



*The Cathedral of*  
**ST. EUGENE**

2323 Montgomery Drive  
Santa Rosa, CA 95405  
(707) 542-6984

**PASTORAL STAFF**

Rev. Frank Epperson, Rector  
Rev. Thomas Stuart, 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](mailto:cathedralresponse@gmail.com)

Parish Office Phone	542-6984
Parish Office Fax	542-1621
Religious Education	326-3408
Finance Council - Marty McCormick	526-1700
Choir Directress - Pam Zieminski	578-8848
School Office - David Gallagher	545-7252
Preschool Office - Sharry Caesare	528-9133
St. Eugene's Homeschool - Julie Aggio	526-0117

**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.steugenecatholic.com](http://www.steugenecatholic.com)  
School: [www.steugenesch.org](http://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 12 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** has been moved to outside of the East Entrance of the Parish Life Center due to Covid-19 restrictions on gathering indoors.

**Benediction of the Most Blessed Sacrament** is held in the chapel every First Friday following 8:00 a.m. Mass. *During this time of Covid-19, Benediction is not being held.*

**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** Hours: Tues & Wed. 9:30 am - 2:30 pm

**Cathedral Books & Gifts** Hours: Wed-Sat 8:30-4:30 & Sun 8:30-1:30, Closed Mon/Tues - Phone: 542-0250

## SECOND SUNDAY OF EASTER (DIVINE MERCY) – APRIL 11, 2021

### PARISH CALENDAR

#### SUNDAY APRIL 11

Masses – Cathedral – 7:30 am, 9:00 am, 10:30 am, 12:00, 1:30 pm (Latin) & 5:30 pm  
RCIA – Becker Center – 10:30 am

#### MONDAY APRIL 12

Morning Masses – Cathedral – 6:45 & 8:00 am

#### TUESDAY APRIL 13

Morning Masses – Cathedral – 6:45 & 8:00 am  
Women of the Word – ZOOM Meeting – 10:00 am  
Latin Mass – Cathedral- 5:30 pm

#### WEDNESDAY APRIL 14

Morning Masses – Cathedral – 6:45 & 8:00 am

#### THURSDAY APRIL 15

Morning Masses – Cathedral – 6:45 & 8:00 am

#### FRIDAY APRIL 16

Morning Masses – Cathedral – 6:45 & 8:00 am

#### SATURDAY APRIL 17

Morning Mass – Cathedral – 8:00 am  
Confession - Cathedral -3:00 – 4:30 pm  
Mass – Cathedral -4:30 pm  
Spanish Mass – Cathedral – 6:30 pm

### MOTHER'S DAY ENVELOPES

#### ~MOTHER'S DAY ENVELOPES~

Mother's Day envelopes are in your envelope packets and will be on the vestibule tables next weekend, April 17 & 18. Use these envelopes on Mother's Day to honor mothers living & deceased. Please legibly print names on them and return them to the collection plate on the weekend of April 24 & 25, or to the parish office by noon, Wednesday, April 28, for publishing in the May 9th Mother's Day Sunday bulletin. Names submitted after that date will be published in future bulletins.

#### ~ SECOND COLLECTION~

This weekend, April 10 & 11, our Second Collection is for our Tuition Assistance program. Next weekend, April 17 & 18, there is no Second Collection. As always, thank you for your generosity!

### Hearing Aid Users, Switch to T-Coil

#### ADMINISTRATION

##### For the Weeks of: 3/21/21

Sunday Donations Received:	\$12,956.00
Collection Revenue Received for: Religious Education	\$2,478.00

##### For the Weeks of: 3/28/21

Sunday Donations Received:	\$13,266.00
Collection Revenue Received for:	N/A

#### ~CATHEDRAL BOOKS & GIFTS~

During the month of April, all in-stock missals are 25% off! Whether you attend the Ordinary Form or the Extraordinary Form, we have missals for Sunday and for daily Mass. The center of Catholic life is the Holy Mass and a missal is one of the most important books you'll ever own. A missal not only guides you through the prayers and rubrics of the Mass, but it connects you to the Church's liturgical calendar, providing a spiritual rhythm that shapes each day. To own a missal is to become engaged at the moment where time and eternity meet during the perfect prayer of the Most Holy Mass. Please stop in and see our new location in the "Faith Room" of the Parish Life Center. Also, we have a nice selection of books and cards in Spanish. Please share this information with your Spanish-speaking friends! The shop hours are: Wed-Sat from 8:30 am-4:30 pm & Sun 8:30 am-1:30 pm. We are closed Mon./Tues. Call us at 542-0250.

