



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

THE MOST HOLY BODY AND BLOOD OF JESUS CHRIST – JUNE 6, 2021

PARISH CALENDAR

SUNDAY JUNE 6

Masses – Cathedral – 7:30 am, 9:00 am, 10:30 am, 12:00, 1:30 pm (Latin) & 5:30 pm
Corpus Christ Procession after the 10:30 a.m. Mass

MONDAY JUNE 7

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

TUESDAY JUNE 8

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

WEDNESDAY JUNE 9

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

THURSDAY JUNE 10

Morning Masses – Cathedral – 6:45 & 8:00 am
Golden Opportunities – Becker Ctr. Gym – 11:30 a.m.

FRIDAY JUNE 11

Morning Masses – Cathedral – 6:45 & 8:00 am
Ordination to the Priesthood – Cathedral – 6:00 pm

SATURDAY JUNE 12

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

JOB OPPORTUNITY

~ DIOCESE OF SANTA ROSA ~

The Santa Rosa Diocese is looking for a Director of Child & Youth Protection since the current director is retiring. This position is responsible for programs and policies of the USCCB's Charter for the Protection of Children and Young People. Please contact Inorcia@srdiocese.org or visit <https://srdiocese.org>, scroll to the bottom of the page, click "Quick Links" and then "Employment" for more information.

~ SECOND COLLECTION ~

This weekend, June 5 & 6, the second collection will be for the Diocesan Priests Benefits & Welfare. Most priests receive their compensation from the parishes where they serve but there are often unforeseen circumstances which can occur and then it falls to the Diocese to provide necessary funds. Next weekend, June 12 & 13, our second collection will be for our building/campus Maintenance Fund.

Hearing Aid Users, Switch to T-Coil

ADMINISTRATION

For the Week of: 5/23/21

Sunday Donations Received:	\$12,688.00
Collection Revenue Received for: Tuition Assistance Program	\$3,996.00

~ 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.

REGISTER NOW FOR PSR

~ PARISH SCHOOL OF RELIGION ~

Register your child now for the Parish School of Religion (PSR) 2021-2022 school year! The Parish School of Religion offers:

- Ongoing, authentic Catholic formation for students 1st grade thru high school
- *In-person* classes at St. Eugene's School on Tuesdays from 3:45 - 5:00pm; September thru May
- Dedicated and enthusiastic teaching by the Marian Sisters of Santa Rosa
- A Catholic Apologetics class especially designed for post-Confirmation students

Pick up registration forms in the vestibules & at the parish office or find one online at our parish website (www.steugenes.com). ***Registration closes July 31st.*** Contact Sr. Mary Emmanuel, MSSR with any questions at 707-326-3408 or srmaryemmanuel2@gmail.com

MASS INTENTIONS

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 (Sp)	Jose & Ruben Merrado Lomeli, Veremundo Aguilar Meza, Maria Luz Cortez Vallejo, deceased
Sunday	June 6
7:30 am	Annette Righetti, living
9:00 am	Richard Anthony Macdonell, deceased
10:30 am	People of the Diocese
12:00 pm	Felipa de Jesus Monterroso, deceased
1:30 pm	Sanchez-Barba Family, living & deceased
5:30 pm	Leo Pimentel, deceased
6:00 pm	Dn. Alan Acevedo, living (Newman Ctr.)
Monday	June 7
6:45 am	Wise Family, living & deceased
8:00 am	James Skikos, deceased
Tuesday	June 8
6:45 am	Peter & Theresa Pham, living
8:00 am	Frank Epperson, Sr., deceased
5:30 pm (EF)	Padre Daniel Roa, living
Wednesday	June 9
6:45 am	Rosito M. Lazo, Sr., deceased
8:00 am	Holy Souls in Purgatory
Thursday	June 10
6:45 am	People of St. Eugene's
8:00 am	Irma Diaz, living
Friday	June 11
6:45 am	Felix A. Rojas, deceased
8:00 am	Linda Fowler, deceased
12:00 (Hospital)	Maria Hong Tran, deceased
Saturday	June 12
8:00 am	Stephanie Buettner, deceased
4:30 pm	Francine McCurry, living
6:30 pm (Sp.)	Familia Pureco, living

IN MEMORIAM

†IRENE GONZALES†

Please remember Irene Gonzalez and her family and friends in your prayers and Masses. She passed away on 05-24-21. "Eternal rest grant unto her, O Lord, and let perpetual light shine upon her." *May she rest in peace.*

SPIRITUAL ACTIVITIES

~CORPUS CHRISTI PROCESSION~

This 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.

