. The dead (the Holy Souls) have their pains eased by suffrages.

Benefits of the Rosary

1. It gradually gives us a perfect knowledge of Jesus Christ.
2. It purifies our souls, washing away sin.
3. It gives us victory over all our enemies.
4. It makes it easy for us to practice virtue.
5. It sets us on fire with love of Our Lord.
6. It enriches us with graces and merits.
7. It supplies us with what is needed to pay all our debts to God and to our fellow men; and finally, it obtains all kinds of graces for us from Almighty God. ❖

Child & Youth Protection

If you or someone you know has been harmed by sexual misconduct by clergy, a Church employee, or volunteer, please contact:

Julie Sparacio, Director
Child and Youth Protection
707-566-3309
jsparacio@sr dioese.org
100th Anniversary of Fatima

“Imagine the Cenacle in 1917, perhaps the most important private revelations in Church history. A unique work on Fatima that presents the bigger story in pictures and detailed text of the historical events before, during and after Mary’s appearances. It underscores the serious nature of Our Lady’s requests for prayer and sacrifice for the conversion of the world and salvation of souls.”

FATIMA FOR TODAY
The Urgent Marian Message of Hope
Fr. Andrew Apostoli, CFR

In this authoritative, up to date book, Fr. Apostoli, foremost Fatima expert, carefully analyzes the Marian apparitions and requests, and amazing miracles that took place in Fatima, and clears up lingering questions about their meaning. He challenges the reader to hear anew the call of Our Lady to prayer and sacrifice in preparation for sin and for the conversion of the world. 16 pages of photos. FATO-P... Sewn Softcover, $17.95

FATIMA MYSTERIES
Mary’s Message to the Modern Age
Grzegorz Gorny and Janusz Rosikon

A lavishly illustrated over-sized volume with glorious photographs and insights on the whole story of the apparitions of Our Lady of Fatima in 1917, perhaps the most important private revelations in Church history. A unique work on Fatima that presents the bigger story in pictures and detailed text of the historical events before, during and after Mary’s appearances. It underscores the serious nature of Our Lady’s requests for prayer and sacrifice for the conversion of the world and salvation of souls. FATM-H... 8x10 Hardcover, 400 pp, $34.95

OUR LADY CAME TO FATIMA — Ruth Hume

Readers of this volume of the acclaimed Vision Books series for youth will be enthralled by the inspiring story of three children who insisted that Our Lady had indeed come to Fatima, and from whose faith grew one of the greatest spiritual movements of our time. Illustrated OLCF-P... Sewn Softcover, $11.95

THE 13TH DAY - Stylistically beautiful and technically innovative, this acclaimed movie on Fatima uses state-of-the-art digital effects to create stunning images of the visions and the final miracle of the sun that have never before been fully realized on screen. 13D-M... 85 mins, $19.95

FINDING FATIMA - Produced by the filmmakers of the acclaimed The 13th Day, this powerful documentary combines archival footage, dramatic reenactments, and original interviews with Fatima experts to tell the whole story of Our Lady of Fatima. FAA-M... 90 mins, $19.95

A PATHWAY UNDER THE GAZE OF MARY
Sister Lucia of Fatima

An intimate biography of Sister Lucia seen through the eyes of the Carmelite Sisters who shared in her daily life for 57 years in Portugal. It draws upon St. Lucia’s personal memoirs, letters, writings and private notes never before published, allowing readers to experience her personal path of joys and sufferings as she spread the message of Fatima. APU-P... Illustrated, Softcover, $19.95

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The early strategies developed by Hanna Boys Center Founders Father William L. Connor and Monsignor William J. Flanagan served Hanna well. The goals of the program were to create a structured environment that was as normal and homelike as possible. Staff filled boys’ days with academic and trade school classes, daily chores, time on the ranch caring for animals, scouting and organized athletics. The founders believed that instilling faith traditions and culture were important, and they were committed to helping boys learn and live Christian values.

When Father James E. Pulskamp assumed the directorship in 1972, he increased the focus on individual counseling. The counseling staff was expanded and the boys’ families became more closely integrated into the therapy process, while individual treatment plans were enriched to include a broader range of therapeutic options.

Subsequent leadership by Father John S. Crews expanded staff’s involvement in the boys’ treatment and care further. He led guided group interactions that provided a safe forum for boys to express their feelings, learn social skills, and create lasting relationships.

What we see through this early progression is the enormous care and compassion that went into not just the boys’ treatment, but the design and evolution of every aspect of Hanna’s program as well. Times

change, yet this “culture of care” has remained a constant at Hanna, where there is no shortage of loving, committed adults.

In the last 20 years, there have been significant advances in science, especially neurobiology. This new science is being introduced at Hanna and is building on and strengthening this long-standing culture of care. A landmark study on adverse childhood experiences (ACEs) not only draws the connection between childhood adversity and adult health and wellness, but also points to just how prevalent the problem is: nearly 1 in 6 people—50 million Americans—have experienced significant childhood adversity. The study warns of a major and mounting public health crisis—one that if not addressed will have lasting negative impacts throughout our society.

This information is changing the way communities think about public health, and how Hanna works with young people. Our boys come to us with troubling histories of abuse, neglect, violence, abandonment, family strife, substance abuse, mental illness, poverty, immigration issues and racial injustice. We know now that these experiences create toxic stress that has a damaging effect on their developing brains. If not addressed, these effects can lead to a lifetime of health, behavioral health, learning and social problems. But if we can replace the toxic stress with practices that build resilience; new neuro-connections can be built and recovery is possible.

Today, while our program is still very much built on the pillars of faith, education and caring, our focus has evolved to helping kids foster change, build resilience and develop mastery—all in a safe, stable, nurturing environment—and employing the latest therapies and techniques available. Our young people are amazingly resilient and motivated to improve their lives and recover from past trauma so that the ghosts from their childhood do not continue to haunt them after they leave our campus. And while they can’t always articulate it, many of our boys intrinsically feel this change in their lives:

Hanna Boy LeGreg
I’m confident that I have the skills to handle myself better now. I have to let my feelings out, and Hanna has showed me a better way to do that.

Even my mom and I have a better relationship now. For the first time, I can tell her how I feel. When I visit home, I’m like the man of the house now, not a kid. I love my sisters, too, and want to be a role model for them instead of the messed up kid I was before.

Of all the things I like about Hanna, I’m most grateful for the love. The time and the love the staff give you. Everyone. It’s amazing.

Hanna Boy Jack
So what’s special about Hanna? It isn’t just “one size fits all,” like at the other schools I went to. They work with you to create your own program, including your treatment plan, your teachers, even the jobs you pursue. If you’re willing to put in the time and effort, the staff is here to make it happen.

If I had to sum up everything at Hanna so far, I would say that they help me turn my problems into something positive. Everyone cares about me, and that’s something I didn’t always feel before. I know I wouldn’t be who I am today if it wasn’t for Hanna.

So where do we go from here? We’re proud to have helped more than 4,500 young men recover from the effects of adverse childhoods, knowing that more than 70% have gone on to lead successful and productive lives. But we also know that in the Bay Area alone, there are a quarter million young people who have experienced these kinds of challenges in childhood.