#### ~WOMEN OF THE WORD~

Women of the Word, St. Eugene's scripture, prayer, and social group open to all Catholic women, continues to meet during this pandemic (albeit in a different form). What do we do? *We support each other in prayer:* We are sharing weekly prayer requests and praises with one another. How and when do we meet? *We meet every other Tuesday morning "virtually"* via zoom and regular telephone lines. We are learning about and contemplating the Seven Sacraments. **Our next meeting will be on Tuesday, April 13, at 10:00 a.m.** Our retreat is called "When I Am Weak, Then I Am Strong": The Sacrament of the Anointing of the Sick. We welcome new members. If you are interested in joining us with prayer or at our bi-weekly meetings, email Mary Gioia for information about how to participate at: [hiecke@sonic.net](mailto:hiecke@sonic.net). Please join us for our next meeting!

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

## **MASS INTENTIONS**

<b>Saturday</b>	<b>April 10</b>
8:00 am	In honor of and in reparation for the offenses against the Immaculate Heart of Mary and the Sacred Heart of Jesus and for the Russell & Rinaldi Families, living & deceased
4:30 pm	Charles Forkner, deceased
6:30 (Sp)	Jesus Ornelas, living
<b>Sunday</b>	<b>April 11</b>
7:30 am	Stephanie Buettner, deceased
9:00 am	Richard Anthony Macdonell, deceased
10:30 am	People of the Diocese
12:00 pm	Juliana Camarena & Family, living
1:30 pm	Leo Pimentel, deceased
5:30 pm	Deirdre McCormick & Martin Brian McCormick, deceased
6:00 pm (Newman Ctr.)	Rodolfo Reyes Zamora, deceased
<b>Monday</b>	<b>April 12</b>
6:45 am	Therese Haberkorn Lawton, deceased
8:00 am	Betty Bjornstrom, living
<b>Tuesday</b>	<b>April 13</b>
6:45 am	Maria Hong Tran, deceased
8:00 am	Cieko Family & Friends, deceased
5:30 pm (EF)	Emily Tran, living
<b>Wednesday</b>	<b>April 14</b>
6:45 am	Pureco Family, living
8:00 am	Daniella Pelaez, living
<b>Thursday</b>	<b>April 15</b>
6:45 am	Patrick McLean, deceased
8:00 am	George Skikos, deceased
<b>Friday</b>	<b>April 16</b>
6:45 am	People of St. Eugene's
8:00 am	Daniel J. Galvin, deceased
12:00 (Hospital)	Maria Hong Tran, deceased
<b>Saturday</b>	<b>April 17</b>
8:00 am	Holy Souls in Purgatory
4:30 pm	George Schirle, deceased
6:30 pm (Sp.)	Dominico-Augustino Nguyen Van Ngan, deceased

### **~IN NEED OF PRAYERS~**

Those who are ill need your support and prayers: Tristan Humble, Samuel Agius, Sandy Torti Wilcox, Marjorie Miles, Amelia Lansangan, Gail Brown, Luigi Fabiano, Leo Del Santo, Emeline Jane Smith, Rosalind Britto, Ken Davis, Rita Wyatt, Karen Mills, Eileen Carol, Nancy Amador, Patrick Welter, Cristeta Marentes, Jesus Navarro, Michael Boland, Stephen Warner, Thomas Patrick, Aida Catapang, John Bugbee, Bob Goldman, Pat Davenport, Joan Cosgrove, Paulita Castro and Theresa Pham.

