



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

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

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.steuenes.com
School: www.steuenesch.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

MOST HOLY TRINITY SUNDAY – MAY 30, 2021

PARISH CALENDAR

SUNDAY MAY 30

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

MONDAY MAY 31

Office Closed for Memorial Day
Morning Masses – Cathedral – 6:45 & 8:00 am

TUESDAY JUNE 1

Morning Masses – Cathedral – 6:45 & 8:00 am
Latin Mass – Cathedral- 5:30 pm

WEDNESDAY JUNE 2

Morning Masses – Cathedral – 6:45 & 8:00 am
Adult Faith Formation Class – Brinker Room- 6:00 pm

THURSDAY JUNE 3

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

FRIDAY JUNE 4

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

SATURDAY JUNE 5

Morning Mass – Cathedral – 8:00 am
Ordination to the Diaconate – Cathedral-10:00 a.m.
Confession - Cathedral -3:00 – 4:30 pm
Mass – Cathedral -4:30 pm
Spanish Mass – Cathedral – 6:30 pm

UPCOMING ORDINATIONS

~ORDINATION TO THE DIACONATE~

On **Saturday, June 5, at 10:00 am**, His Excellency, Bishop Robert Vasa, will ordain Seminarian, Gabriel Sanchez-Navarro to the Transitional Diaconate here at the Cathedral of St. Eugene. We will still most likely be at only 50% capacity, so we will live-stream the Mass (just go to YouTube and type in Cathedral of St. Eugene) and also provide for outdoor seating/viewing.

~PRIESTLY ORDINATION~

On **Friday, June 11, at 6:00 pm**, His Excellency, Bishop Robert Vasa, will ordain Deacon Alan Acevedo to the Holy Priesthood here at the Cathedral of St. Eugene. We will still most likely be at only 50% capacity, so we will live-stream the Mass and also provide for outdoor seating/viewing.

~MOTHER'S DAY REMEMBRANCE~

Dolores Callero Mae Lewellyn Eleanor Callero

Hearing Aid Users, Switch to T-Coil

ADMINISTRATION

For the Week of: 5/16/21

Sunday Donations Received:	\$11,066.00
Collection Revenue Received for: Feast of the Ascension	\$2,794.00

~CATHEDRAL BOOKS & GIFTS~

During the month of June, all in-stock candles are 25% off! Stock up on candles while our prices are low! We have 100% beeswax, 51% beeswax, and paraffin candles. From *The Acolyte's Book* by Hoyt Hickman: "Since ancient times, light and fire have reminded people that God is here with us. When you bring the light (fire) into the place where people are gathering to worship, and when you light the candles, you are reminding the people that God is with us at home, at school, and at work, as well as in the worship service; Lighted candles also remind us that Jesus Christ is the Light of the world." Sorry, personal orders do not count as part of the sale, only currently in-stock candles are on sale! 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.

SUMMER SCHOOL

~SUMMER SCHOOL PROGRAM~

St. Eugene Elementary school will hold summer school classes beginning **June 14th**. The cost will be \$825 for a five week program. Classes will be held from 9:00 am to 2:30 pm and finish on **July 16th**. Our full day session (grades 1-8) focuses on Math, Reading, and Writing taught around engaging themes. If you're interested, call the school office at: 545-7252 or send us an email at: office@steugenesch.org.

SECOND COLLECTION INFORMATION

~ SECOND COLLECTION~

This weekend, May 29 & 30 the second collection is for the Society of St. Vincent de Paul. Next weekend, June 5 & 6, the second collection will be for the Diocesan Priests Benefits & Welfare. Every Diocese has the duty to provide for the overall well-being of all the priests of the Diocese. Most priests receive their compensation from the parishes where they serve but there are a number of unforeseen circumstances which can afflict priests, just like anyone else, and then it falls to the Diocese to provide for those portions of care which insurance or personal resources do not cover. Your generosity in helping your priests is much appreciated. God bless you all.