ORDINATION TO THE PRIESTHOOD

~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 be at only 50% capacity for Cathedral seating, 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. Home viewing is encouraged!

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 this 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.

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

MY CATHOLIC FAITH

THE MOST HOLY BODY & BLOOD

~FROM THE PASTOR~

[Today's selection is taken from the June 23, 2019 bulletin.] Today we celebrate the beautiful Solemnity of the Most Holy Body and Blood of Jesus Christ, commonly referred to as "Corpus Christi." One of the things that separates us from other faiths is the fact that we purport to believe that the host that we consume during Holy Communion is not a symbol of Christ nor a representation of a common brotherhood, it is really and truly the whole and complete Body, Blood, Soul and Divinity of Jesus. Think about that for a moment. We are receiving Jesus, the 2nd Person of the Holy Trinity! If that doesn't give you pause, nothing will. Now think about this: in what manner do we receive Him? Do we approach the communion rail with dignity and decorum? Do we grab the host or casually pop it into our mouths? Do we take great care to make sure that not even the tiniest particle is left on our hand? (For those who receive directly on the tongue, this of course is one less thing to worry about.) We Catholics need to take great care that our actions are in line with our belief. If we truly believe that we are receiving our King and Creator, we must act like it. Imagine if a non-Catholic were visiting our church. What might he or she think about what we believe? With this in mind, let us take a look at an excerpt from an article about the Real Presence by the late, great Fr. John Hardon, SJ.

SACRAMENT OF GOD'S LOVE

~THE CENTER~

"The center of the whole Catholic liturgy is the Eucharist. The Eucharist is most important in the life of the Church because it is Jesus Christ. It is the incarnation continued in space and time. The other sacraments and all the Church's ministries and apostolates are directed toward the Eucharist. The word "Eucharist" means "thanksgiving". This is explained by the fact that Christ "gave thanks" when He instituted the Eucharist and this is the supreme act of Christian



gratitude to God. The Eucharist is the sacrament which Really, truly and substantially contains the Body, Blood, Soul and Divinity of our Lord Jesus Christ under the appearances of Bread and wine. It is the great sacrament of God's love in which Christ is eaten, the mind is filled with grace and a pledge is given to us of future glory."

~NECESSARY FOR SALVATION~

"Like Baptism, the Eucharist is necessary for salvation to be received either sacramentally or in desire. Christ's words, "if you do not eat the flesh of the Son of Man and drink His blood, you will not have life in you" (John 6:53), means that Holy Communion is necessary to sustain the life of grace in a person who has reached the age of reason. Those who, through no fault of their own, do not realize this can receive the necessary grace to remain in God's friendship through other means. This is similar to what happens with the baptism of desire to first receive the state of grace. The sensible sign in the Eucharist is the appearance of bread and wine, that is, anything in these elements that fall under the senses such as size, color, shape, taste, weight and texture. After consecration, however, this sign contains the whole Christ, His Body and Blood, His Soul and Divinity."

~PROPER MATTER~

"The material necessary for the sacrament is wheaten bread and wine. In the Latin Rite, the bread must be unleavened; in the Eastern Rites of the Catholic Church, leavened bread is used. The wine is mixed with a little water before consecration. Christ chose bread and wine for the matter of the sacrament in order to teach that as we daily partake of food for the body so we should daily receive this heavenly food for the soul. The necessary words for producing the sacrament of the Eucharist are "This is my body". "This is my blood". Christ is present in the Eucharist not only with everything that makes Him man, but with all that makes Him this human being. He is therefore present with all His physical properties, hands and feet and head and human heart. He is present with His human soul, with His thoughts, desires and human affections. He becomes present in the Eucharist by means of transubstantiation."

~TRANSUBSTANTIATION~

"Transubstantiation is the term used to identify the change that takes place at the consecration of the bread and wine at Mass. Therefore after the consecration, nothing remains of the bread and wine except their external properties. By this we mean the bread still looks like bread and tastes like bread, and the wine still looks and tastes like wine, but they are no longer bread and wine. Their substance becomes the living Body and Blood of Christ. It is a matter of faith that Jesus Christ is contained under each particle of the species of bread and wine. No matter how great the number of parts into which the species are divided, the whole Christ is present in every portion. He is present in the Eucharist as long as the species remain. Therefore, we worship the Blessed Sacrament as we would worship the person of Jesus Himself. The Eucharist is the most excellent of all the sacraments because it contains Christ Himself. All the other sacraments are channels of grace but they do not actually possess Jesus Christ, the Author of Grace. Moreover, the other sacraments point to the Eucharist as their purpose or end. Baptism enables us to receive the Eucharist; Confirmation perfects the Christian so that his faith in the Eucharist may remain strong; Penance and Anointing of the Sick cleanse the soul from weakness and sin and prepare it for the reception of the Eucharist; Holy Orders ordains the priests necessary to consecrate and offer the Eucharist; and Matrimony is the earthly sign of the purpose of the Eucharist, to unite the faithful with Christ in selfless love."