## **FLOWER DONATIONS IN MEMORY OF**

Jack & Alice Whitney

Dan Maloney

Julia Johnson

Susana Chaparro

### **~DIVINE MERCY~**

Today is also referred to as Divine Mercy Sunday. Let's look at the origin of this relatively new Feast of Divine Mercy Sunday: "During the course of Jesus' revelations to Saint Faustina on the Divine Mercy, He asked on numerous occasions that a feast day be dedicated to the Divine Mercy and that this feast be celebrated on the Sunday after Easter. The liturgical texts of that day, the 2nd Sunday of Easter, concern the institution of the Sacrament of Penance, the Tribunal of the Divine Mercy, and are thus already suited to the request of Our Lord. This Feast, which had already been granted to the nation of Poland and been celebrated within Vatican City, was granted to the Universal Church by Pope John Paul II on the occasion of the canonization of Sr. Faustina on 30 April 2000. In a decree dated 23 May 2000, the Congregation for Divine Worship and the Discipline of the Sacraments stated that "throughout the world the Second Sunday of Easter will receive the name Divine Mercy Sunday, a perennial invitation to the Christian world to face, with confidence in divine benevolence, the difficulties and trials that mankind will experience in the years to come." These papal acts represent the highest endorsement that the Church can give to a private revelation, an act of papal infallibility proclaiming the certain sanctity of the mystic, and the granting of a universal feast, as requested by Our Lord to St. Faustina. <https://www.ewtn.com/devotionals/mercy/feast.htm>

### **~LOW SUNDAY~**

Before this new Feast came into being, the second Sunday after Easter had been known as Low Sunday. As the Catholic Encyclopedia explains, "the origin of the name (Low Sunday) is uncertain, but it is apparently intended to indicate the contrast between it and the great Easter festival immediately preceding, and also, perhaps, to signify that, being the Octave Day of Easter, it was considered part of that feast, though in a lower degree."

**CHRISTIANITY AND SOCIALISM**

**~FROM THE PASTOR~**

As you know, I will be gone for approximately 6-8, having, and recovering from, knee surgery. During this time away, starting next week, we will post “re-runs” that are seasonally appropriate in this section of the bulletin. Thank you for your understanding. God bless you all.

**~THE SCOURGE OF SOCIALISM~**

In our first reading today from Acts 4, we read: “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.” Unscrupulous minds often try to twist this into meaning that Socialism/Communism is the best way to live! Of course, we as Catholics know that Socialism has been condemned by the Church many times. We also know that the threat of this scourge to our country is very, very real. Let’s look at an excerpt from an article that sheds more light on this.

**~SOCIALISM NEVER WORKS~**

“Almost a century ago, many influential Americans became enamored with the socialistic programs being developed in Europe and wanted to apply them in this country. In the 1920s, Benito Mussolini was favorably depicted on the cover of Time magazine, and the efficiency he achieved through government control of Italy’s economy was extolled on the pages of Forbes. About the same time, delegations of union leaders, academics and journalists traveled to Russia to tour collective farms, government-run factories and massive infrastructure projects being promoted by Joseph Stalin. A decade later, the totalitarian ambitions of these socialistic leaders would become evident in fascism and communism.”

**~IRRECONCIABLE WITH CHRISTIANITY~**

“Today, Americans are once again expressing favor toward socialism. A May 2019 Gallup poll found that 43% of the people think socialism would be good for the country, although 51% think it would be bad. This is significantly more positive than a 1942 Roper poll in which 25% of Americans thought socialism would be “good” for the country and 40% thought it would be “bad”; the remainder at the time had no opinion. In contrast to this favorable

