



The Cathedral of  
**ST. EUGENE**

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

### PASTORAL STAFF

Rev. Frank Epperson, Rector  
Rev. Alan Acevedo, 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 – Sharon Jeffrey	545-7252
Preschool Office – Sharry Caesare	528-9133
Homeschool Academy– Jessica Warner	206-5579

### 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](http://www.steugenes.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: 8:00a.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 Annette (English) at: 542-3635 or Ceci (Spanish) at: 571-9673

**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

## NINETEENTH SUNDAY IN ORDINARY TIME – AUGUST 8, 2021

### PARISH CALENDAR

#### SUNDAY AUGUST 8

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

#### MONDAY AUGUST 9

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

#### TUESDAY AUGUST 10

Morning Masses – Cathedral – 6:45 & 8:00 am  
Women of the Word – Brinker Room – 9:30 am  
Latin Mass – Cathedral – 5:30 pm

#### WEDNESDAY AUGUST 11

Morning Masses – Cathedral – 6:45 & 8:00 am  
Bible Study – PLC (Hope Rm) - 6:00 pm  
Adult Faith Formation Class – Brinker Room – 6:00 pm

#### THURSDAY AUGUST 12

Morning Masses – Cathedral – 6:45 & 8:00 am  
Golden Opportunities Luncheon – Becker Ctr. - 11:30 am

#### FRIDAY AUGUST 13

Morning Masses – Cathedral – 6:45 & 8:00 am  
Acolyte Informational Meeting – PLC – 6:00 pm

#### SATURDAY AUGUST 14

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

#### ~RCIA CLASSES TO BEGIN IN SEPTEMBER~

Our Rite of Christian Initiation for Adults (RCIA) classes will begin on September 12<sup>th</sup>. Classes will be held on Sundays, from 10:30 - 11:50 am until mid-May in the Becker Center Youth Room. RCIA mainly serves those who have a desire to enter the church or baptized Catholics who desire the sacrament of Confirmation. However, anyone who wishes to learn more about the Catholic faith is welcome to attend. Information/schedule/application "packets" will be available in the church vestibules, the Parish Office, and the St. Eugene's Gift Shop/Bookstore this weekend, August 7&8. Please return completed applications, baptismal certificate if applicable, and a \$20 fee, to the Parish Office, or bring those to the first RCIA class Sept. 12. Walk-ins are welcome on Sept. 12 -- applications will be provided at that time. If you have any questions, please call the Parish Office: 707-542- 6984

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

#### ADMINISTRATION

For the Week of: 07/25/21

Sunday Donations Received:	\$12,132.
Collection Revenue Received for: No Second Collection	N/A

#### ~CATHEDRAL BOOKS & GIFTS~

The month of August in our bookstore is dedicated to books! Our annual storewide book sale begins August 1 and continues through the entire month. All of our in-stock books (not including Bibles, Catechisms, or Missals) are 25% off! We have a wide selection of Catholic books: prayer-books, books on marriage and the family, books written by our popes, Spanish language books, books about the saints, books written by saints, and much, much more! Why do we do this once a year? Because we want to get the best Catholic books into the hands of Catholics! Why "in-stock" books only? Because we need to make room for more books! Ask our priests which books they recommend and odds are, we have those! We can only afford to do this once a year, so come on in and take advantage of great savings, while building your faith. 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.

#### ST. EUGENE'S THRIFT SHOP

#### ~COLLECTIBLE SALE~

The St. Eugene's Thrift Shop will be having their annual Collectible Sale on **September 17 & 18** in the Msgr. Becker Center. The sale will run from 9:00 am – 3:00 pm on Friday and from 9:00 am – 2:00 pm on Saturday. All proceeds go to help with the support of our Parish. See you there!