~DOCTRINE PROVEN~

"The doctrine of the Real Presence is, first of all, proved from Sacred Scripture. At the Last Supper, Christ simply declared that He was giving the disciples His Body and Blood. Nothing in the context of His words indicates He was speaking figuratively, whereas everything shows He meant it to be taken literally (cf. Matthew 26:26-28; Mark 14:22-25; Luke 22:19-20). In the Gospel of John, when Christ foretold He would give His Body to eat and His Blood to drink, many of His disciples left Him because they would not believe this. Yet, instead of taking back what He said or qualifying His statement, He repeated the promise and even asked the Apostles if they also wanted to leave Him (cf. John 6:47-67). Sacred Tradition from the earliest times teaches the Real Presence. St. Ignatius of Antioch wrote in A.D. 107, "The Eucharist is the flesh of our Savior Jesus

Christ" (Smyrneans, 6:2). And St. Justin wrote in A.D. 145, "As Jesus Christ our Savior was made incarnate by the word of God and had both flesh and blood for our salvation, so too, as we have been taught, the food which has been made into the Eucharist by the Eucharistic prayer set down by Him ...is both the flesh and the blood of that incarnate Jesus" (I Apology, 66).

~THE COUNCIL OF TRENT~

"The teaching of the Church on the Real Presence is defined revealed doctrine according to the Council of Trent. It declares that the whole Christ is truly, really and substantially present in the sacrament of the Holy Eucharist immediately after consecration. It also declares that the whole Christ is present under each form, and under each part of particle of each species of both bread and wine. By the "whole Christ" in the Eucharist, we mean He is present in the fullness of His divine and human nature. He is present under the sacramental veils with the fullness of His divine attributes as well as all His human qualities."

~JESUS IN THE TABERNACLE~

"We should worship Jesus in the Tabernacle because He is present there under the appearance of bread and wine as truly as He is in heaven. We should give Him the adoration given to God alone because of His infinite perfection and His supreme domination over all things created. The Church fosters devotion to the Real Presence through public adoration of the Holy Eucharist, notably exposition of the Blessed Sacrament, Benediction and Forty Hours Devotion. Benediction of the Blessed Sacrament is a special devotion that dates from at least the fifteenth century. It consists of Exposition of the Blessed Sacrament, hymns, readings, prayers and the blessing of the people with the Holy Eucharist. Exposition of the Blessed Sacrament is the solemn placing of a consecrated Host in a monstrance, on the altar, to be viewed and adored by the faithful. The exposition is opened with a hymn and incensing by the priest or deacon. During the Exposition, public or private prayers are said, and the ceremony is commonly concluded with benediction of the Blessed Sacrament. Forty Hours Devotion is the public exposition of the Blessed Sacrament in the monstrance for forty hours, either consecutively or over a period of three days." For complete article By Fr. John Hardon, http://www.therealpresence.org/archives/Eucharist/Eucharist_003.htm

EL CUERPO Y LA SANGRE MÁS SANTA

~ DEL PASTOR ~

[La selección de hoy está tomada del boletín del 23 de junio de 2019.] Hoy celebramos la hermosa solemnidad del Santísimo Cuerpo y Sangre de Jesucristo, comúnmente conocida como "Corpus Christi". Una de las cosas que nos separa de otras religiones es el hecho de que pretendemos creer que la hostia que consumimos durante la Sagrada Comunión no es un símbolo de Cristo ni una representación de una hermandad común, es real y verdaderamente el todo y completo. Cuerpo, Sangre, Alma y Divinidad de Jesús. Piense en eso por un momento. Estamos recibiendo.... ¡Jesús, la segunda persona de la Santísima Trinidad! Si eso no le da una pausa, nada lo hará. Ahora piense en esto: ¿de qué manera lo recibimos? ¿Nos acercamos al riel de la comunión con dignidad y decoro? ¿Recibimos a el anfitrión o nos lo metemos a la boca casualmente? ¿Tenemos mucho cuidado de asegurarnos de que no quede ni la más mínima partícula en nuestra mano? (Para aquellos que reciben directamente en la lengua, esto, por supuesto, es una cosa menos de la que preocuparse). Los católicos debemos tener mucho cuidado de que nuestras acciones estén en línea con nuestras creencias. Si realmente creemos que estamos recibiendo a nuestro Rey y Creador, debemos actuar como tal. Imagínese si un no católico estuviera visitando nuestra iglesia. ¿Qué podría pensar él o ella sobre lo que creemos? Con esto en mente, echemos un vistazo a un extracto de un artículo sobre la Presencia Real, del difunto gran P. John Hardon, SJ.