shift, every pope, from Pius IX in 1849 through Benedict XVI, has opposed socialism. Pope Pius XI, in his encyclical *Quadragesimo Anno* (“On Reconstruction of the Social Order”), went so far as to say that socialism is “irreconcilable with true Christianity,” and thus “no one can be at the same time a good Catholic and a true socialist.” What is it that merits such consistent and emphatic papal rebuke? Socialism refers to state ownership of the means of production, distribution and exchange of wealth exercised through the government and its officials. It aims for economic justice and the general welfare of all by having people contribute according to their ability and to receive benefits according to their needs. This worthy though idealistic goal has been tried many times and failed repeatedly. Under socialism, government officials develop rules and regulations that dictate how others can or cannot operate, and thus impose their judgement for that of the individual. As a result, it discourages personal initiative, while introducing state control. From the perspective of Catholic doctrine, socialism has several significant flaws. Two of the most fundamental are its view of the person and its treatment of private property. Socialism treats people as groups, not individuals. Pope John Paul II, in *Centesimus Annus* (“The Hundredth Year”), described this error as “anthropological in nature. Socialism considers the individual person simply as an element, a molecule within the social organism, so that the good of the individual is completely subordinated to the functioning of the socio-economic mechanism.” The collective nature of socialism violates an individual’s freedom to decide matters that lie within that person’s competence and reason. It usurps a person’s natural, God-given rights, which are inalienable, and replaces them with class privileges, whether based on economics, race, color, gender or, more recently, sexual identity. In radical attempts to promote equality among classes, it fosters an unequal treatment of groups, bestowing benefits on some but not others. Socialism also denies a man’s natural-law right to private property and calls for redistributing wealth by taking from the rich to give to the poor. It matters little whether the state directly confiscates a person’s property or imposes overly high taxation; either way, an injustice is committed by denying a person his or her due. “

... As a philosophical construct, socialism substitutes government-provided security for personal freedom, state paternalism for self-initiative, government mandates for individual responsibility, and communal directives for personal conscience. In the extreme, socialism tends toward totalitarianism, for when people pursue their own interests in opposition to the state's aims, the power of the government is often used to equalize the inequalities. As Archbishop Fulton J. Sheen wrote, "If the sheep will not of themselves run together in the unity of the sheepfold, then dogs must be sent barking at their heels."

By: Lawrence P. Grayson. For the entire article, please go to: <https://www.osvnews.com/2019/08/28/a-church-view-of-socialism/>

## **DOUBTING THOMAS**

### **~OUR GOSPEL READING TODAY~**

In our Gospel reading from St. John, we see Jesus making his initial visit to his Apostles post-Resurrection. The story of Thomas has always been one of my favorite biblical accounts. Please take a look at the excellent article below, "Even the Saints Had to Overcome Doubt."

### **~MY LORD AND MY GOD~**

"St. Thomas the Apostle may have received a bad rap: everyone remembers him for doubting the other Apostles' excited report that they had seen the risen Lord (John 20:24-25), but we usually overlook his earlier willingness to die for Jesus (John 11:16) and his later missionary activity and his death as a martyr. Indeed, far more important than Thomas's initial difficulty in believing was his proclamation of faith: "My Lord and my God!" (John 20:28) Moreover, Thomas's doubts actually fulfilled God's plan. **St. Gregory the Great writes, "Do you really believe that it was by chance that this chosen disciple was absent, then came and heard, heard and doubted, doubted and touched, touched and believed? It was not by chance, but in God's Providence. In a marvelous way, God's mercy arranged that the disbelieving disciple, in touching the wounds of his Master's body, should heal our wounds of disbelief. The disbelief of Thomas has done more for our faith than the faith of the other disciples. As he touches Christ and is won over to belief, every doubt is cast aside, and our faith is strengthened. So the disciple who doubted, then felt Christ's wounds, becomes a witness to the**