What can we do to help them? How can we leverage our extensive experience and knowledge base with the latest advances in trauma-informed care and neuroscience to have an even greater impact on our communities?

In part three of the series, we delve into 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. ♦
News Briefs

The Blessing of the Fleet

Bodega Bay April 9 - Deacon Gary Moore from St. Eugene's Cathedral was on hand for Bodega Bay's Annual Fisherman's Festival on Sunday April 9th as he led prayers, prayed a blessing on a wreath, and placed the wreath in the water as he and everyone present offered prayers for those who died at sea. Deacon Moore also and presided over the much loved "Blessing of the Fleet."

Monsignor James E. Pulskamp Jubilee Celebration

Oakmont April 29 - Msgr. Pulskamp was honored by his parishioners at Star of the Valley Parish with a reception in the Fahey Parish Center on his anniversary day, Saturday April 29th after the 4:00 pm Mass. He celebrates 50 years as a Catholic Priest this year!

Father James E. Pulskamp, son of Dr. and Mrs. C.A. Pulskamp, was born in Ross on June 3, 1941. He attended St. Anselm's grammar school and Marin Catholic High School. In 1959 he entered St. Joseph's college and in 1961 St. Patrick's Seminary. Fr. Pulskamp was ordained for the Diocese of Santa Rosa at 10:30 am April 29th at St. John the Baptist church in Napa. He offered his first concelebrated solemn Mass at St. Sebastian's church in Greenbrae, on April 30. The concelebrating priests were Msgr. William L. O'Connor and Msgr. John O'Hare of Hanna Boys' Center in Sonoma, Manuel Costa, and Michael Kenny from the Diocese of Santa Rosa.

Two of Father Pulskamp's nephews, Robert and Kenneth Pulskamp, served the Mass.

New Catholic Cursillo Chaplain

Santa Rosa April 18 - Deacon Sergio Orozco has replaced Deacon Joe Olson as Chaplain of the Catholic Cursillo Movement of the Diocese of Santa Rosa and the Movimiento Cursillista.

Man in Custody After California Shooting Near Catholic Charities

Fresno, Calif., April 18 (CNA/EWTN News) - A 39-year-old man is in custody following a shooting spree that left three people dead in Fresno, California on Tuesday, including one person who was killed in the parking lot of a Catholic Charities building.

The suspect, Kori Ali Muhammad, went by the nickname "Black Jesus," according to NBC, and reportedly told police that he hated white people. The three people killed were all white men, police said.

Police said that it is too early to determine whether to label the shooting an act of terrorism. Muhammad was wanted in connection with the murder of a security guard at a Motel 6 last week. Police authorities said he yelled "Allahu Akbar" as he was being detained on Tuesday, ABC reported.

According to officials, Muhammad's Facebook account showed animosity towards white people and government officials.

Pope Taps New Bishops for Davenport, San Diego Dioceses by Elise Harris

Vatican City, April 19 (CNA/EWTN News) - On Tuesday, the Vatican announced the appointment of Msgr. Thomas Robert Zinkula as the new leader of the Davenport diocese in Iowa, and Fr. John P. Dolan as a new auxiliary bishop for San Diego.

In an April 19 statement published the same day as the Vatican’s official announcement, outgoing Davenport Bishop Martin J. Amos—who is retiring after having reached the normal age limit of 75—said he welcomes the appointment of Msgr. Zinkula with "joy and great pleasure."

He described the appointment as an answer to the prayer the diocese has been reciting for the past 4 months, requesting “a pastor who will please you by his holiness and will show us your watchful care.”

Born April 19, 1957 in Mount Vernon, Iowa, Msgr. Zinkula has a hefty and diverse academic background. After graduating from Mount Vernon High School, he eventually received a Bachelor’s degree in Mathematics, Economic and Business from Cornell College in 1979. He later graduated from the University of Iowa in 1983 with a degree in Law, working for several years as a civil lawyer.

He then entered seminary, studying at the Theological College of The Catholic University of America in Washington before later obtaining a licentiate in Canon Law from St. Paul University in Ottawa, Canada in 1998.

Zinkula was ordained a priest in May 26, 1990, for the Archdiocese of Dubuque, serving in various capacities including Parochial Vicar of Saint Columbkille Parish from 1990-1993 and Saint Joseph the Worker Parish from 1993-1996. The bishop-elect then served as pastor of Saint Joseph parish in Rickettsville and administrator of the parishes of Saint Francis of Assisi in Balltown and Saints Peter and Paul in Sherill from 1998-2002. He was also a judge for the archdiocesan tribunal from 1998-2000, after which he held the position of Judicial Vicar for the diocese until 2010. At the same time, Zinkula also served as pastor of Holy Ghost Parish and Holy Trinity Parish in Dubuque—positions he held until 2011.

The next post he held was Episcopal Vicar for the Region of Cedar Rapids, which he stayed in until being named Rector of the Saint Pius X seminary in Dubuque in 2014. He received the title of “Monsignor” from Benedict XVI in 2012.

Bishop Amos will continue to serve as apostolic administrator of the diocese until Msgr. Zinkula officially takes possession of the diocese June 22 at Saint John Vianney Church in Bettendorf.

As for San Diego’s new auxiliary, bishop-elect John Dolan was born June 8, 1962, in the diocese he will serve. He completed his studies in philosophy at the Saint Francis seminary and the University of San Diego in 1985. His theological studies, however, were done at the Saint Patrick seminary in Menlo Park, and completed in 1989. (see News Briefs p. 16)
Pope Francis among Time Magazine's 100 most influential people

Vatican City, Apr 20 (CNA/EWTN News) - Time Magazine has released its 2017 list of the world's 100 most influential people, and Pope Francis is among the leaders highlighted by the publication.

The nomination included a brief reflection on Pope Francis, written by Cardinal Blase J. Cupich of Chicago, who reflected on the Pope's humility, saying that his powerful witness is what attracts so many people to his message.

Cardinal Cupich recalled that in his first interview after being elected to the pontificate, Pope Francis acknowledged himself as a sinner, and that when he hears confessions in St. Peter's Basilica, he also goes to confession himself, "because one cannot accompany a suffering world without acknowledging one's own faults."

"The same goes for the church Francis leads," the cardinal reflected. "Before being elected Pope, Francis gave a speech to his fellow Cardinals warning against becoming a 'self-referential' church, rather than one that goes out of itself to the margins of society to be with those who suffer.

"That is where God is working in the world and where he calls us to be. This has rung especially true this year, as Francis has spoken out on the need to welcome refugees amid a global crisis," he continued.

Other people on the Time Magazine list include U.S. President Donald Trump, actress Viola Davis, Amazon CEO Jeff Bezos, NBA star LeBron James, and Russian President Vladimir Putin.

13 Planning Attacks on Christians Arrested in Egypt

Cairo, Egypt, Apr 20 (CNA/EWTN News) - Egyptian police on Sunday arrested 13 people who were planning attacks against Christians and public institutions in the country.

The April 16 arrests take on greater importance as Pope Francis prepares to visit Egypt at the end of the month.

