



*Saint Eugene's Cathedral
2323 Montgomery Drive
Santa Rosa, California 95405
Phone (707) 542-6984*

PASTORAL STAFF

Rev. Frank Epperson, Rector
Rev. Daniel Roa, Parochial Vicar
Rev. Jeffrey Keyes, In Residence
Deacon Mike Heinzelman
Deacon Gary Moore
Deacon Russ Bowden

TELEPHONE NUMBERS

Email Comments/Suggestions to:
cathedralresponse@gmail.com

Parish Office Phone	542-6984
Parish Office Fax	542-1621
Religious Education	326-3408
Pastoral Council – Michael Owens	486-5451
Parish Organist – Steven T. Angelucci	537-0449
School Office – Barbara Gasparini	545-7252
Preschool Office – Sharry Caesare	528-9133
Home School – Jennifer Tawney	609-610-2153

PARISH OFFICE HOURS

Monday – Friday – 9:00 a.m. to 4:00 p.m.
Entrance is located at SW corner of Rectory

WEBSITES

Parish: www.steugenes.com
School: www.steugenesch.org

REGISTRATION IN THE PARISH

Our warmest welcome to all who worship in our community. If you are not registered in the parish, please complete a registration card. Cards are available at church entrances or at the parish office.

MARRIAGES & BAPTISMS

Please contact the office at least 6 months in advance for weddings and 3 months in advance for baptisms. Check the parish website for more information.

ANOINTING OF THE SICK

Please call the parish office when a parishioner is home bound or hospitalized to arrange for Holy Communion and Anointing of the Sick.



MASS TIMES

Daily Mass: 6:45 and 8:00 a.m.
Saturday: 8:00 a.m.; 4:30 p.m. & Sp. 6:30 p.m.
Sunday: 7:30, 9:00 & 10:30 a.m.
12:00 noon and 5:30 p.m.
Tuesday Latin Mass: 5:30 p.m.
Sunday Latin Mass: 1:30 p.m.

CONFESSIONS

3:30 – 4:30 p.m. Saturday or by appointment

PERPETUAL ADORATION

Perpetual Adoration is in the Chapel of the Sacred Heart of Jesus. To sign up for your hour with our Lord, call 539-2772.

Benediction of the Most Blessed Sacrament is held in the chapel every First Friday following 8:00 a.m. Mass.

DEVOTIONS

Recitation of the Rosary is Monday – Saturday at 7:30 a.m. in the Cathedral

Chaplet of Divine Mercy is Saturday after the 8:00 a.m. Mass in the Cathedral

CATHEDRAL SHOPS

Cathedral Thrift Shop is open Tues & Wed 9:30 – 2:30
Cathedral Books & Gifts Hours: Wed-Fri 9:30-4:30
& Sun 9:30-1:30 - Phone: 542-0250

FOURTH SUNDAY IN ORDINARY TIME – JANUARY 28, 2018

Today's Hymn numbers follow bulletin announcements

PARISH CALENDAR

SUNDAY JANUARY 28

School Pancake Breakfast – Becker – 8:00 am – 12:00 noon
Latin Mass – Cathedral – 1:30 pm

MONDAY JANUARY 29

Rosary for Life-Chapel-9:00 am
Respect Life Meeting – PLC – 3:30 pm
Choir Rehearsal-PLC-7:00 pm

TUESDAY JANUARY 30

Women of the Word – PLC – 9:00 am
Latin Mass – Cathedral – 5:30 pm -

WEDNESDAY JANUARY 31

Legion of Mary – PLC – 6:00 pm
Queen of the Angels – Becker Ctr (Youth Room). – 6:15 pm
Catholic Adult Faith Formation – PLC – 7:30 pm

THURSDAY FEBRUARY 1

Golden Opportunities Meeting – PLC – 8:30 am
Men's Schola-PLC-5:30 pm
Prayer Vigil – Cathedral – 7:00 pm

FRIDAY FEBRUARY 2

Friday Morning Bible Study – PLC – 9:30 am
Latin Mass – Cathedral – 5:30 pm

SATURDAY FEBRUARY 3

Confession – Cathedral – 3:30 – 4:30 pm
Spanish Mass – Cathedral – 6:30 pm

CATHOLIC CHARITIES

~JOB ANNOUNCEMENT~

Catholic Charities is looking for a Bilingual Resource Connector. This is a non-exempt, full-time job, paying \$15-\$17 an hour. The Resource Connector provides support to the Resource Center within the Community and Parish Connections Department, to reduce social vulnerability and to assist the community in recovery and rebuilding. This position is responsible for supervising 1-5 volunteers. Please go to: www.srcharities.org/about.careers.