#### ~ADORATION CHAPEL HAS RE-OPENED~

We are happy to announce that our Perpetual Adoration Chapel is open once again as of August 6th! Thanks to the following people who donated time, talent and treasure, we are re-opening with new flooring, newly painted walls and new window treatments: John Kennedy, Phil Skikos, Jesus Ornelas, Jesus Sanchez, Fr. Stuart, Juan Cruz, Mary Conley and the Gioia Family. We are in need of Adorers! For more information about how to sign up, please contact Annette Righetti at: 542-3635 (English) or Ceci at: 571-9673

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>August 7</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 living and deceased members of the Russell and Rinaldi Families.
4:30 pm	Giampaoli & Tessier Families, living & deceased
6:30 (Sp)	Francisca Laurel, deceased
<b>Sunday</b>	<b>August 8</b>
7:30 am	All Ancestors of Claudia Ramirez
9:00 am	J. Stanley Russell, Jr., Michael Russell, Sr., & Michael Russell, Jr., deceased
10:30 am	People of St. Eugene's
12:00 pm	Maria Lira, deceased
1:30 pm	Brandon Cunningham, living
5:30 pm	Holy Souls in Purgatory
6:00 pm	Mary Tran, living (Newman Ctr.)
<b>Monday</b>	<b>August 9</b>
6:45 am	Teodoro Co & Marcelo Biala, deceased
8:00 am	Gary DeCicco, living
<b>Tuesday</b>	<b>August 10</b>
6:45 am	Silvia Oregioni, deceased
8:00 am	Emilio Ameller, living
5:30 pm (EF)	Fr. Frank Epperson, living
<b>Wednesday</b>	<b>August 11</b>
6:45 am	Joseph Anthony Chiappellone, living
8:00 am	Laura Violetti, living
<b>Thursday</b>	<b>August 12</b>
6:45 am	Kelly Righetti, living
8:00 am	Giampaoli Family, living & deceased
<b>Friday</b>	<b>August 13</b>
6:45 am	Mary Tran, living
8:00 am	Leo Pimentel, deceased
12:00 (Hospital)	Maria Hong Tran, deceased
<b>Saturday</b>	<b>August 14</b>
8:00 am	Virginia Welchon, deceased
4:30 pm	George Schirle, deceased
6:30 pm (Sp.)	Faustino Ponce, deceased

## SECOND COLLECTION INFORMATION

This weekend, August 7 & 8, the Second Collection will be for the Holy Father – Peter's Pence. Next weekend, the Holy Day of Obligation celebrating the Assumption of the Blessed Virgin Mary, falls on a Sunday, therefore, a second collection will be taken up for this Holy Day.

## SPIRITUAL ACTIVITY

### ~VIRTUAL ST. JOSEPH SUMMIT~

Catholic apostolate engaged in evangelism and the promotion of spirituality headquartered in the Diocese of Orange, California, will present a 72-hour Saint Joseph Summit ([www.saintjosephsummit.com](http://www.saintjosephsummit.com)) virtual conference September 30-October 3, 2021. Featured speakers include Fr. Donald Calloway, Dr. Scott Hahn, Chris Stefanick, Archbishop Salvatore Cordileone, filmmaker James Wahlberg, Fr. Mike Schmitz and Chastity Project founders Jason and Crystalina Evert, as well as dozens of other cardinals, bishops, priests, religious and lay leaders. Themed "Our Spiritual Father: Pilgrimage to the Heart of Saint Joseph", organizers anticipate drawing tens of thousands of participants worldwide. There is no cost to listen to presentations; register for free at the Saint Joseph Summit website. However, due to the large numbers of speakers and 72-hour time-period of presentations, organizers are encouraging the public to opt for the \$49.99 premium "passport" which allows for lifetime access to presentations as well as bonus content and a free digital copy of Fr. Calloway's new book *Consecration to Saint Joseph*.

### ~LOOKING FOR A FEW GOOD MEN~

The Cathedral is once again planning to train new Acolytes for service in the parish. The position of Acolyte was created to replace the position of Sub-Deacon by Pope Paul VI. It was instituted so lay men could assist at the Mass. (Sub-Deacon was originally a step on the way to the priesthood.) St. Eugene's has taken advantage of this role for several years and it has been very successful. To apply to serve as an Acolyte (Sub-Deacon) you must be a Catholic man in good-standing and living the traditional moral teachings of the Church. You must be a member of St. Eugene parish and able to move freely up and down stairs as well as kneel and rise without difficulty. You must be able to lift objects up to 25 pounds. For more information, please join us at an **informational meeting on Friday, 13 August, at 6:00 p.m. in the PLC.**