According to Aid to the Church in Need, the arrests of these terrorists reveal "how these extremist groups continue to target the Christian community after the double attack against two churches in Tanta and Alexandria on Palm Sunday."

The attacks of April 9 which caused the death of 44 Christians and injured more than 100, were claimed by the Islamic State, which led the authorities to implement security measures outside churches.

The attacks made the government decree a state of emergency for three months, to which was joined the decision by some Christians to celebrate discretely Easter Sunday.

Egypt has a population of 92 million people who are mostly Muslim. Christians are about 10 percent of the population, and have been victims of a number of recent attacks and assaults.

Act of Consecration to The Immaculate Heart Of Mary

Any formula may be used to consecrate oneself to the Mother of God, as long as it involves a total offering of oneself. As a suggestion, one of the following consecrations could be renewed each first Saturday with the shorter formula renewed daily.

O Virgin Mary, most powerful Mother of Mercy, Queen of Heaven and earth, in accordance with your wish made known at Fatima, I consecrate myself today to your Immaculate Heart. To you I entrust all that I have, all that I am. Reign over me, dearest Mother, that may be yours in prosperity, in adversity, in joy and in sorrow, in health and in sickness, in life and in death.

Most compassionate Heart of Mary, Queen of Virgins, watch over my mind and heart and preserve me from the deluge of impurity which you lamented so sorrowfully at Fatima. I want to be pure like you. I want to atone for the many crimes committed against Jesus and you. I want to call down upon this country and the whole world the peace of God in justice and charity.

Mindful of this consecration, I now promise to strive to imitate you by the practice of the Christian virtues without regard for human respect. I resolve to receive the Holy Communion on the first Saturday of every month when possible, and to offer daily five decades of the Holy Rosary, with all my sacrifices in the spirit of penance and reparation. Amen.

I... a faithless sinner, renew and ratify today in thy Heart, O Immaculate Mother, the vows of my Baptism; I renounce forever Satan, his pomps and works; and I give myself entirely to Jesus Christ, the Incarnate Wisdom, to carry my cross after Him all the days of my life, and to be more faithful to Him than I have ever been before.

Queen of the Most Holy Rosary, in the presence of all the heavenly court, I choose thee this day for my Mother and Mistress. I deliver and consecrate to thee, and to thy Immaculate Heart, as thy child and slave of love, my body and soul, my goods, both interior and exterior, and even the value of all my good actions, past, present and future; leaving to thee the entire and full right of disposing of me, and all that belongs to me, without exception, according to thy good pleasure, for the greater glory of God, in time and in eternity. Amen.

Short daily renewal of Consecration to the Immaculate Heart of Mary.
Doubting Thomas and the Wounds that Heal Our Disbelief

by Deacon Keith Fournier

The Second Sunday of Easter is Divine Mercy Sunday in the Roman Liturgical Calendar. The Gospel for the Liturgy (John 20: 19-31) recounts one of the Post-Resurrection appearances of Jesus Christ to His disciples. The glorified Jesus appears to his disciples, coming through locked doors and says “Peace be with you.” He breathes upon them the Holy Spirit, creating them anew. He also communicates His authority to forgive sins to the Apostles who will continue His redemptive mission through the Church, which is His body.

However, Thomas was not present for this encounter. The beloved disciple John records this exchange between the risen Lord and Thomas which follows:

Thomas, called Didymus, one of the Twelve, was not with them when Jesus came. So the other disciples said to him, “We have seen the Lord.” But he said to them, “Unless I see the mark of the nails in his hands and put my finger into the nail marks and put my hand into his side, I will not believe.”

Now a week later his disciples were again inside and Thomas was with them. Jesus came, although the doors were locked, and stood in their midst and said, “Peace be with you.” Then he said to Thomas, “Put your finger here and see my hands, and bring your hand and put it into my side, and do not be unbelieving, but believe.” Thomas answered and said to him, “My Lord and my God!”

Jesus bore His wounds, now glorified, in His risen body.

Thomas touched those wounds—and so can we, by faith!

This encounter led to Thomas being called doubting Thomas by some. Yet the tradition tells us that this so-called doubting Thomas died a martyr for his faith. He became a messenger of mercy to India, a missionary who shed his own blood for the Master whom he encountered on that day. His insistence on touching the holy wounds presented the disciple John another opportunity to explain for all of us the implications of the bodily resurrection of Jesus Christ.

Thomas responds in his beautiful encounter with the risen Lord—“My Lord and my God!” That response reveals the heart of prayer. It also speaks to the essence of faith. His proclamation is a call to adoration and a living communion with God. His response has become the exclamation for millions, myself included, when faced with the mystery of the Holy Eucharist at the elevation during every Mass.

I suggest that Thomas was not a doubter, rather he was a strong believer. And he is a model for all of us at every Eucharist which is always the Feast of Mercy. Pope St. Gregory the Great who occupied the Chair of Peter between 590 and 604 preached a marvelously homily on this encounter between Thomas and the risen Lord. In it he asked:

What conclusion, dear brethren, do you come to?

Surely it was not by chance that this chosen disciple, was missing in the first place? Or that on his return he heard, that hearing he doubted, that doubting he touched, and that touching he believed? It was by divine dispensation and not by chance that things so fell out. The Mercy of God worked wonderfully, for when that doubting disciple touched his Masters wounded flesh he cured the wound of our disbelief. So this doubting disciple, who actually touched, became a witness to the reality of the resurrection.

We Are Instruments of Divine Mercy

We are invited to become living witnesses in our own day to the reality of the resurrection of Jesus Christ. We are instruments of Divine Mercy. Thomas touched the wounded side of the beloved Savior to heal the wounds of our own disbelief. This Sunday we join with Pope Emeritus Benedict XVI, Pope Francis and Catholics throughout the whole world in celebrating the Feast of Divine Mercy.

To Saint Faustina Our Lord said:

I desire that the Feast of Mercy be a refuge and shelter for all souls, and especially for poor sinners. On that day the very depths of my tender mercy are open. I pour out a whole ocean of graces upon those souls who approach the fount of my mercy.

We were invited to approach the throne of mercy and cry out with St. Thomas—“My Lord and my God” (John. 20:28). Those who do so are forever changed. Peter became a messenger of mercy through his encounter with the risen Lord. He was so filled with the Spirit of the risen Lord that the Lord could continue His redemptive mission through him, accomplishing miraculous deeds.

In the Acts of the Apostles, the story of the early Church on mission, we read that even the shadow of Peter would affect merciful healing (Acts 5 12-16). Those who encounter the risen Jesus are changed, transformed by mercy made manifest. They then become bearers of mercy for others.

The beloved disciple John was imprisoned on the Island of Patmos. We can read of his encounter with the Lord in the Spirit in the last book of the Bible (Rev. 1). He received a merciful vision from the risen Lord which became the Book of Revelation. In this encounter with the risen Lord, He heard these words:

Do not be afraid. I am the first and the last, the one who lives. Once I was dead, but now I am alive forever and ever. I hold the keys to death and the netherworld.

And then there was Thomas.