ITALIAN CATHOLIC FEDERATION

~ICF SCHOLARSHIP~

The Italian Catholic Federation (ICF) is offering scholarships to high school graduates of the Class of 2018. If you are Catholic, have any Italian ancestry and a Grade Point Average of 3.20 or higher, you are eligible to apply. For an application, see your high school counselor or call Robert Acquistapace at 545-7376.

Hearing Aid Users, Switch to T-Coil

ADMINISTRATION

For the Week of: 1/7/18

Sunday Donations Received:	\$ 13,791
Collection Revenue Received for: <i>None</i>	\$

~CATHEDRAL BOOKS & GIFTS~

The month of February is the month of the Passion of Our Lord. Our special for February is, "A Lent Sourcebook: The Forty Days, 2 Volume Set." The 2 volumes of "A Lent Sourcebook" are divided into days with each beginning with a scripture verse. The volumes feature a special binding that opens them fully for easy reading and display. If you have anyone preparing for Christian initiation, this is a great gift to celebrate this part of the journey. The shop hours are: Wed-Fri from 9:30 am-4:30 pm, & Sun 9:30 am-1:30 pm. It is closed Sat/Mon/Tues. Call us at 542-0250.

~CHARITABLE DONATIONS & TAX STATEMENTS~

St. Eugene's greatly appreciates your donations to the Sunday collections. A year-end list of donations suitable for tax purposes is provided to parishioners who use offertory envelopes, credit cards or online banking direct pay for Sunday collections. **NOTE:** Tax statements are sent to envelope users **upon request only**. If you wish to receive a tax statement, email office@steugenes.com or call 542-6984 ext. 10. Be sure to include the envelope number.

~ CREDIT CARD DONATIONS ~

Consider paying your parish contributions with your credit card. We process payments once a month for Sunday collections. We require a \$100 minimum monthly contribution. You can elect to donate to second collections too. You need to complete an authorization form available in the parish office or emailed to you. Call 542-6984 ext. 11 for more information. Forms are also available in the vestibules with the registration cards.

~UPDATE YOUR RECORDS ~

Have you changed your address? Phone number? Email address? Have new family members since you registered in the parish? Have your children grown up and left home? If so, please contact the parish office and let us know your changes so that we can update your parishioner record. Email changes to maria@steugenes.com, call her at 542-6984 ext. 10, or log into our website **Contact Us** page at www.steugenes.com.

The bulletin item deadline is Thursday @ 3:00pm for the Sunday after next bulletin. E-mail items to: office@steugenes.com.

MASS INTENTIONS

Saturday	January 27
8:00 am	Catherine & Henry Devlin, deceased
4:30 pm	Barbara Wold Family, living & deceased
6:30 pm	Cleta Castro, deceased
Sunday	January 28
7:30 am	Frances Miller, deceased
9:00 am	For the Carroll Family, deceased
10:30 am	People of the Diocese
12:00 pm	Julie and Pavlov, deceased
1:30 pm	Gil and Gilda Miranda, deceased
5:30 pm	Florian Korbelt, deceased
Monday	January 29
6:45 am	Charles Guenza, deceased
8:00 am	Kathleen and Hugh Devlin, deceased
Tuesday	January 30
6:45 am	Henry and Regina Arend, deceased
8:00 am	George and Lucille Elin, deceased
5:30 pm	Lisa Tran, living
Wednesday	January 31
6:45 am	Russell and Maryann Sherman, deceased
8:00 am	Erik Steinkamp, deceased
Thursday	February 1
6:45 am	Deirdre McCormick, deceased
8:00 am	Andrew Palanos, living
Friday	February 2
6:45 am	All the Souls in Purgatory
8:00 am	Brian Ellis, deceased
12:00 pm	Mary Tran, living (Hospital Mass)
5:30 pm	Richard & Maria McCall, deceased
Saturday	February 3
8:00 am	In honor of & in reparation for the offenses against the Immaculate Heart of Mary & the Sacred Heart of Jesus & for the Russell & Rinaldi families, living & deceased.
4:30 pm	Margaret Bowden, deceased
6:30 pm	Jude and Joyce Mikal, deceased