SACRAMENTO DEL AMOR DE DIOS

~ EL CENTRO ~

"El centro de toda la liturgia católica es la Eucaristía. La Eucaristía es más importante en la vida de la Iglesia porque es Jesucristo. Es la encarnación continuada en el espacio y el tiempo. Los demás sacramentos y todos los ministerios y apostolados de la Iglesia están dirigidos hacia la Eucaristía. La palabra "Eucaristía" significa "acción de gracias". Esto se explica por el hecho de que Cristo "dio gracias" cuando instituyó la Eucaristía y este es el acto supremo del cristianismo.



gratitud a Dios. La Eucaristía es el sacramento que contiene Real, verdadera y sustancialmente el Cuerpo, la Sangre, el Alma y la Divinidad de nuestro Señor Jesucristo bajo las apariencias de Pan y vino. Es el gran sacramento del amor de Dios en el que se come a Cristo, la mente se llena de gracia y se nos da una prenda de gloria futura".

~ NECESARIO PARA LA SALVACIÓN ~

"Como el Bautismo, la Eucaristía es necesaria para que la salvación se reciba sacramentalmente o en el deseo. Las palabras de Cristo, "si no comes la carne del Hijo del Hombre y bebes su sangre, no tendrás vida en ti" (Juan 6:53), significa que la Sagrada Comunión es necesaria para sustentar la vida de gracia en un persona que ha alcanzado la edad de la razón. Aquellos que, sin tener la culpa, no se dan cuenta de esto, pueden recibir la gracia necesaria para permanecer en la amistad de Dios por otros medios. Esto es similar a lo que sucede con el bautismo de deseo de recibir primero el estado de gracia. El signo sensible en la Eucaristía es la aparición del pan y del vino, es decir, cualquier cosa en estos elementos que caiga bajo los sentidos como tamaño, color, forma, gusto, peso y textura. Sin embargo, después de la consagración, este signo contiene a todo Cristo, Su Cuerpo y Sangre, Su Alma y Divinidad".

~ MATERIA APROPIADA ~

"El material necesario para la Santa Cena es pan de trigo y vino. En el rito latino, el pan debe ser sin levadura; en los ritos orientales de la Iglesia católica se utiliza pan con levadura. El vino se mezcla con un poco de agua antes de la consagración. Cristo eligió el pan y el vino para la materia de la Santa Cena a fin de enseñar que así como participamos diariamente del alimento para el cuerpo, debemos recibir diariamente este alimento celestial para el alma. Las palabras necesarias para producir el sacramento de la Eucaristía son "Este es mi cuerpo". "Esta es mi sangre". Cristo está presente en la Eucaristía no solo con todo lo que lo hace hombre, sino con todo lo que lo hace este ser humano. Por lo tanto, está presente con todas sus propiedades físicas, manos y pies, cabeza y corazón humano. Está presente con su alma humana, con sus pensamientos, deseos y afectos humanos. Se hace presente en la Eucaristía mediante la transubstanciación".