**reality of the Resurrection."** Doubt is not a sin when it leads us to greater faith; an honest wrestling with the truth can result in a stronger, more mature commitment to Christ. Skepticism that is at least willing to be convinced allows God to do great things. We see this in the case of St. Bartholomew, also known as Nathanael. When his friend St. Philip spoke of Jesus of Nazareth as the One prophesied to come, Bartholomew wondered whether anything worthwhile could come from such an insignificant place as Nazareth. However, because he was "an Israelite indeed, in whom [was] no guile," (John 1:47) Bartholomew was able to recognize and accept Jesus very quickly. To recognize Jesus as Lord, however, does not immunize us from crises of faith. St. Jane Frances de Chantal suffered frequent doubts and temptations against the Faith late in life, but she remained cheerful and active; St. Thérèse of Lisieux responded to a similar situation with determination, crying out, "I will believe!" when tempted by disbelief. It's true that faith is a gift from God, but it must also be a choice on our part — and when we decide we *do* believe and act accordingly, even though it seems difficult or impossible (or even like so many empty words), we give great glory to the Lord. Holy people are quite capable of experiencing doubts, and, because they've felt a deeper sense of God's presence in the past, the loss of His consolations can seem all the more painful. The devout Italian priest St. Padre Pio of Pietrelcina, who died in 1968, described his spiritual sufferings in a letter to a fellow priest: "Blasphemies cross my mind incessantly, and even more so false ideas, ideas of infidelity and unbelief. I feel my soul transfixed at every instant of my life; it kills me. . . . My faith is upheld only by a constant effort of my will against every kind of human persuasion. My faith is only the fruit of the continual effort that I exact of myself. And all of this, Father, is not something that happens a few times a day, but it is continuous. . . ." Padre Pio had received many spiritual gifts, and his prayers were known to be particularly efficacious with God — yet the Lord allowed him to suffer intense doubts. The path of holiness is often a rough one, many times lacking signs to reassure us of our direction, but God is with us in our journey, helping us every step of the way. He will work miracles on our behalf if necessary, but He often chooses instead to use other people — all the better to test our faith in Him." By Fr. Joseph M. Esper. For complete article, please go to: <https://catholicexchange.com/even-the-saints-had-to-overcome-doubt>

**CATEDRAL DE ST. EUGENE'S — 11 de Abril del 2021**  
**Segundo Domingo de Pascua**

**MI FE CATOLICA**

~ DEL PASTOR ~

Como saben, estaré ausente aproximadamente 6-8 semanas, me someteré a una cirugía de rodilla y estaré en recuperación. Durante este tiempo, a partir de la próxima semana, publicaremos "repeticiones" que sean apropiadas para la temporada en esta sección del boletín. Gracias por su comprensión. Dios los bendiga a todos.

~ EL AZOTE DEL SOCIALISMO ~

En nuestra primera lectura de hoy de Hechos 4, leemos: "La comunidad de creyentes era de un solo corazón y mente, y nadie afirmó que ninguna de sus posesiones era suya, pero tenían todo en común". Las mentes inescrupulosas a menudo tratan de tergiversar esto en el sentido de que el socialismo/comunismo es la mejor manera de vivir. Por supuesto, nosotros como católicos sabemos que el socialismo ha sido condenado por la Iglesia muchas veces. También sabemos que la amenaza de este flagelo para nuestro país es muy, muy real. Veamos un extracto de un artículo que arroja más luz sobre esto.

~ EL SOCIALISMO NUNCA FUNCIONA ~

"Hace casi un siglo, muchos estadounidenses influyentes se enamoraron de los programas socialistas que se estaban desarrollando en Europa y querían aplicarlos en este país. En la década de 1920, Benito Mussolini fue representado favorablemente en la portada de la revista Time, y la eficiencia que logró mediante el control gubernamental de la economía de Italia fue ensalzada en las páginas de Forbes. Casi al mismo tiempo, delegaciones de líderes sindicales, académicos y periodistas viajaron a Rusia para recorrer granjas colectivas, fábricas administradas por el gobierno y proyectos de infraestructura masiva promovidos por Joseph Stalin. Una década después, las ambiciones totalitarias de estos líderes socialistas se harían evidentes en el fascismo y el comunismo".