IN NEED OF OUR PRAYERS

Those who are ill need your support and prayers: Elaine Dolcini, Edward G. Urtega, Maureen Mardanyas, Alice Gordon, Cristina Mamuyac, Jeffrey Andrews, Thomas Timko, Jim Keegan, Irene Medina, Catherine Hubbard, Tristan Humble, Samuel Agius, Sandy Torti Wilcox, Marjorie Miles, Lynne Staley, Marie Tran, Pam Hall, Amelia Lansangan, Marv Kidweiler, Kathryn Acquistapace, Gail Brown, Bob Del Santo, Patrick Grace, Luigi Fabiano, Leo and Bernie Del Santo, Daniel Velasquez, Emeline Jane Smith, Nina Marie Cantacessi, Lisa Adams, Rosalind Britto, Ken Davis, Rita Wyatt, Karen Mills, John Patrick, Valerie McGuire, Eileen Carol, Francisco Sanabria.

~PRAYER LIST~

Our prayer list has not been updated in some time. We are asking those of you who added a name to please contact the Parish Office and let us know if you would like to have the name remain. Please call Barbara at 542-6984, ext. 16.

SPIRITUAL ACTIVITY

~ADULT FAITH FORMATION~

We continue to gather each Wednesday at 7:30 pm in the Parish Life Center (PLC) for our Adult Faith Formation class. The topic this week will be: "Holy Confirmation." This is an informal class and all are welcome and encouraged to attend.

~CANDLEMAS~

Please join us on Friday, February 2, for a special Candlemas Mass celebrated in the Extraordinary Form (Latin) at 5:30 pm. On this day, the Church celebrates the feast of the Presentation of the Lord which occurs forty days after the birth of Jesus and is also known as Candlemas day, since the blessing and procession of candles is included in the liturgy. According to the 1962 Missal (the Extraordinary Form of the Roman Rite), this day is referred to as the "Purification of Mary." It is also known as a "Christmas feast" since it points back to the Solemnity of Christmas. Many Catholics practice the tradition of keeping out the Nativity creche or other Christmas decorations until this feast.

~NEW DVD SERIES~

The Knights of Columbus is proud to sponsor the highly acclaimed DVD series, "The Footprints of God". The Story of Salvation from Abraham to St. Augustine. This 8-disc series, beginning with "Abraham's story" will start on Sunday, February 4th at 10:10am in the PLC, 2nd floor, Hope room. A new episode will be shown each Sunday morning ending March 25th. Please join us for this exciting journey into the Holy Land ... following the footprints of God!

SOCIAL ACTIVITY

~CUB SCOUT BREAKFAST & DERBY~

Please join the St. Eugene's Cathedral Cub Scout Pack 44 on Sunday, February 11th, for a Pancake Breakfast and Pinewood Derby, from 8am-12 noon in the Becker Ctr. The races will begin at 10:15am. Prices are \$10 adults, \$8 seniors, and \$6 children. Children under 3 are free. Cash, Check or Credit Card payments accepted at the breakfast.

HELP NEEDED

~FAMILY QUIET ROOM~

We would like to spruce up the room located at the very back of the church (often called the "Crying Room") where families with young children and babies often sit. Donations of time, talent or treasure would be greatly appreciated. If you can help in any way, please contact Lori Pandolfo at: lori.pandolfo.psyd@gmail.com or call (707) 800-9850.

~FOOD FOR THOUGHT~

"The refusal to take sides on great moral issues is itself a decision. It is a silent acquiescence to evil. The Tragedy of our time is that those who still believe in honesty lack fire and conviction, while those who believe in dishonesty are full of passionate conviction." Archbishop Fulton Sheen

SUNDAY MASS HYMNS

HYMNS AT 4:30 P.M. & 10:30 A.M.
ENTRANCE HYMN: #142
PREPARATION OF GIFTS: #244
COMMUNION HYMN: #171
RECESSIONAL HYMN: None

HYMNS AT 12:00 PM
ENTRANCE HYMN: TBA
PREPARATION OF GIFTS: TBA
COMMUNION HYMN: TBA
RECESSIONAL HYMN: TBA

MY CATHOLIC FAITH

~FROM THE PASTOR~

I would like to focus today on our second reading from 1 Cor. 7:32-35. It is in this passage that we see the idea behind remaining celibate/continent for the sake of the Kingdom. So many people today do not understand, and thus, totally reject, the idea of priestly celibacy. Let us take a look today at the topic of priestly celibacy in the article below. The parts of the article that are underlined were made that way by me so that you may focus on some of the key aspects a bit more easily. The following article will be continued in next week's bulletin, as I feel that it is of great importance that we know our Church history and teachings so that we can combat the many errors that abound in this day and age.