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

MASS INTENTIONS

Saturday	May 29
8:00 am	Holy Souls in Purgatory
4:30 pm	Meghan McCurry, living
6:30 (Sp)	Silvina Razo, deceased
Sunday	May 30
7:30 am	Holy Souls in Purgatory
9:00 am	Edward Petroka, Jr., deceased
10:30 am	People of the Diocese
12:00 pm	People of St. Eugene's
1:30 pm	Olga Ciecko & Florence Joseph, deceased
5:30 pm	Mary Tran & Beth Tran, living
6:00 pm (Newman Ctr.)	Dn. Alan Acevedo, living
Monday	May 31
6:45 am	Max Cunningham, living
8:00 am	Leo Pimentel, deceased
Tuesday	June 1
6:45 am	Hing Ho, deceased
8:00 am	Sharon Wold, living & Wold family, living & deceased
5:30 pm (EF)	Lisa Tran, living
Wednesday	June 2
6:45 am	Dany Rizzo, deceased
8:00 am	Mario Dragovina, deceased
Thursday	June 3
6:45 am	Mildred E. Mann, deceased
8:00 am	Paul Palanos, deceased
Friday	June 4
6:45 am	Arturo Pureco, living
8:00 am	Virginia S. Rojas, deceased
12:00 (Hospital)	Emily Tran, living
Saturday	June 5
8:00 am	In honor of and in reparation for the offences against the Immaculate Heart of Mary & the Sacred Heart of Jesus and for the living & deceased members of the Russell & Rinaldi Families.
4:30 pm	Meghan McCurry, living
6:30 pm (Sp.)	Jose & Ruben Merrado Lomel, Veremundo Aguilar Meza, Maria Luz Cortez Vallejo, deceased

~A PRAYER FOR THE SICK~

Almighty and Eternal God, You are the everlasting health of those who believe in You. Hear us for Your sick servant (N...) for whom we implore the aid of Your tender mercy, that being restored to bodily health, he (she) may give thanks to You in Your Church. Through Christ our Lord. Amen.

SPIRITUAL ACTIVITIES

~CORPUS CHRISTI PROCESSION~

On Sunday, June 6th, the Feast of Corpus Christi, you are invited to join Bishop Vasa in a procession with The Blessed Sacrament **following the 10:30 am Mass.** (The faithful who piously participate in a solemn Eucharistic procession, either inside or outside of a Church, especially on the Solemnity of the Body and Blood of Christ, may receive a plenary indulgence.) What is a plenary indulgence? Even though confessed and forgiven sins will not send a person to hell, consequences remain to be paid on earth or in purgatory. An indulgence frees the recipient from those consequences. Reception of an indulgence always springs from sincere repentance, the desire to live a holy life, reception of the sacraments of Penance and Holy Communion as soon as possible and prayer for the Holy Father. A partial indulgence covers part of the punishment due for sins; a plenary indulgence removes all of it. To grant indulgences, the Church draws on a great treasury of merits: the infinite value of Christ's Passion, death and Resurrection, and the prayers and good works of the Blessed Virgin Mary and the saints - including all of those on earth who live holy lives.

THE SAINTS SPEAK

~ ST. AMBROSE ON THE TRINITY ~

"The substance of the Trinity is, so to say, a common Essence in that which is distinct, an incomprehensible, ineffable Substance. We hold the distinction, not the confusion of Father, Son, and Holy Spirit; a distinction without separation; a distinction without plurality; and thus we believe in Father, Son and Holy Spirit as each existing from and to eternity in this divine and wonderful Mystery: not in two Fathers, nor in two Sons, nor in two Spirits." (To Gratian, On the Christian Faith 4:8 [A.D. 381]).

FATHER'S DAY

~FATHER'S DAY ENVELOPES~

Father's Day Remembrance envelopes are in your envelope packets and are on the vestibule tables now. Use these envelopes to honor fathers living & deceased. Please return them to the collection plate next weekend, June 5&6, or to the Parish Office by 12:00 noon Friday, June 11, for publishing in the June 20th Father's Day Sunday bulletin. Names submitted after that date will be in future bulletins.

~PLEASE PRAY FOR~

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 Bolland, Stephen Warner, Thomas Patrick, Aida Catapang, Bob Goldman, Pat Davenport, Joan Cosgrove, Paulita Castro, Jean L. Alfano, Theresa Pham and Rainey Olson.

MY CATHOLIC FAITH

THE HOLY TRINITY

~SLAVERY AND TRUE FREEDOM~

“The readings for this feast are well-chosen. Those from the New Testament take up and develop the themes of the Old. One finds in these readings a special revelation of God, the appropriate response to this revelation, and liberation from slavery.