Jesus turned Thomas’ doubt into an event of mercy for generations to come. Out of a true repentance born from seeing mercy incarnate, touching the wounds of His divine love, came those wonderful words that have formed the most profound of personal prayers for millennia. “My Lord and My God” Pope St. Gregory was right, “Thomas’ doubt healed the wounds of all of our doubts.”

At the Liturgy of Canonization for Sister Mary Faustina Kowalski, Sunday, April 30, 2000, Saint John Paul II proclaimed:

Before speaking these words, Jesus shows his hands and his side. He points, that is, to the wounds of the Passion, especially the wound in his heart, the source from which flows the great wave of mercy poured out on humanity. From that heart Sr Faustina Kowalska, the blessed whom from now on we will call a saint, will see two rays of light shining from that heart and

(see Doubting Thomas p. 22)
Por Eso es Nuestra Madre en El Orden De La Gracia

El último mes les recordé a los lectores de la CostaN-orte Católica que el 13 de Mayo de 2017 marca el 100th aniversario del comienzo de las apariciones de María en Fátima. Quiero continuar llamando su atención sobre el papel esencial de María en la obra de salvación y conversión y así que este mes me dirijo al Concilio Vaticano II, especialmente a la Constitución Dogmática sobre la Iglesia, Lumen Gentium, donde encontramos algunos párrafos significativos e inspiradores.

La Iglesia reflexiona sobre lo apropiado que es llamar a María nuestra Madre. “...la Santísima Virgen, fue en la tierra la Madre excelsa del divino Redentor, compárea singularmente generosa entre todas las demás criaturas y humilde esclava del Señor. Conociendo a Cristo, engendrándolo, alimentándolo, presentándolo al Padre en el templo, padeciendo con su Hijo cuando moría en la cruz, cooperó en forma enteramente impar a la obra del Salvador con la obediencia, la fe, la esperanza y la ardentísima caridad con el fin de restaurar la vida sobrenatural de las almas. Por eso es nuestra madre en el orden de la gracia”(LG, 61). En el Año del Centenario de Fátima sería bueno que tomemos tiempo extra para escuchar de nuevo este mensaje del Concilio.

El Concilio continúa: Esta maternidad de María en la economía de gracia perdura sin cesar desde el momento de aceptar fielmente en la Anunciación, y que mantuvo sin vacilar al pie de la cruz, hasta la consumación perpetua de todos los elegidos. Pues, asunta a los cielos, no ha dejado esta misión salvadora, sino que con su múltiple intercesión continúa obteniéndonos los dones de la salvación eterna. Con su amor materno cuida de los hermanos de su Hijo, que todavía peregrinan y se hallan en peligros y ansiedad hasta que sean conducidos a la patria bienaventurada”(LG, 62). María no se olvida de nosotros cuando ella asciende al cielo. Ella continúa de pie con la Iglesia así como se mantuvo fielmente ante la cruz como testigo de la crucifixión, como también en la resurrección del Señor.

El Concilio nos hace ver que María “atrae a los creyentes a su Hijo, a su sacrificio y al amor del Padre. ...la Iglesia, en su labor apostólica, se fija con razón, en aquella que engendró a Cristo, concebido del Espíritu Santo y nacido de la Virgen, para que también nazca y crezca por medio de la Iglesia en las almas de los fieles. La Virgen fue en su vida ejemplo de aquel amor maternal con que es necesario que estén animados todos aquellos que, en la misión apostólica de la Iglesia, cooperan a la regeneración de los hombres”(LG, 65). Hay una fuerte conexión entre los esfuerzos efectivos evangelizadores de la Iglesia y una dependencia orante de la Virgen María que, como el Conciilio lo hace notar, ora y espera que Cristo pueda nacer y crecer en los corazones de los fieles. Nuestros esfuerzos son, sin duda, valiosos y necesarios pero una confianza en la bondad de la Madre de Nuestro Señor son igualmente importantes.

El Papa Francisco ha hecho más popular la imagen de Nuestra Señora con el título: “Desatadora de nudos”. Esto es un antiguo título que lo indica el Documento del Concilio: “no pocos Padres antiguos afirman gustosamente en su predicación que «el nudo de la desobediencia de Eva fue desatado por la obediencia de María; que lo atado por la virgen Eva con su incredulidad, fue desatado por la Virgen María mediante su fe; y comparándola con Eva, llaman a María Madre de los vivientes», afirmando aún con mayor frecuencia que «la muerte vino por Eva, la vida por Marías” (LG, 56). Es apropiado para nosotros, también, el ir a María en esta época y tiempo de confusión moral, una época de problemas con nudos y espinas, y que le pidamos en oración su intercesión por nosotros como la Desatadora de Nudos.

Esto no es realmente diferente del mensaje claro y consistente de Fátima: Rezar por la conversión de los pecadores. Orar para deshacer nudos. Orar por un retorno a la piedad en el mundo. Orar, así como en la adición breve al rosario nos lo hace saber como una Oración de Fátima: O Jesús mío, perdónanos nuestros pecados, sálvanos del fuego del infierno, lleva todas las almas al cielo, especialmente las más necesitadas de tu misericordia. Amén.”

17 cosas que Jesús reveló a Santa Faustina acerca de la Divina Misericordia

Redacción Central (ACI) - Desde 1931 Santa Faustina Kowalska recibió mensajes de Jesús que luego escribió en un diario de más de 600 páginas dirigido a un mundo que necesitaba y continúa necesitado de la Divina Misericordia.

¿Es posible no escuchar lo que Jesús dijo a través de Santa Faustina acerca de su misericordia y cuál debe ser la respuesta del hombre? Benedicto XVI dijo en una ocasión “Es un mensaje realmente central para nuestro tiempo: la misericordia como la fuerza de Dios, como el límite divino contra el mal del mundo”.

En ese sentido el National Catholic Register presenta 17 cosas que Jesús reveló a Santa Faustina Kowalska sobre la Divina Misericordia en distintas partes de los 6 cuadernos de sus revelaciones privadas. Todos los cuadernos fueron compilados en un solo Diario que contiene 1828 numerales.

1. La Fiesta de la Misericordia será un refugio para todas las almas “Deseo que la Fiesta de la Misericordia sea un refugio para todas las almas y especialmente para los pobres pecadores. En ese día se abren profundidades de mi misericordia. Yo derramo un océano entero de gracias sobre aquellas almas que se acercan a la fuente de Mi misericordia. El alma que irá a la Confesión y recibirá la Sagrada Comunión obtendrá el perdón completo de los pecados y el castigo. Ese día todas las compuertas divinas a través de las cuales la gracia fluye se abren. Que nadie tema acercarse a Mí, aunque sus pecados sean como el escarlatá”. (Diario, 699)

2. No existirá paz sino a través de la misericordia de Dios “La humanidad no tendrá paz hasta que se vuelva con confianza a Mi Misericordia”. (Diario, 300)

3. Cuando el mundo reconozca la misericordia (vea Santa Faustina p. 20)
Durante su visita apostólica a Ecuador a mediados de 2015, el Papa Francisco dejó un ramo de flores y rezó ante la imagen de la Virgen al interior de la Iglesia de la Compañía de Jesús.