~DISCIPLINE & DOGMA~

"The discipline of priestly celibacy is one of those practices of the Catholic Church that are under intense attack in the modern age. However, it happens too frequently that the discussion about celibacy is framed incorrectly, which leads to conclusions that, while sometimes true, miss the point entirely and can lead unintentionally to further errors. For example, everyone agrees that priestly celibacy is a discipline, not a dogma. This is established by the fact that for many, many centuries the Church admitted married men to Holy Orders. This fact is not disputed, or at least it should not be. Anyone who denies there were married priests in the first six or seven centuries of the Church has simply not read enough of the Fathers. But there is a danger in over-stressing the disciplinary nature of celibacy. It must be remembered that ecclesiastical disciplines exist for the sake of safe-guarding the truth of Catholic dogma. The Eucharistic fast (discipline) exists to bear witness to and affirm the truth of our Lord's Real Presence in the transubstantiated elements (dogma). The practice of not admitting the divorced and remarried to Holy Communion (discipline) reflects the Church's perennial teaching on the indissolubility of sacramental marriage (dogma). The necessity of attending Mass on Sundays and Holy Days

(discipline) flows from the universal nature of Christ's redemption and the nature of the Holy Sacrifice of the Mass (dogma). Every discipline has its foundation in one of the Church's unchanging teachings. To treat a certain discipline as a "mere discipline" can create a dangerous disconnect between the practice and the dogma upon which it is based. ... [F]urthermore, in over-stressing celibacy as a discipline, it soon becomes a "mere discipline", and a mere discipline is only one step removed from a *dispensable* discipline. Therefore, discussions which begin by always emphasizing the disciplinary nature of celibacy do so from a prejudiced starting point. What, then, is a balanced way of approaching this subject? We mentioned above that every discipline exists for the purpose of bearing witness to, buttressing, or exemplifying some teaching of the Faith. Any discussion of the discipline of celibacy must be balanced by a reference to the more fundamental Catholic teaching the practice exists to safeguard. And what teaching is that? The fact that many of us do not know shows how much we have lost sight of the purpose of this discipline. Too often, attempts to defend celibacy devolve down to three arguments - that it is not practical for a priest to have a family, and that Christ Himself was not married, and that there is a strong tradition of celibacy in the Latin rite. In Benedict XVI's 2007 post-synodal exhortation *Sacramentum Caritatis*, Benedict links the discipline of celibacy to the fact of Christ's own virginity (SC 24): *The fact that Christ himself, the eternal priest, lived his mission even to the sacrifice of the Cross in the state of virginity constitutes the sure point of reference for understanding the meaning of the tradition of the Latin Church. It is not sufficient to understand priestly celibacy in purely functional terms. Celibacy is really a special way of conforming oneself to Christ's own way of life. This choice has first and foremost a nuptial meaning; it is a profound identification with the heart of Christ the Bridegroom who gives his life for his Bride.* Benedict's statement that Christ's own virginity must be the fundamental point of reference for understanding the tradition is true if we are looking at it from the standpoint of celibacy as an ascetical practice - a manner of living

in *imitatio christi* that signifies the priest's nuptial union to the Church. However, this is not the rationale the early Church used when discussing the discipline; in fact, Benedict's assertion - that Christ's virginity is the point of reference for clerical celibacy - does not appear a single time in any patristic source. There is simply no Church Father or synod that argues that priests should be celibate because Christ was. Not that this and other arguments do not have their place in the overall discussion; clearly they all have their own value. Yet none of them constitute the prime reason for the discipline, at least according to the Fathers. And what is that reason? What is the teaching that the discipline of celibacy was meant to buttress? The clear and consistent teaching of the Fathers is that **it is impure and impious for a man to offer the Eucharistic sacrifice to God if he is sexually active**. This will be demonstrated further in this article as we examine the plethora of patristic canons and commentary on this question. But for now it is noteworthy that this principle explains several problems very conveniently.