Deuteronomy invites us to ponder an unheard of and wonderful event: “Ask . . . whether such a great thing as this has ever happened or was ever heard of . . . Has any god ever attempted to go and take a nation for himself?” (Deut 4.32-33). The Hebrew people had been subject to slavery in Egypt, and this was a spiritual oppression as much as a physical one. They were not free “from the hands of their enemies,” free “to serve [God] without fear in holiness and righteousness” (Luke 1.74-75). Thus, Deuteronomy draws a connection between two types of freedom. God delivers the Hebrews from slavery in Egypt so that they “might know that the Lord is God; [and that] there is no other besides him” (Deut 4.35). Freedom from the Egyptians is ordered to freedom for the worship of God. Modern men tend to see freedom as one-sided. It is the “freedom from the Egyptians.” It is the lack of oppression and coercion, the absence of an over-lord who demands ever more brick with ever less straw. This kind of freedom seems inconsistent with discipline and very much at odds with statutes and commandments. Deuteronomy, however, contradicts this shallow understanding of freedom.”

~THE MYSTERY OF THE TRINITY~

“God delivers the Hebrews so that they might know that he is the one true God. He revealed himself to them, “that he might discipline” (Deut. 4:36) them. In order for the Hebrews to know and belong to the one true God, in order for them to be his very own nation, they must keep his statutes and commandments. We see a similar movement in the New Testament readings from Matthew and Romans. We get the very end of Matthew’s Gospel, the last scene that he reports in the earthly life of Jesus, but it is helpful to start our reflection at the beginning of the Gospel. The angel of the Lord declared to Joseph that Mary’s son would be called Emmanuel, “God with us” (Matt 1.23). And at the end of the Gospel, Jesus declares that all

authority in heaven and on earth had been given to him and that he would be with us always (Matt 28.18, 20). The angel announced and Jesus consummated “a great thing” that has not “ever happened or was ever heard of” (Deut 4.32). In the life, death, and resurrection of Jesus, God has revealed and opened to us his interior life. Jesus, the Son of God, has told us and shown us not only what has never been heard of, but what we could never have imagined: God in his inner life is Father, Son, and Holy Spirit—an undivided and perfect communion of persons. God is incomprehensible and ineffable to us—and even before he had communicated to us that he is Father, Son, and Holy Spirit, we knew that we could not understand him or get our minds around him. Even what we learn in the Old Testament is “unheard of.” The Cappadocian Fathers—St. Basil the Great of Caesarea (+379), St. Gregory the Theologian of Nazianzus (+395), and St. Gregory of Nyssa (Basil’s little brother) (+395)—were the first Fathers of the Church to articulate and defend this truth at length. They insist that we cannot know the substance of God, and we cannot define his being. We struggle to understand the things of earth and, even more, the things of heaven. Anybody with even a cursory understanding of the problems in modern science will see their point. Think of the difficulties involved in Einstein’s theory of relativity, or the mind-boggling discoveries of quantum physics. We cannot go too far in the scientific study of this world before our minds spin, and we are made to feel the modesty of our intellectual power. The Cappadocians felt these limitations in the fourth century and made the simple point that if we cannot get our minds around creation, we certainly cannot comprehend the nature of the Creator. It would be a grave mistake, however, to say that we are stuck in a hopeless agnosticism. The Cappadocians affirmed that we can know certain truths about God and that our language can, if we purify it and carve away creaturely ways of thinking and speaking, accurately communicate even the inner life of God. And so we get from them some beautiful summary statements of our faith in Father, Son, and Holy Spirit. Gregory of Nazianzus, for example, explains: The Father is Father without beginning, for he is from no one. The Son is Son and not without beginning, for he is from the Father.”

"If you understand "beginning" in the sense of time, however, he too is without beginning; for he is the maker of all time, not subject to time. The Holy Spirit is truly Spirit, coming forth from the Father, but not in the manner of a son or by generation, but by procession. (Gregory of Nazianzus, Oration 39.12) Or, again, he says that Christians believe in "the single rule produced by equality of nature, harmony of will, identity of action, and the convergence toward their source of what springs from unity" (Gregory of Nazianzus, Oration 29.2). The Father as the source accounts for both the unity of nature and the plurality of persons. Thus, Gregory says, "there was a monad 'from the beginning' (1 John 1.1), that moves into a dyad until it is a triad" (Gregory of Nazianzus, Oration 29.2). The Son and the Spirit are distinct from the Father because he generated the one and spirated the other; and because he generated the one and spirated the other, they share his nature. Father, Son, and Holy Spirit cannot be separated. To think of the Father without the Son begotten of him and the Spirit proceeding from him is "to strip him of his fatherhood" and to attribute to him a lack of generosity and fecundity (Gregory of Nazianzus, Oration 20.6). So there must be these three. But "there is one nature for all three: God" (Gregory of Nazianzus, Oration 42.15). As these statements of Gregory indicate, it doesn't take long before we feel our weakness before this tremendous mystery. At the end of the day, however, God does not call us to comprehend his mystery; there is rather, a different response. Just as God's self-manifestation in the Old Testament called for an appropriate response from us, so too does his revelation in the New Testament, when we learn that he is Father, Son, and Holy Spirit. The disciples show us how to respond. Matthew tells us: "Now the eleven disciples went to Galilee, to the mountain to which Jesus had directed them. And when they saw him, they worshipped him" (Matt 28.16-17). Jesus fills out this response when he instructs the eleven to "make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all that I have commanded you" (Matt 28.19-20). Just as in Deuteronomy, so here, the proper response to God's self-revelation is to keep his commandments. St. Paul makes clear that keeping the commandments of Jesus is not some sort of external or extrinsic affair. Rather, when God opens his inner life to us, our response is to share that very life. We are "led by the Spirit" and so become "sons of God" (Rom 8.14). We receive the