**El Demonio Incita Ataques Contra La Virgen María Porque La Odia, Asegura Exorcista**

CIUDAD DE MÉXICO (ACI) - El sacerdote italiano Sante Babolin, conocido como “el exorcista de Padua”, aseguró que el demonio está tras los varios ataques recientes en diversas partes del mundo contra la Virgen María.

En declaraciones para el semanario católico mexicano *Desde la Fe*, el P. Babolin, profesor emérito de la Universidad Gregoriana de Roma, explicó que “ante el fracaso de la embestida de los no creyentes, ahora, para lastimar y confundir al pueblo católico, se ataca a la Virgen María, a quien el demonio odía”.

Desde la Fe recordó el caso de la religiosa dominica Sor Lucía Caram, que aseguró en un programa de televisión que Santa María y San José tenían relaciones sexuales, así como el del drag queen español Borja Casillas, que se disfrazó y burló de la Virgen en un espectáculo.

**Breve versión de Fátima – mes de Mayo:**

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 pastorcillos, los niños: Lucía dos Santos, de 10 años y sus dos primos Francisco y Jacinta Marto, de 9 y 7 años. 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.

El 13 de Mayo de 1917; después de su almuerzo y el Rosario los tres niños vieron un destello y luego apareció la Santísima Virgen en las palabras de Lucía: “Una señora vestida de blanco, más brillante que el sol, irradiando una luz más clara e intensa que un vaso de cristal lleno de agua iluminado por la luz del sol”. La señora sonrió y dijo: “No tengas miedo, no te haremos daño. Vengo de Dios”. Los niños le respaldaron y le pidieron que el deseo precede a la reflexión, indicó.

Se cumplen 111 años del asombroso acontecimiento, consagrado por el Papa Francisco en una misa en el año 2007 en el Santuario de Fátima. La Virgen María anunció: “Pueden también comprometerse a rezar el Santo Rosario, que se celebra el 9 de diciembre; en el mes de Mayo, el día 13”. Se invita a la fiesta de Pentecostés, recordando la aparición de la Virgen María a los tres niños de Fátima.

Lucía durante su visita a Fátima, dijo, “No tenemos miedo, el Señor está con nosotros, y el Señor es bueno”. Se invita a la fiesta de Pentecostés, recordando la aparición de la Virgen María a los tres niños de Fátima.

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Solemne celebración de la Fiesta y de la veneración de “Exijo la adoración de Mi misericordia a través de la imagen venerada” (Diario, 1059).

13. La misericordia de Dios debe ser adorada y la imagen venerada

“Exijo la adoración de Mi misericordia a través de la imagen venerada” (Diario, 1075).

14. Las almas recibirán gracias que no podrán contener e irradian a otras

“Di a todas las personas, hija Mía, que yo soy el Amor y la Misericordia. Cuando un alma se acerca a Mi con confianza, la lleno de tal abundancia de gracias que no puede contenerlas dentro de sí, sino que las irradia a otras almas”. (Diario, 1074).

15. La imagen de la Divina Misericordia es fuente de numerosas gracias

“Ofrezco a la gente un vaso con el cual deben seguir viendo por gracias a la fuente de la misericordia. Ese barco es esta imagen con la firma: ‘Jesús, yo confío en Ti’” (Diario, 327).

16. Al venerar la imagen se recibe la protección de Dios en la vida y sobre todo en la muerte

“Prometo que el alma que venerará esta imagen no perecerá. También prometo la victoria sobre sus enemigos y en mi tierra, especialmente a la hora de la muerte. Yo lo defenderé como Mi propia gloria”. (Diario, 48).

17. Los que propagan esta devoción serán protegidos toda su vida por Dios

“A las almas que propagan la devoción a Mi misericordia, las protejo durante toda su vida como una madre cariñosa (protege) a su niño recién nacido y a la hora de la muerte no seré para ellas Juez sino Salvador misericordioso. En esa última hora, un alma no tiene nada con que defenderse excepto mi misericordia. Feliz es el alma que durante su vida se sumergió en la Fuente de la Misericordia, porque la justicia no la tendrá”. (Diario, 1075).

(Santa Faustina, cont. de pagina 18)

Dios será señal de los últimos tiempos

“Que toda la humanidad reconozca Mi misericordia insondable. Es una señal para los tiempos finales. Después vendrá el día de la justicia”. (Diario, 848)

4. La justicia de Dios es inminente cuando su misericordia es rechazada

“El que se niega a pasar por la puerta de mi misericordia debe pasar por la puerta de mi justicia...” (Diario 1146).

5. La Fiesta de la Misericordia podrá ser la última oportunidad para que muchos se salven

“Las almas mueren a pesar de Mi amarga Pasión. Les ofrezco la última tabla de salvación, es decir, la Fiesta de Mi misericordia. Si no adoran Mi misericordia, morirán para siempre”. (Diario, 965).

6. Que Dios es el mejor de todos los Padres

“Mi Corazón desborda con gran misericordia para las almas, y especialmente para los pobres pecadores. Si solo pudieran entender que yo soy el mejor de los Padres para ellos y que para ellos es que la Sangre y el Agua fluyeron de Mi Corazón como de una fuente llena de misericordia”. (Diario 367).

7. El primer domingo después de Pascua se celebrará la Fiesta de la Misericordia

“Estos rayos protegen las almas de la ira de Mi Padre. Bienaventurado el que habitará en su refugio, porque la mano justa de Dios no lo tomará. Deseo que el primer domingo después de Pascua sea la Fiesta de la Misericordia”. (Diario, 299).

8. Dios quiere que todos se salven

“Hija mía, escribe que cuanto mayor es la miseria de un alma, mayor es su derecho a mi misericordia; (Exhorta) a todas las almas a confiar en el abismo insospechable de Mi misericordia, porque quiero salvar a todos”. (Diario, 1182).

9. Los más pecadores tienen más derecho a la misericordia de Dios

“Cuanto mayor es el pecador, mayor es el derecho que tiene a mi misericordia. Mi misericordia se confirma en toda obra de Mis manos. El que confía en mi misericordia no perecerá, porque todos sus asuntos son míos y sus enemigos serán destrozados en la base de mi escabel”. (Diario 723).

10. La confianza en la misericordia de Dios de los más grandes pecadores debe ser total

“(Que) los más grandes pecadores confíen en mi misericordia. Tienen derecho ante otros a confiar en el abismo de Mi misericordia. Hija mía, escribe acerca de Mi misericordia hacia las almas atormentadas. Las almas que hacen un llamado a Mi misericordia me deleitan. A tales almas les doy aún más gracias de las que piden. No puedo castigar ni aun al más grande pecador si hace un llamado a Mi compasión, pero al contrario lo justifico en Mi insospechable e inescrutiable misericordia”. (Diario, 1146).

11. Dios ofrece perdón completo a quien se confiese y comulgue en la fiesta de la misericordia

“Quiero conceder un perdón completo a las almas que irán a la Confesión y recibirán la Santa Comunión en la Fiesta de Mi misericordia”. (Diario, 1109).

12. No debe existir miedo de acercarse a la misericordia de Dios

“Que el alma débil y pecaminosa no tenga miedo de acercarse a Mi, ya que aunque tuviere más pecados que grano de arena en el mundo, todos se ahogarán en las profundidades inmensurables de Mi misericordia”. (Diario, 1059).