~CELIBACY & CONTINENCE~

First, it introduces a distinction between *celibacy* and *continence*, which is too often lacking in our modern discussions. It usually happens that the discussion devolves down to whether or not the Church can or cannot have married priests - or what a married priesthood has looked like historically - rather than questioning to what extent continence was enjoined upon the priesthood, married or otherwise, which is the *real* question. In other words, to ask whether a priest could or could not be married is not the same as to ask whether he is expected to be continent. *Celibacy* is a very narrow concept; it means *both the inability of a priest to contract marriage as well as the exclusive selection of priests from among bachelors*. Clearly, the Church has not always mandated celibacy. There have been married priests and married bishops and married deacons, and anyone who denies this is in simple ignorance of history. *Continence*, on the other hand, is a much broader concept. It means *the absence of any sexual activity on the part of the ordained, whether they are married or not*. We do not dispute that there were married clerics; this point is settled historically. What needs to be examined and settled is whether these married clerics were sexually active - whether they made use of their conjugal rights - or whether they practiced continence; and, if they practiced continence, whether they did so by pious custom or because of positive legislation compelling them to be continent. As we shall see, the unanimous teaching of the Church throughout the first seven centuries is those of Major Orders were expected to observe perfect continence. Obviously this would be

true for bachelors, but as we shall see, it was enjoined and commanded of the married clerics as well. When a married man received Major Orders, he was henceforth to cease all conjugal relations with his wife and live with her as brother and sister. This was frequently called being "converted" to continence. This handily explains how the Church once allowed then prohibited married clerics while simultaneously claiming her teaching on this matter has never changed; this is because the teaching was never about whether a cleric could be married, but whether it was fitting for clerics to have sexual intercourse. Understood this way, the teaching (until modern times) has been unanimous.

~THE EASTERN CHURCH~

It also puts the question of marriage in the Eastern Rites into perspective. When we understand the ancient discipline, we see that it is not, as so often asserted, that the Western Church imposed a new discipline onto its clerics while the East, which allows married priests, is preserving a more ancient practice. On the contrary, East and West both insisted on continence from their clerics. In the West, this insistence remained so strong that eventually it became clear that the only way to ensure it was to prohibit the ordination of married men (the discipline of celibacy); in the East, the observance of the ancient canons began to grow lax until after the Quinisext Council of 692 married clerics were finally allowed to use the marital rights. Thus it was the East that changed the discipline, not the West. This distinction between celibacy and continence also puts modern discussions of admitting married men to the priesthood into context. ... [Y]es, the Church once had married priests; however, those married priests were expected to live in perfect continence. Thus, the modern push for a married - and sexually active - priesthood has little in common with ancient practice. Realizing the ancient commitment to continence also makes sense of the historical development of celibacy. Many who are opposed to celibacy, or who at least stress its disciplinary nature, claim that celibacy was "only" made mandatory in the 10th-11th centuries during the Gregorian Reforms. This is partially true, but misses the point. While the law of priestly celibacy might date from this era, the law of priestly continence goes back to the earliest days of Christianity. Thus it is misleading to suggest that priests were happily having sex with wives prior to the 10th century. Did they have wives? Many did. Were they sexually active? According to the ancient canons, this was always strictly prohibited. We know that continence was more than just a pious custom; it was canon law. **Continued next week.** www.unamsanctamcatholicam.com/history/79-history/465-celibacy-in-the-early-church.htm

CATEDRAL DE ST. EUGENE'S — 28 de Enero del 2018
Cuarto Domingo del Tiempo Ordinario.

CLASES DE PLANIFICACION FAMILIAR

Mejorar tu matrimonio!

Curso de Planificación Natural de la Familia

Para Parejas Casadas o Comprometidas

Becker Center, Catedral de St. Eugene, 2323 Montgomery Drive, Santa Rosa Sábados: 17 Marzo, 21 Abril y 26 Mayo de 11

a.m.-2 p.m. Hay cuidado para niños y bocadillo

Para registrar, llama a Maria Sanchez, 542-6984 x10

BAUTIZO

Preparación Pre-Bautismal en Español, Para Padres y Padrinos. Cada Primer Jueves de cada mes en el Salón Parroquial (PLC) La próxima será: el 1 de Febrero a las 7:00pm. *No niños.* Antes de hacer preparativos tienen que hablar a la oficina por lo menos 2 meses antes de la Ceremonia.

DESDE EL ESCRITORIO DEL PADRE ROA

Beata Laura Vicuña. (Parte II)

Laura viendo que no lograba mover a la conversión a su madre, se ofrece como víctima a Dios por la conversión de su madre, comunicándole el plan a su confesor el Padre Crestanello, posiblemente en el año 1902. Luego en la novena de la preparación de la fiesta de María Auxiliadora para el 24 de mayo de 1903, y durante una representación vestida de ángel toma la mano de la virgen y renueva la oferta de su vida por la conversión de su mamá.