Spirit of adoption as sons (Rom 8.15), and in the Spirit "cry, 'Abba! Father!'" (Rom 8.15). This, of course, happens by the very baptism that the Lord commands. The indwelling of the Spirit makes us brothers of the Son and sons of the Father, "fellow heirs with Christ" (Rom 8.17), and our inheritance will be the glorified and resurrected life that he now enjoys. St. Paul contrasts the Spirit of adoption with a spirit of slavery. This slavery is not the oppression of the Egyptians, but that of the "flesh," and if we live according to the flesh we will die (Rom 8.12-13). Again, we can see that Christian freedom is not merely the freedom from slavery to harmful and destructive desires, although it is certainly that. It is freedom to participate in the very life of God: freedom to be a son in the Son; freedom to know the Father; freedom to love him unto death and rise again; and freedom to love others without reservations or conditions, just as our Lord did. It is the freedom to "live in holiness and righteousness all the days of our life" (Luke 1.75); the freedom to worship God as we ought; the freedom to honor and revere his name; the freedom to celebrate the Eucharist with our brothers and sisters on the Lord's Day; the freedom to enjoy the goods made possible by authority; the freedom to nourish and protect the lives of all, especially the most vulnerable; the freedom to live fidelity and permanence in marriage; the freedom to live continence in the religious and clerical life; freedom to order our material possessions to God; the freedom to live according to the truth about ourselves and God; and the freedom to be pure in mind and heart. Thus, when we live as Jesus taught us, we live as he, the very Son of God, lived. And if we live as God lives, it will go well with us (Deut 4.40), and we will flourish. Our Lord transforms the Ten Commandments from the Law of our nature into the reflection of the interior Trinitarian life. He reveals to us our noble calling and the ultimate plan the Father had in mind for us from the beginning. *The truth is that only in the mystery of the incarnate Word does the mystery of man take on light. For Adam, the first man, was a figure of Him Who was to come, namely Christ the Lord. Christ, the final Adam, by the revelation of the mystery of the Father and His love, fully reveals man to man himself and makes his supreme calling clear* (Gaudium et spes, 22). We keep the Commandments not simply to be true to ourselves and the order written in our nature; with the revelation of Christ and the Spirit of adoption, we live them as sons of the Father. Thus, they become the monuments of our noble calling." By: Stephen Hildebrand, PhD

SANTISIMA TRINIDAD

~ DOCE COSAS QUE DEBE SABER ~

La Santísima Trinidad es el misterio central de la fe cristiana. Aquí hay 12 cosas para saber y compartir ... La Iglesia enseña que la Santísima Trinidad es el misterio central de la fe cristiana. Pero, ¿cuánto sabes sobre este misterio? Cual es su historia? ¿Qué significa? ¿Y cómo se puede probar? Aquí hay 12 cosas para saber y compartir ...

~ NÚMEROS 1—8 ~

1.. ¿De dónde viene la palabra "Trinidad"?

Viene de la palabra latina trinitas, que significa "tres" o "tríada". El equivalente griego es triados.

2. ¿Cuándo se utilizó por primera vez?

El primer uso sobreviviente del término (puede haber habido usos anteriores que ahora se han perdido) fue alrededor del año 170 d. C. por Teófilo de Antioquía, quien escribió: De igual manera también los tres días que fueron antes de las luminarias, son tipos de la Trinidad [Τριάδος], de Dios, y Su Palabra, y Su sabiduría. Y el cuarto es el tipo de hombre que necesita luz para que haya Dios, la Palabra, la sabiduría, el hombre [Para Autolyucus 2:15]. .