~ IRRECONCILIABLE CON EL CRISTIANISMO ~

"Hoy, los estadounidenses están expresando una vez más su favor hacia el socialismo. Una encuesta de Gallup de mayo de 2019 encontró que el 43% de la gente piensa que el socialismo sería bueno para el país, aunque el 51% piensa que sería malo. Esto es significativamente más positivo que una encuesta de Roper de 1942 en la que el 25% de los estadounidenses pensaba que el socialismo sería "bueno" para el país y el 40% pensaba que sería "malo"; el resto en ese momento no tenía opinión. En contraste con este favorable turno,

Cada Papa, desde Pío IX en 1849 hasta Benedicto XVI, se ha opuesto al socialismo. El Papa Pío XI, en su encíclica *Quadragesimo Anno* ("Sobre la reconstrucción del orden social"), llegó a decir que el socialismo es "irreconciliable con el verdadero cristianismo" y, por lo tanto, "nadie puede ser al mismo tiempo un buen católico" y un verdadero socialista ". ¿Qué es lo que merece una reprimenda papal tan consistente y enfática? El socialismo se refiere a la propiedad estatal de los medios de producción, distribución e intercambio de riqueza ejercida a través del gobierno y sus funcionarios. Su objetivo es la justicia económica y el bienestar general de todos al hacer que las personas contribuyan de acuerdo con su capacidad y recibir beneficios de acuerdo con sus necesidades. Este objetivo valioso, aunque idealista, se ha intentado muchas veces y ha fracasado repetidamente. Bajo el socialismo, los funcionarios del gobierno desarrollan reglas y regulaciones que dictan cómo otros pueden o no pueden operar, y así imponen su juicio por el del individuo. Como resultado, desalienta la iniciativa personal, al tiempo que introduce el control estatal. Desde la perspectiva de la doctrina católica, el socialismo tiene varios defectos importantes. Dos de los más fundamentales son su visión de la persona y su tratamiento de la propiedad privada. El socialismo trata a las personas como grupos, no como individuos. El Papa Juan Pablo II, en *Centesimus Annus* ("El centésimo año"), describió este error como "de naturaleza antropológica. El socialismo considera a la persona individual simplemente como un elemento, una molécula dentro del organismo social, de modo que el bien del individuo está completamente subordinado al funcionamiento del mecanismo socio-económico ". La naturaleza colectiva del socialismo viola la libertad de un individuo para decidir asuntos que caen dentro de la competencia y la razón de esa persona. Usurpa los derechos naturales de una persona, otorgados por Dios, que son inalienables, y los reemplaza con privilegios de clase, ya sea basados en la economía, la raza, el color, el género o, más recientemente, la identidad sexual. En los intentos radicales de promover la igualdad entre clases, fomenta un trato desigual de los grupos, otorgando beneficios a unos pero no a otros. El socialismo también niega el derecho natural del hombre a la propiedad privada y exige la redistribución de la riqueza quitando a los ricos para dársela a los pobres. Poco importa si el estado confisca directamente la propiedad de una persona o impone impuestos demasiado altos; de cualquier manera, se comete una injusticia al negarle a una persona lo que le corresponde. "

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... Como construcción filosófica, el socialismo sustituye la seguridad proporcionada por el gobierno por la libertad personal, el paternalismo estatal por la iniciativa propia, los mandatos gubernamentales por la responsabilidad individual y las directivas comunales por la conciencia personal. En el extremo, el socialismo tiende hacia el totalitarismo, porque cuando la gente persigue sus propios intereses en oposición a los objetivos del estado, el poder del gobierno a menudo se usa para igualar las desigualdades. Como escribió el arzobispo Fulton J. Sheen: "Si las ovejas no corren juntas en la unidad del redil, entonces los perros deben ser enviados ladrando detrás de ellos". Por: Lawrence P. Grayson. Para ver el artículo completo, visite: <https://www.osvnews.com/2019/08/28/a-church-view-of-socialism/>

## **DUDANDO COMO THOMAS**

~ NUESTRO EVANGELIO LEYENDO HOY ~  
En nuestra lectura del Evangelio de San Juan, vemos a Jesús haciendo su visita inicial a sus Apóstoles después de la Resurrección. La historia de Thomas siempre ha sido uno de mis relatos bíblicos favoritos. Por favor, eche un vistazo al excelente artículo a continuación, "Incluso los santos tuvieron que superar la duda".