13. La misericordia de Dios debe ser adorada y la imagen venerada

“Exijo la adoración de Mi misericordia a través de la solemne celebración de la Fiesta y de la veneración de la imagen que está pintada. Por medio de esta imagen concederé muchas gracias a las almas. Es para ser un recordatorio de las exigencias de Mi misericordia, porque incluso la fe más fuerte es inútil sin obras”. (Diario, 742).

Washington D.C., April 18 (CNA/EWTN News) - A group of women and children from Central America who have been prioritized for deportation lost a legal battle Monday, when the U.S. Supreme Court declined to hear their appeal of a lower court’s ruling that prevented a federal judge from reviewing their expedited deportation orders.

The families were detained in Texas soon after illegally crossing the U.S.-Mexico border. They claimed asylum, but immigration judges ruled they lacked “credible fear” of persecution. They were placed in expedited removal proceedings and detained at a residential center in Pennsylvania, Reuters reports.

Expedited removal applies to non-citizens without valid documents for entry to the U.S.

The legal challenge claimed violation of the women and children’s right to due process under the U.S. Constitution. The Supreme Court let stand a ruling of the Third U.S. Circuit Court of Appeals in Philadelphia.

The families are composed of 28 women and 33 children ages 2-17 come from El Salvador, Honduras and Guatemala. The lead plaintiff in the case, Rosa Castro, fled El Salvador to escape rape, beatings and emotional abuse by her son’s father. Her son was six years old when they arrived in the U.S. In 2015. Another plaintiff, Lesly Cruz, fled Honduras to protect her daughter from sexual assault from gang members, court papers said.

Other families said they had fled to the U.S. to (see Asylum Seekers p. 23)
Fatima, Portugal, Apr 20 (CNA/EWTN News) - The niece of Blessed Francisco and Jacinta Marto has voiced excitement for the coming canonization of her relatives, sharing stories of the time of the Fatima apparitions and personal memories of what it was like growing up in a family that had saints among its members.

“My family, my grandparents, my parents, all of us always accepted it as a gift from God,” Jacinta Pereiro Marto told CNA in an interview.

“God chose my uncle and aunt because this is what he wanted, so much that my grandfather used to say that the Virgin wanted to come to Fatima and she chose his children, but that we didn't deserve anything,” she said.

Because of this attitude instilled in the family by her grandfather—father to Blessed Francisco and Jacinta Marto—“we always lived very simply because God chose, and he chooses who he wants. We don't deserve anything.”

Marto, 74, is the daughter of Joao Marto, the brother of Fatima visionaries Bl. Francisco and Jacinta, and she shares the exact same name as her saintly aunt.

Just two years older than Francisco, Joao was the closest in age to the two out of the many Marto siblings.

Bl. Francisco and Jacinta this year will become the youngest non-martyrs in the history of the Church to be canonized after witnessing apparitions of Mary, now commonly known as the Our Lady of Fatima, alongside their elder cousin Lucia dos Santos in 1917.

In her interview with CNA, Marto said that she had “the joy” of being born in the same family home as Francisco and Jacinta, and to grow up there, since her father Joao continued to live in the house with his elderly parents.

“They always instilled in me a great love for God and for the Virgin, a life of simplicity, of belief and of religiosity,” she said, speaking of her grandparents.

Their home remains the property of the family, but is now open for visitors and pilgrims to see where the visionaries grew up. Across the street, Marto runs a souvenir shop and a small museum-of sorts containing original photos and artifacts belonging to the family, including shawls used by Jacinta, the rosary Francisco prayed with before dying, and the bed he passed away in.

Marto said that it is thanks to her grandmother Olimpia Marto, mother of Francisco and Jacinta, that she received the same name as her aunt. Olimpia had wanted a grandchild that shared the exact same name as her saintly daughter, and was told by Joao’s wife that the next girl they had would get the name.

So when Marto was born, her grandmother, who was also asked to be her godmother, chose to call her Jacinta.

“I feel very happy to be Jacinta,” Marto said, explaining that “I feel a very strong presence and a great protection from my uncle and aunt. I think that Jacinta and my uncle are protecting me.”

“I am no one, I sin like the whole world,” she said, “but I believe they are protecting me, I feel that they and Our Lady protect me.”

Recalling memories shared by her father, Marto said Joao had been present with Francisco and Jacinta at the apparition of Mary in Valinhos, which took place in August, “but he didn't see anything.”

“It was only Francisco, Jacinta, Lucia and my father, but he said that even though he opened his eyes and looked, he saw nothing,” she said.

Around the time Mary was to appear, Jacinta wasn't there at first, she said, explaining that when Lucia asked him to go find her, Joao “didn't want to, because he wanted to see.” He eventually went to find Jacinta, and when she arrived Mary appeared, but even though he wanted to, “he didn’t say anything.”

Two months later when the “miracle of the sun” took place Oct. 13, 1917, Marto said her father, who was only 11 at the time, stayed behind that day because rumors were spreading, likely from other children, that “if the miracle of the sun didn't happen the whole family would die.”

In order to help the people believe in the authenticity of the apparitions, Lucia had asked Our Lady during the apparition of July 13, 1917, to perform a miracle so people would see that they were true.

However, on that occasion Mary responded by saying that should the children continue to come each month until October, the miracle would occur. So on Oct. 13, the last apparition of Mary to the children, 30-100,000 people gathered to witness the miracle.

News reports and witnesses from the time said the miracle took place when the formerly cloudy sky parted and the sun appeared as an opaque, spinning disk in the sky. Multicolored lights flashed across the landscape and those present before the sun then spun toward earth and then zig-zagged back to its normal position in the sky. Additionally, clothes and mud previously wet from the rain had dried.

But while many members of their family were present for the miracle, Marto said her father “stayed at home (because) he was afraid to die” if the miracle didn't happen, as the rumors had stated.

At just 11 years old, Marto said her father didn’t understand everything that was going on, but that after Francisco and Jacinta died, “my father said that he cried a lot, a lot. Because he saw that everything they said was happening.”

Speaking of her grandparents, Marto said her grandfather Manuel, father of Francisco and Jacinta, didn’t initially understand some of what was happening either, but had always believed his children were telling the truth.

Jacinta was the first one to tell her parents about seeing Mary after coming home from the first apparition, Marto said, explaining that when people began to say the children had made everything up, her grandfather would respond saying: “My children are not liars. I taught them, so if they say they saw, I think they saw.”

After the first appearance Manuel accompanied his children to the following apparitions, and although he didn’t see anything, “he said that he heard a sound, like a bee inside a jar.”

He was also present for the miracle of the sun, Marto said, explaining that “if he believed before, he continued to believe” after.

Marto said that for her, this belief was extraordinary, because “my grandparents weren't at the beatification, none of it. When their children died they were known, but not with the fame of sanctity.”

“So they thought their children were a little different from the others, but they didn't know how it was going to be. It was a question every day,” she said, but noted that her grandfather in particular “always believed.”