3 ¿Qué es la Trinidad?

El Compendio del Catecismo de la Iglesia Católica lo explica así: La Iglesia expresa su fe trinitaria al profesar una creencia en la unidad de Dios en quien hay tres Personas: Padre, Hijo y Espíritu Santo. Las tres Personas divinas son un solo Dios porque cada una de ellas posee igualmente la plenitud de la naturaleza divina única e indivisible, y son realmente distintas entre sí por las relaciones que las colocan en correspondencia entre sí. El Padre engendra al Hijo; el Hijo es generado por el Padre; el Espíritu Santo procede del Padre y del Hijo [CIC 48].

4. ¿Es la Trinidad el misterio central de la fe cristiana? Si. El Compendio lo explica. El misterio central de la fe y la vida cristianas es el misterio de la Santísima Trinidad. Los cristianos son bautizados en el nombre del Padre y del Hijo y del Espíritu Santo [CIC 44].

5. ¿Cuándo definió la Iglesia de manera infalible la Trinidad?

El dogma de la Trinidad se definió en dos etapas, en el Primer Concilio de Nicea (325 d.C.) y el Primer Concilio de Constantinopla (381 d.C.) Primero Nicea definió la divinidad del Hijo y escribió la parte del

Credo que trata sobre Este concilio fue convocado para tratar la herejía conocida como arrianismo, que afirmaba que el Hijo era un ser sobrenatural pero no Dios. Primero, Constantinopla definió la divinidad del Espíritu Santo y escribió la parte del Credo que trata sobre el Espíritu. Este concilio trató con una herejía conocida como macedonianismo (porque sus defensores eran de Macedonia) que negaba la divinidad del Espíritu Santo. Esta herejía también se llamó Pneumatomaquia (de una frase griega que significa "luchar contra el Espíritu").

6. ¿Cómo se puede probar la Trinidad?

La Trinidad solo se puede probar a través de la revelación divina que Jesús nos trajo. No se puede probar por razones naturales o solo del Antiguo Testamento. El Compendio del Catecismo de la Iglesia Católica dice: Dios ha dejado algunas huellas de su ser trinitario en la creación y en el Antiguo Testamento, pero su ser más íntimo como la Santísima Trinidad es un misterio inaccesible a la razón sola o incluso a la fe de Israel antes. la Encarnación del Hijo de Dios y el envío del Espíritu Santo. Este misterio fue revelado por Jesucristo y es la fuente de todos los demás misterios [CIC 45]. Aunque el vocabulario usado para expresar la doctrina de la Trinidad tomó tiempo para desarrollarse, podemos demostrar los diferentes aspectos de la doctrina de las Escrituras.

7. ¿Cómo podemos mostrar con las Escrituras que hay un solo Dios?

El hecho de que hay un solo Dios ya fue aclarado en el Antiguo Testamento. Por ejemplo, el libro de Isaías proclama: "Vosotros sois mis testigos", dice el Señor, "y mi siervo a quien he escogido, para que me conozcas y me creas y entiendas que yo soy. Antes de mí no fue formado ningún dios, ni lo habrá después de mí [Isaías 43:10]. Así dice el Señor, el Rey de Israel y su Redentor, el Señor de los ejércitos: "Yo soy el primero y el último; fuera de mí no hay dios "[Isaías 44: 6].

8. ¿Cómo podemos demostrar que el Padre es Dios?

El Padre es proclamado Dios en numerosas ocasiones en el Nuevo Testamento. Por ejemplo, San Pablo declara: Bendito sea el Dios y Padre de nuestro Señor Jesucristo, Padre de misericordias y Dios de toda consolación [2 Corintios 1: 3]. Lo hay. . . un Dios y Padre de todos nosotros, el cual es sobre todos, por todos y en todos [Efesios 4: 4-6].

9. ¿Cómo podemos demostrar que el Hijo es Dios?

Esto se proclama en una variedad de lugares en el Nuevo Testamento, incluso al comienzo del Evangelio de Juan: En el principio era el Verbo, y el Verbo estaba con Dios, y el Verbo era Dios. Y el Verbo se hizo carne y habitó entre nosotros, lleno de gracia y de verdad; hemos visto su gloria, gloria como del único Hijo del Padre [Juan 1: 1, 14]. Y más tarde: Entonces [Jesús] le dijo a Tomás: "Pon tu dedo aquí y mira mis manos; y extiende tu mano y colócala en mi costado; no seas infiel, sino creyente ". Tomás le respondió: "¡Señor mío y Dios mío!" [Juan 20: 27-28].