~ MI SEÑOR Y MI DIOS ~  
"S t. Es posible que el apóstol Tomás haya recibido una mala reputación: todos lo recuerdan por dudar del informe emocionado de los otros apóstoles de que habían visto al Señor resucitado (Juan 20: 24-25), pero generalmente pasamos por alto su disposición anterior a morir por Jesús (Juan 11:16) y su actividad misionera posterior y su muerte como un mártir. De hecho, mucho más importante que la dificultad inicial de Thomas para creer fue su proclamación de fe: "¡Señor mío y Dios mío!" (Juan 20:28.) Además, las dudas de Tomás realmente cumplieron el plan de Dios. **San Gregorio Magno escribe: "¿De verdad crees que fue por casualidad que este discípulo elegido estuvo ausente, luego vino y escuchó, escuchó y dudó, dudó y tocó, tocó y creyó? No fue por casualidad, sino en la Providencia de Dios. De manera maravillosa, la misericordia de Dios dispuso que el discípulo incrédulo, al tocar las heridas del cuerpo de su Maestro, sanara nuestras heridas de incredulidad. La incredulidad de Tomás ha hecho más por nuestra fe que la fe de los otros discípulos. A medida que toca a Cristo y se gana a la fe, toda duda se deja a un lado y nuestra fe se fortalece. De modo que el discípulo que dudó, luego sintió las heridas de Cristo, se convierte en testigo de la realidad de la Resurrección**

La duda no es pecado cuando nos lleva a una mayor fe; una lucha honesta con la verdad puede resultar en un compromiso más fuerte y maduro con Cristo. El escepticismo que al menos está dispuesto a ser convencido permite que Dios haga grandes cosas. Vemos esto en el caso de San Bartolomé, también conocido como Natanael. Cuando su amigo San Felipe habló de Jesús de Nazaret como Aquel que profetizó que vendría, Bartolomé se preguntó si algo que valiera la pena podría provenir de un lugar tan insignificante como Nazaret. Sin embargo, debido a que él era "un israelita en verdad, en quien no [había] engaño" (Juan 1:47) Bartolomé pudo reconocer y aceptar a Jesús muy rápidamente. Sin embargo, reconocer a Jesús como Señor no nos inmuniza de las crisis de fe. Santa Juana Frances de Chantal sufrió frecuentes dudas y tentaciones contra la Fe al final de su vida, pero permaneció alegre y activa; Santa Teresa de Lisieux respondió a una situación similar con determinación, gritando: "¡Voy a creer!" cuando es tentado por la incredulidad. Es cierto que la fe es un regalo de Dios, pero también debe ser una elección de nuestra parte, y cuando decidimos, creemos y actuamos en consecuencia, aunque parezca difícil o imposible (o incluso como tantas palabras vacías), da mucha gloria al Señor. Las personas santas son bastante capaces de experimentar dudas y, debido a que han sentido una sensación más profunda de la presencia de Dios en el pasado, la pérdida de sus consuelos puede parecer aún más dolorosa. El devoto sacerdote italiano San Padre Pío de Pietrelcina, que murió en 1968, describió sus sufrimientos espirituales en una carta a un compañero sacerdote: "Las blasfemias cruzan mi mente incesantemente, y más aún ideas falsas, ideas de infidelidad e incredulidad. Siento mi alma paralizada en cada instante de mi vida; eso me mata. . . . Mi fe se sostiene únicamente mediante un esfuerzo constante de mi voluntad contra todo tipo de persuasión humana. Mi fe es solo el fruto del esfuerzo continuo que exijo de mí mismo. Y todo esto, Padre, no es algo que suceda unas cuantas veces al día, sino que es continuo. . . ." El Padre Pío había recibido muchos dones espirituales, y se sabía que sus oraciones eran particularmente eficaces con Dios; sin embargo, el Señor le permitió sufrir intensas dudas. El camino de la santidad es a menudo difícil, muchas veces carece de señales que nos aseguren nuestra dirección, pero Dios está con nosotros en nuestro camino, ayudándonos en cada paso del camino. Él obrará milagros en nuestro nombre si es necesario, pero a menudo elige usar a otras personas, tanto mejor para probar nuestra fe en Él ". Por el P. Joseph M. Esper. Para ver el artículo completo, visite: <https://catholicexchange.com/even-the-saints-had-to-overcome-doubt>

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