## SOCIAL ACTIVITY

### ~KNIGHTS' ANNUAL BARBECUE~

The Knights of Columbus invite you to join them for their Annual Chicken BBQ on Sunday, August 22, between 10:00 am and 1:00 pm. The menu includes 1/2 a chicken, Chili Beans & Caesar salad for \$16.00. It will be held outside under the School Lunch Pavilion. Take outs meals will be available. Tickets are available in the Parish Office and The St. Eugene's Gift Shop/Bookstore located in the PLC.

### ~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, Leo Del Santo, Emeline Jane Smith, Rosalind Brito, Ken Davis, Rita Wyatt, Karen Mills, Eileen Carol, Nancy Amador, Patrick Welter, Cristeta Marentes, Jesus Navarro, Michael Boland, Stephen Warner, Thomas Patrick, Aida Catapang, Bob Goldman, Pat Davenport, Joan Cosgrove, Paulita Castro, Jean L. Alfano, Theresa Pham, Rainey Olson and Michele Otten.

# MY CATHOLIC FAITH

## THE BREAD OF LIFE DISCOURSE

### ~FROM THE PASTOR~

Let us continue this week with more on the Bread of Life Discourse, found in John 6: 22-59, with our first article coming from young, Catholic author, Daniel Gonzalez. Christ coming to us as food, is so central to our Catholic faith, that we cannot talk about it enough! We will also read about the great saint of the Holy Rosary, St. Dominic. Let us read on ...

## TO EXPLAIN OR NOT TO EXPLAIN

### ~IS THIS A METAPHOR?~

“For the past few weeks, the Gospel readings have come from the Bread of Life discourse in John chapter 6. This Sunday, we’ll hear Jesus proclaim this pivotal teaching: *“I am the living bread that came down from heaven; whoever eats this bread will live forever; and the bread that I will give is my flesh for the life of the world.”* – John 6:51 Some argue that Jesus’ words here and at the Last Supper are to be taken symbolically—that he meant the bread to be a *symbol* of his body and the wine a *symbol* of his blood. They site other instances where Jesus clearly speaks metaphorically such as when he claims to be a gate: *“I am the gate. Whoever enters through me will be saved, and will come in and go out and find pasture.”* – John 10:9 or a vine: *“I am the vine, you are the branches. Whoever remains in me and I in him will bear much fruit, because without me you can do nothing.”* – John 15:5 or when Nicodemus questions what it means to be born again: *“Jesus answered and said to him, ‘Amen, amen, I say to you, no one can see the kingdom of God without being born from above.’ Nicodemus said to him, ‘How can a person once grown old be born again? Surely he cannot reenter his mother’s womb and be born again, can he?’ Jesus answered, ‘Amen, amen, I say to you, no one can enter the kingdom of God without being born of water and Spirit.’”*<sup>[SEP]</sup> – John 3:3-5 A careful study of the passages above, however, show that whenever Jesus used metaphors, his listeners seem to have been aware of it. Whenever there was confusion, Jesus clarified his instruction as with Nicodemus and the woman at the well. But when Jesus spoke about his own flesh being bread that is to be consumed, he was not speaking metaphorically—the passages do not allow for such an interpretation. Here’s why. First, it is clear from his listeners

response, that they understood him literally: *“The Jews quarreled among themselves, saying, ‘How can this man give us [his] flesh to eat?’”* – John 6:52 At this point, if Jesus were speaking symbolically, he would have clarified his teaching and explained what he meant as he did with Nicodemus, the woman at the well and several other times before. He does not do this here, but rather reemphasizes what he said using stronger words.