~ TRANSUBSTANTIACIÓN ~

Transubstanciación es el término utilizado para identificar el cambio que tiene lugar en la consagración del pan y el vino en la Misa. Por lo tanto, después de la consagración, del pan y del vino no queda nada excepto sus propiedades externas. Con esto queremos decir que el pan todavía parece pan y sabe a pan, y el vino todavía parece y sabe a vino, pero ya no es pan ni vino. Su sustancia se convierte en el Cuerpo y la Sangre vivientes de Cristo. Es una cuestión de fe que Jesucristo está contenido debajo de cada partícula de las especies de pan y vino. No importa cuán grande sea el número de partes en las que se dividen las especies, todo Cristo está presente en cada porción. Está presente en la Eucaristía mientras permanezcan las especies. Por lo tanto, adoramos al Santísimo Sacramento como adoraríamos a la persona de Jesús mismo. La Eucaristía es el más excelente de todos los sacramentos porque contiene a Cristo mismo. Todos los demás sacramentos son canales de gracia, pero en realidad no poseen a Jesucristo, el Autor de la gracia. Además, los otros sacramentos apuntan a la Eucaristía como su propósito o fin. El bautismo nos permite recibir la Eucaristía; La Confirmación perfecciona al cristiano para que su fe en la Eucaristía permanezca firme; La penitencia y la unción de los enfermos limpian el alma de la debilidad y el pecado y la preparan para la recepción de la Eucaristía; Ordenes Sagradas ordena a los sacerdotes necesarios para consagrar y ofrecer la Eucaristía; y el Matrimonio es el signo terrenal del propósito de la Eucaristía, unir a los fieles con Cristo en el amor desinteresado.

~ DOCTRINA PROBADA ~

La doctrina de la Presencia Real está, en primer lugar, probada por la Sagrada Escritura. En la Última Cena, Cristo simplemente declaró que estaba dando a los discípulos Su Cuerpo y Sangre. Nada en el contexto de Sus palabras indica que Él estaba hablando en sentido figurado, mientras que todo muestra que Él quiso tomarlo literalmente (véase Mateo 26: 26-28; Marcos 14: 22-25; Lucas 22: 19-20). En el Evangelio de Juan, cuando Cristo predijo que daría Su Cuerpo para comer y Su Sangre para beber, muchos de Sus discípulos lo abandonaron porque no querían creer esto. Sin embargo, en lugar de retractarse de lo que dijo o calificar su declaración, repitió la promesa e incluso preguntó a los apóstoles si también querían dejarlo (cf. Juan 6: 47-67). La Sagrada Tradición desde los primeros tiempos enseña la Presencia Real. San Ignacio de Antioquía escribió en el año 107 d.C., "La Eucaristía es la carne de nuestro Salvador Jesús Cristo"

(Esmirnos, 6: 2). Y San Justino escribió en el año 145 d.C., " Como Jesucristo nuestro Salvador fue encarnado por la palabra de Dios y tuvo carne y sangre para nuestra salvación, así también como nosotros hemos sido enseñado, el alimento que se ha convertido en la Eucaristía por la oración eucarística puesta por Él ... es tanto la carne como la sangre de ese Jesús encarnado "(I Apología, 66).

~ EL CONSEJO DE TRENTO ~

La enseñanza de la Iglesia sobre la Presencia Real se define como doctrina revelada según el Concilio de Trento. Declara que todo Cristo está verdadera, real y sustancialmente presente en el sacramento de la Sagrada Eucaristía inmediatamente después de la consagración. También declara que el Cristo completo está presente bajo cada forma y bajo cada parte de partícula de cada especie tanto de pan como de vino. Por el "Cristo íntegro" en la Eucaristía, queremos decir que está presente en la plenitud de su naturaleza divina y humana. Está presente bajo los velos sacramentales con la plenitud de Sus atributos divinos, así como con todas Sus cualidades humanas.

~ JESÚS EN EL TABERNÁCULO ~

Debemos adorar a Jesús en el Tabernáculo porque Él está presente allí bajo la apariencia de pan y vino tan verdaderamente como lo está en el cielo. Debemos darle la adoración dada solo a Dios debido a Su perfección infinita y Su supremo dominio sobre todas las cosas creadas. La Iglesia fomenta la devoción a la Presencia Real a través de la adoración pública de la Sagrada Eucaristía, en particular la exposición del Santísimo Sacramento, la Bendición y la Devoción de las Cuarenta Horas. La Bendición del Santísimo Sacramento es una devoción especial que data al menos del siglo XV. Consiste en Exposición del Santísimo Sacramento, himnos, lecturas, oraciones y la bendición del pueblo con la Sagrada Eucaristía. La exposición del Santísimo Sacramento es la colocación solemne de una Hostia consagrada en una custodia, sobre el altar, para ser vista y adorada por los fieles. La exposición se abre con un himno y un incensario a cargo del sacerdote o diácono. Durante la Exposición, se dicen oraciones públicas o privadas, y la ceremonia generalmente se concluye con la bendición del Santísimo Sacramento. La Devoción de las Cuarenta Horas es la exposición pública del Santísimo Sacramento en la custodia durante cuarenta horas, ya sea consecutivamente o durante un período de tres días ". Para el artículo completo del P. John Hardon, http://www.therealpresence.org/archives/Eucharist/Eucharist_003.htm

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