Poco después, inexplicablemente la salud de Laura comenzó a decaer velozmente, convencida de que Dios había aceptado su oferta, soportaba todo con edificante paciencia. Advertida su madre de la salud de la hija, se la llevo pensando que el aire puro del campo le haría bien, duraron en la estancia solo quince días. Doña Mercedes arrenda un pequeño ranchito de adobe, a pocos metros del colegio pensando encontrar en el pueblo asistencia médica para su hija.

Esto hizo enfurecer a Manuel Mora ya que no podía dejar pasar el hecho de que se prolongara la estadía de doña Mercedes lejos de él. Una tarde se presentó en el ranchito con la intención de pasar ahí la noche, de nada sirvió la oposición de doña Mercedes y el violento altercado entre ellos, Laura se dio cuenta que su madre comenzaba a ceder, así que le dijo: Si él se queda yo me voy al colegio y sin vacilar salió a la calle, por lo que Manuel la siguió y sacudiéndola del brazo, la golpeó brutalmente y temiendo de haber ultimado a la niña huyó. Laura no se quejó ni en esa ocasión ni en los días que transcurrieron hasta su muerte. Después de ese día no se volvió a levantar.

Entre el 15 y el 18 de enero se confesó y al día siguiente recibió la comunión, el 22 de enero le volvieron a llevar la comunión y en el curso de la mañana le administraron la Unción de los Enfermos. A las 5 de la tarde Lura pidió que llamaran a su madre, y su madre exclamando le dijo:

“hija mía, ¿me vas a dejar? Laura venciendo la impresión que le causaba el dolor de su madre, con voz trémula, pero llena de ternura le respondió “Sí mamá, muero porque yo mima se lo eh pedido a Jesús, hace casi dos años que le ofrecí la vida por ti, para obtener la gracia de tu conversión a Dios”. En ese mismo momento su madre le juro que hará cuanto le pide... y dijo estoy arrepentida, Dios es testigo de mi promesa y mañana en la mañana iré a la iglesia y me confesare. Laura busco la mirada del Padre Genghini y le dijo “Padre mi mamá en este momento promete dejar a ese hombre. Sea usted testigo de su promesa” Después agrego Gracias, Jesús, gracias María, Ahora muero contenta. Y con estas palabras expiró eran las 6 de la tarde del día 22 de enero de 1904, y contaba con la edad de 12 años y 9 meses.

La misma tarde de la muerte de Laura, la madre le rogo al padre que le hiciera saber a Manuel Mora que no pensara más en ella, porque había decidido cambiar de vida. En la misa del funeral de Laura la señora Pino se confesó y recibió la Santa Comunión.

Doña Mercedes se escondió durante algún tiempo, debido a la persecución de Manuel Mora, huyendo a Temuco, luego se instaló en Junín de los Andes, viviendo de su trabajo hasta que Julia Amanda se casó con Horacio Jones en 1906 a los 12 años de edad. Se trasladó a Chile y se instaló en Freire, allí se casó nuevamente con Melitón Parra, un hombre honesto y trabajador y vivió cristianamente hasta su muerte acaecida en Cherquenco el 17 de septiembre de 1929 a los 59 años. Manuel Mora fue asesinado en una riña en ocasión de una carrera de caballos, entre 1906 y 1907.

En Bahía Blanca Argentina, se honran los restos de esta santa niña chilena, en la Capilla del Colegio de las Hijas de María Auxiliadora. En su lapida pude leerse: “Aquí duerme en el Señor Laura Vicuña, flor eucarística de Junín de los Andes. Su vida fue un poema de pureza, de sacrificio y de amor filial, Imitémosla”. La congregación salesiana comenzó su proceso de canonización en la década de los 50, y no fue hasta el 5 de junio de 1986 que fue declarada venerable. Y el 3 de septiembre de 1988 fue Beatificada por el Papa Juan Pablo II.

Laura Vicuña Beata Chileno-Argentina, niña ejemplo de verdadero amor filial a su madre y mártir de la pureza, protectora de la Familia, celebramos su memoria el 22 de enero. En el año de 2010 después de una serie de investigaciones, se revelo que el rostro que se conocía y el que se había difundido de Laura Vicuña no le pertenecía, sino que se trataba de una pintura del artista Italiano Cafaro Rore. Ese mismo año se presentó una fotografía junto a sus compañeras, mostrando así el verdadero rostro de esta Santa, una niña morena con rasgos mestizos. El Padre Ciro Brugna, lo había indicado ya para la década de los 90.