Referring to news of the acceptance of a second miracle allowing for the canonization of her uncle and aunt, Marto said she feels “a big joy” knowing they will be proclaimed saints. The two will be canonized May 13, during Pope Francis’ two-day visit to Portugal.

However, she stressed that the news “is not only for the family, it's for Portugal and the whole world. Because Our Lady came for the world, and they were a message for the world.”

“I sometimes ask myself how two children that were seven and nine years old managed to capture and respond to the message of God. They had a message and assumed this message,” she said, noting that Francisco was all about “praising God, adoring God, worshiping God.”

Jacinta, however, was primarily concerned with conversion, and wanted that “everyone return to God, that everyone convert, that everyone went to heaven.”

“She lived this in anguish,” Marto said, explaining that she often asked herself: “we who have all these means of communication, we know what is happening in the world, all the suffering in the world, we see it on television...and what do we do?”

At just 87-years old Jacinta had visions of wars, famines and persecutions, and as a result she “assumed the responsibility” of offering and making sacrifices so that everyone could be saved.

“And us? What are we doing?” she said, stressing that with television and social media it’s not necessary to have a vision of the suffering and tragedy in the world, but “we are part of this humanity and we are a bit responsible for everyone. Sometimes we don't think well about this.”

Marto said that for her, she believes the core of the Our Lady of Fatima's message is that she came “that we might return to God. That we don't forget that God loves us, but that we have to praise him and must give thanks to him.”

In addition to this, “we must pray for each other,” she said, explaining that in her instructions to the children, Mary “didn't ask many things that we can't do.”

Pointing to the rosary, she said that according to Lucia, Mary asked that people pray it because “it's an easy prayer,” and can be recited at church, in the car or while walking.
CALENDAR

May 20 & 21st Lake County Passion Play
(Weekend after Mother’s Day)
It is with great pleasure that we invite you to our outdoor home to view our annual presentation of the Passion, Death, Resurrection, and Ascension of Our Lord Jesus Christ. The Lake County Passion Play Grounds, off Highway 29, are the setting for our reenactment. This property, on gentle, rolling hills, overlooks one of America’s most beautiful lakes: Clear Lake. More than 150 players re-enact this most touching of dramas. Mounted Roman soldiers sweep across the 1,000 foot stage; sheep wander across the hillside; a powerful sound system carries the dialogue faithfully drawn from Matthew, Mark, Luke, and John. A talented team of directors, producers, and costume designers work throughout the year to create this experience.

The Passion Play is not a spectacle. Rather, it is a prayerful expression of the faith of the people involved. Men, women, and children from many denominations have come together to make this a truly Eucumenical experience. The unity among the players is a visible sign of the Holy Spirit.

For directions, and more information go to: www.lakecountypassionplay.org

Bishop Vasa’s Confirmation Schedule
MAY 1 - 7pm, St. Rose of Lima Church, (1 of 2) Santa Rosa
MAY 3 - 7pm, St. Rose of Lima Church, (2 of 2) Santa Rosa
MAY 5 - 7pm, St. James Church, Petaluma
MAY 6 - 1pm, St. Helena Church, St. Helena
MAY 7 - 10am, St. Sebastian Church, Sebastopol
MAY 7 - 2:30pm, St. Apollinarius Church, Napa
MAY 9 - 7am, St. Leo the Great Church, Bores Hot Springs
MAY 12 - 7pm, Resurrection Church, Santa Rosa
MAY 13 - 11am, Holy Spirit Church, Santa Rosa
MAY 13 - 5pm, St. Aloysius Parish @ Star of the Sea Mission, Guadala
MAY 14 - 10am, Our Lady of Good Counsel w/ St. Elizabeth Seton Mission (Pleto/Booneville), Fort Bragg
MAY 17 - 6pm, St. Mary immaculate Church, Lakeport
MAY 18 - 7pm, St. Joseph Church, Crescent City
MAY 19 - 5pm, Church of the Assumption, Ferndale (w/ St. Patrick Parish (Scotia) w/ Our Lady of the Redwoods (Garberville)
MAY 20 - 11am, St. Bernard Church, Eureka w/ Sacred Heart Church (Eureka) w/ St. Mary Church (Arcata) w/ Christ the King Church (McKinleyville)
MAY 20 - 2:30pm St. Joseph Church, Fortuna
MAY 21 - 2:30pm, St. Elizabeth Church, Guerneville w/ St. Philip Church (Occidental) w/ St. Teresa Mission (Bodega)
MAY 21 - 6pm, St. John the Baptist Church, Healdsburg
MAY 26 - 6pm, Cathedral of St. Eugene, Santa Rosa
MAY 28 - 10am Vietnamese Martyrs, Santa Rosa
JUNE 3 - 6pm, St. Thomas Aquinas Church, Napa
JUNE 4 - 7pm, St. John the Baptist Church, Napa

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

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

Thursdays at St. Eugene’s
Fr. Jeffrey Keyes is Teaching a Faith Formation Class
Gregorian chant is music that is meant to be the vehicle of the psalms and the word of God and is directed primarily toward worship. We meet every Thursday at 5:30 pm in the Parish Life Center (PLC). New members always welcome!

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

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

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

❖

Niece of Fatima Visionaries, cont. from page 21
If someone isn’t able to pray the rosary, Marto suggested at least trying to pray one Hail Mary and Our Father a day, to honor Mary and give thanks to God “for being our friend.”

“God loves us very much and at times sends us his mother to refresh us a bit in order to continue,” she said, explaining that “God wants us to be a bit better every day. Because we are always sinners, we are not perfect, but try to be a bit better every day.”

Marto said that she hopes to be present for Pope Francis’ visit to Fatima for the centenary of the apparitions in May. Having attended the beatification of her uncle and aunt in 2000, she said she also hopes to be present for the May 13 canonization of the visionaries.

She received communion from Bl. Pope Paul VI when he became the first Pope to visit Fatima in 1967, and was also present for the visit of St. John Paul II in 1982, but was farther away.

Although she wasn’t able to attend Mass when Benedict XVI came in 2010, she hopes to have a good seat at Mass with Francis, and “to be close to him.” ❖
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

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

For more information about upcoming youth ministry events, or to help out, contact:
DSRyouth@srdiocese.org or call (707) 566-3371.

(Asylum Seekers, cont. from page 20)
escape threats, violence and situations where police authorities were unable or unwilling to help them.

Twelve women and their children remain detained in Pennsylvania, while the others have been released under supervision.

Tens of thousands of Central American refugees and migrants enter the U.S. each year. Their numbers included a 2014 surge of nearly 70,000 unaccompanied minors.

Immigration enforcement has been ongoing in the U.S., but it has taken on more prominence under the Trump administration, which has planned to target more people for expedited removal.

In May 2016, Bishop Eusebio Elizondo, then-chair of the U.S. bishops’ immigration committee, criticized immigration raids.

“Sending women and children back to Central America will not serve as an effective deterrent to migration because this is a humanitarian crisis and individuals from the region are being forced to flee for their lives,” he said.

In February 2017, the U.S. and Mexican bishops issued a joint statement on the right to migrate.