10. ¿Cómo podemos demostrar que el Espíritu Santo es Dios?

En el libro de los Hechos, el Espíritu Santo es representado como una Persona divina que habla y a quien se le puede mentir: Mientras ellos adoraban al Señor y ayunaban, el Espíritu Santo dijo: "Apartadme a Bernabé y a Saulo para la obra de a los que los he llamado "[Hechos 13: 2]. Pero Pedro dijo: "Ananías, ¿por qué Satanás ha llenado tu corazón para mentir al Espíritu Santo y retener parte de las ganancias de la tierra? . . . No has mentido a los hombres, sino a Dios "[Hechos 5: 3-4].

11. ¿Cómo podemos demostrar que el Padre, el Hijo y el Espíritu son Personas distintas?

La distinción de las personas se puede mostrar, por ejemplo, en el hecho de que Jesús habla a su Padre. Esto no tendría sentido si fueran la misma persona. En ese momento Jesús declaró: "Te doy gracias, Padre, Señor del cielo y de la tierra, que ocultaste estas cosas a los sabios y entendidos y las revelaste a los niños; sí, Padre, porque tal fue tu misericordiosa voluntad "[Mateo 11: 25-26]. El hecho de que Jesús no es la misma Persona que el Espíritu Santo se revela cuando Jesús - quien ha estado actuando como el Consejero (griego, Parakletos) de los discípulos - dice que orará al Padre y el Padre le dará entonces "otro Consejero, "que es el Espíritu Santo". Esto muestra la distinción de las tres Personas: Jesús que ora; el Padre que envía; y el Espíritu que viene: Y rogaré al Padre, y él os dará otro Consejero, para que esté con vosotros para siempre, el Espíritu de verdad, a quien el mundo no puede recibir, porque ni lo ve ni lo conoce; lo conocen, porque él habita con ustedes y estará en ustedes [Juan 14: 16-17].

12. ¿Cómo podemos mostrar que el Hijo es generado por el Padre y que el Espíritu procede del Padre y del Hijo?

El hecho de que el Hijo sea engendrado por el Padre está indicado por los nombres de estas Personas. Los hijos son engendrados por los padres. La Segunda Persona de la Trinidad no sería un Hijo si no fuera generado por la Primera Persona como su Padre. El hecho de que el Espíritu Santo proceda del Padre y del Hijo se refleja en otra declaración de Jesús: Pero cuando venga el Consejero, a quien yo os enviaré del Padre, el Espíritu de verdad, que procede del Padre, él me dará testimonio [Juan 15:26]. Esto representa al Espíritu Santo procedente del Padre y del Hijo ("a quien enviaré"). Aquí, las operaciones externas de las Personas de la Trinidad reflejan sus relaciones mutuas entre sí. También se puede decir que el Espíritu Santo procede del Padre a través del Hijo. Por: Jimmy Akin <https://www.ncregister.com/blog/12-things-to-know-and-share-about-the-holy-trinity>

LOS SANTOS HABLAN

~ ST. AMBROSE SOBRE LA TRINIDAD~

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~ PROCESIÓN DEL CORPUS CHRISTI ~

El domingo 6 de junio, fiesta del Corpus Christi, está invitado a unirse al Obispo Vasa en una procesión con el Santísimo Sacramento después de la Misa de las 10:30 am (Los fieles que piadosamente participan en una procesión eucarística solemne, ya sea dentro o fuera de una Iglesia, especialmente en la Solemnidad del Cuerpo y la Sangre de Cristo, puede recibir una indulgencia plenaria.) ¿Qué es una indulgencia plenaria? Aunque los pecados confesados y perdonados no enviarán a una persona al infierno, las consecuencias quedan por pagar en la tierra o en el purgatorio. Una indulgencia libera al destinatario de esas consecuencias. La recepción de una indulgencia siempre surge del arrepentimiento sincero, el deseo de vivir una vida santa, la recepción de los sacramentos de la Penitencia y la Sagrada Comunión lo antes posible y la oración por el Santo Padre. Una indulgencia parcial cubre parte del castigo debido por los pecados; una indulgencia plenaria lo elimina todo. Para conceder indulgencias, la Iglesia se basa en un gran tesoro de méritos: el valor infinito de la Pasión, muerte y Resurrección de Cristo, y las oraciones y buenas obras de la Santísima Virgen María y los santos, incluidos todos aquellos en la tierra que viven vidas santas.

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