“We reiterate our commitment to care for pilgrims, strangers, exiles, and migrants affirming that all persons have a right to live in conditions worthy of human life. If these are not given, they have a right to migrate,” they said, citing Pope Pius XII’s 1952 apostolic constitution “Exsul Familia Nazarethana.” ♦

Save the Date
Guarde este fecha
Santa Rosa Religious Education Congress
Congreso de Educación Religiosa de Santa Rosa
Saturday, August 19, 2017
Sabado, 19 de Agosto 2017
Cardinal Newman High School
Santa Rosa

• Registrations begins July 1, 2017.
• Mailings go out in June 2017.
• If you wish to receive the brochure, please send us your name, email & mailing address.
• El registro comienza 01 de julio de 2017
• Folletos salen en junio.
• Si desea recibir el folleto, por favor envíenos su nombre, dirección de correo electrónico y dirección postal.

Contact: Carmen Perez Aanenson
Diocese of Santa Rosa Department of Religious Education
(707) 566-3366 dre@srdiocese.org
Pope Francis refuses bulletproof vehicle for Egypt trip

Vatican City, April 25 (CNA/EWTN News) - Pope Francis will not use a bulletproof vehicle during his trip to Egypt this weekend, despite recent terror attacks against Christians in the country, according to Reuters.

"The Pope will use a closed car to move around, but not an armoured one," Vatican spokesman Greg Burke confirmed yesterday. "That's how he wanted it."

This is not the first time Pope Francis has done so—he typically prefers to travel in more open vehicles, or ones that are not bulletproof, because he feels that allows him to better interact with the people on the streets.

Pope Francis will be traveling to Cairo, Egypt, April 28-29 for his first international trip of the year. Interfaith dialogue with Muslims and showing solidarity with persecuted Christians will be main priorities of the trip.

His trip comes after several recent attacks on Christians in the country.

In December, a bombing at Cairo's main Coptic cathedral killed at least 25 people and wounded dozens of others, most of them women and children.

On Palm Sunday, the bombing of two Coptic churches killed 43 and injured more than 100 others.

Last week, gunmen attacked security forces near the famous St Catherine's Monastery in the Sinai desert, killing a police officer and injuring three others. This attack and the church bombings were all claimed by ISIS.

Egypt's president has declared a three-month state of emergency in the country following the Palm Sunday attacks. Despite the risk, the Vatican announced earlier this month that the Pope's trip to Egypt would continue as planned.

Pope Francis was invited to visit Egypt by Coptic Catholic bishops during their visit at the Vatican Feb 6. The Pope had also received an invitation to visit Egypt from the country's president and from the Grand Imam of Al Azhar, Ahmed el-Tayyeb, after his visit to the Vatican in the spring of 2016, marking a thaw in Vatican-Muslim relations in Egypt.

During his trip, Pope Francis will meet with the Grand Imamate state officials, leaders of Egypt's Catholic Coptic and Orthodox Coptic churches, and Catholic priests and religious of the country.

Church Teaching: Receiving Communion

A recent reader poll revealed that many knowingly receive Communion while not in a state of grace. What does the Church say about this?

[Editor's Note: In response to a recent piece by Judy Landrieu Klein, our “Daily Catch” blog polled readers about their habits of confession and the reception of Holy Communion. As nearly 60% of the respondents admitted to knowingly participating in Communion while not in a state of grace, we asked canonist Jenna M. Cooper to address what the church teaches about this issue, and why.]

As the Vatican II document Lumen Gentium tells us, the Eucharist is the “source and summit of Christian life” (LG 11), in which Jesus Christ is made really and truly present to us. During the holy sacrifice of the Mass, Catholics believe that the bread and wine become the Body and Blood of Christ—not in a merely symbolic way, but truly and literally. This is why we have customs of special reverence for the Blessed Sacrament, such as genuflecting before a tabernacle, keeping a sanctuary lamp or candle burning, and maintaining a respectful silence in churches or chapels where the Sacrament is reserved.

In a similar but more important sense, we can also speak of the need to show reverence for the Blessed Sacrament in the depths of our own souls, by our being properly disposed to receive the Eucharist and by only receiving Communion worthily. But what does this mean?

The Church's law

There are two canons in the Code of Canon Law that relate to the worthy reception of Holy Communion. Canon 915 requires ministers of the Eucharist to refrain from admitting to Communion those who are “obstinately persevering in manifest grave sin” (in other words, those who are continuing on, after the sinfulness of their situation has been duly explained with them, in a state of grave sin that is outwardly very obvious). However, while canon 915 may be the more famous canon of the two, it actually does not apply directly to most faithful Catholics.

On the other hand, canon 916 is something that does specifically pertain to each one of us. In canon 916, we are told that a person “conscious of grave sin” should not “receive the body of the Lord without previous sacramental confession.” While canon 915 calls on an appropriate third party (such as a parish priest) to refuse Communion to those in a visible state of serious sin, canon 916 places an obligation on individuals to examine their own conscience to discern whether they might have committed any sins which should prevent them from receiving Communion. Consequently, this canon also directs those who are aware of having committed a mortal sin to make use of the sacrament of Penance—the normal means through which sins are forgiven and a person is reconciled with God—so that they may once again become fit to share in the Eucharist.

The “why” behind the law

This canon has deep theological roots in the Church's tradition, which is in turn founded in Sacred Scripture. As we read in St. Paul's First Letter to the Corinthians:

“Whoever eats the bread or drinks the cup of the Lord unworthily will have to answer for the body and blood of the Lord. A person should examine himself, and so eat the bread and drink the cup. For anyone who eats and drinks without discerning the body, eats and drinks judgment on himself. That is why many among you are ill and infirm, and a considerable number are dying” (1 Corinthians 11:27-30).

Here, St. Paul recounts a dramatic scenario in which some early Christians suffered bodily illness and death due to their unworthy reception of Holy Communion. Although this is perhaps not likely to be a normal occurrence in our modern parishes, the spiritual effects of partaking in the Eucharist unworthily are the same today as they were in St. Paul's time.

Receiving Communion when knowingly in a state of grave sin is, in fact, a grave sin in and of itself. Specifically, it is a sin of profound disrespect for the real presence of Christ in the Eucharist, and as such is considered a form of sacrilege. Like other mortal sins, choosing to engage in this type of sacrilege is a wound to the soul that results in spiritual death.

Is anyone ever worthy?

Of course, the Eucharist is such an awesome gift that no human being could ever be considered truly “worthy” in the strictest sense of the word. But at the same time, it's important to keep in mind that it is only those who are in mortal sin should refrain from receiving communion. “Though the just fall seven times” (Proverbs 24:16), some sins are venial, not mortal. By definition, a mortal sin involves a conscious, deliberate choice, and so a serious Christian striving for closeness with God is unlikely to fall into mortal sin in the course of an overall virtuous day-to-day life.

The Church actively encourages all those who are able to receive Holy Communion to do so as often as they can, even daily if possible (CCC 1389). For those who are properly disposed, Holy Communion can “wipe away venial sins” (CCC 1394), and provide the strength to resist the temptation to mortal sin (CCC 1395). This is what is meant when we say that the Eucharist “is not a prize for the perfect, but a powerful medicine and nourishment for the weak.” (cf. Amoris Laetitia footnote 351)

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