### ~TO EAT; TO CHEW~

Greek experts explain that, in the bread of life discourse, Jesus used various forms of the verb *phago*, which means *to eat*. However, after the Jews begin to express incredulity at the idea of eating Christ’s flesh, Jesus intensifies his language. In reiterating his command, he exchanges the word *phago* for *trago* which is a more intense word. It doesn’t simply mean eat, but rather to *gnaw on* or *chew*. Jesus’ language was so graphic, that that even his own followers begin to express concern: *Then many of his disciples who were listening said, ‘This saying is hard; who can accept it?’”* – John 6:60 Wait a second. These are Jesus’ own followers. It is imperative that the disciples understand Jesus’ teaching correctly because in Luke’s Gospel, Jesus chooses 70 disciples and sends them out to preach, teach and heal. As emissaries of his message it is assumed that Jesus would correct any misconceptions they had so the message they deliver is orthodox. But, because of this teaching on bread, many of Jesus’ own disciples abandoned him:

*“As a result of this, many [of] his disciples returned to their former way of life and no longer accompanied him.”* – John 6:66”

A good rabbi will never knowingly mislead his audience much less his own students. If Jesus was misunderstood, he would have called back those disciples that left him and clarified what he meant. However, no correction was made because no misunderstanding took place. Rather than calling his disciples back, Jesus turns to the twelve—his inner circle—and said:

*“Do you also want to leave?”* – John 6:67

Simon Peter answered him by saying:

*“Master, to whom shall we go? You have the words of eternal life.”* – John 6:68

His response underscored their conviction in Jesus as the promised Messiah, that he alone was able to

save them and that they took him for his word.

### ~TRANSUBSTANTIATION~

The proper term for the doctrine that Jesus is really present in the Eucharist and not symbolically is *the real presence of Christ in the Eucharist*. The Council of Trent gave this definition:

*"...in the sacrament of the most Holy Eucharist are contained truly, really and substantially the body and blood together with the soul and divinity of our Lord Jesus Christ, and consequently the whole Christ..."*  
– *Canons concerning the Most Holy Sacrament of the Eucharist, Council of Trent, Canon #1*

But, just because it was defined at Trent, belief in the real presence of Christ in the Eucharist is not a medieval innovation. The early Church believed that the bread and wine really become the body and blood of Jesus.

### ~ST. IGNATIUS OF ANTIOCH~

From the beginning, the Church believed that the Eucharistic elements of bread and wine become the glorified body and blood of Jesus. ... St. Ignatius of Antioch (c. 35 – c. 108) was an early Christian writer, the third bishop of Antioch and a Father of the Church. While on his way to be martyred in Rome, he wrote seven letters. Scholars believe his epistle to the Romans was authored around 105 AD—the same time some New Testament books were still being written:

*"I have no taste for corruptible food nor for the pleasures of this life. I desire the Bread of God, which is the flesh of Jesus Christ, who was of the seed of David; and for drink I desire his blood, which is love incorruptible."* – *Ignatius of Antioch, Letter to the Romans 7:3*

Printed with Permission. For the entire article by Daniel Gonzalez, please go to: <https://www.massexplained.com/bread-of-life-discourse/>

## SAINT OF THE DAY

### ~ST. DOMINIC~

Today, August 8, we celebrate the feast day of St. Dominic, the saint to whom the Rosary was given by the Blessed Virgin Mary in 1208. Let's take a look at the life of this great saint and learn more about him: Saint Dominic was born in Caleruega, Spain, in 1170. While studying theology, in 1191, a famine left many people desolate and homeless across Spain. Dominic sold everything he had, including his furniture and clothes and bought food for the poor. When he sold his manuscripts,

required for study, he replied, "Would you have me study from these dead skins when people are dying of hunger?" On two other occasions, Dominic attempted to sell himself into slavery to the Moors to obtain the freedom of others. In 1194, Dominic joined a Benedictine order, the Canons Regular in Osma. He became the superior, or prior of the chapter in 1201."

### ~THE ALBIGENSIANS & THE ROSARY~

"Pope Innocent III asked Dominic to go to southern France to convert heretics back to the true faith. At that time, the Albigensian heresy was flourishing. This heresy was so dangerous that it even praised the suicide of its members, often by means of self-inflicted starvation! The heresy wrongly taught that all material things, including the human body itself, were fundamentally evil. The Christian faith teaches otherwise. In fact, it proclaims the very resurrection of the Body."\* "In 1208, he went into a forest near Toulouse, France to pray, asking God to provide what he needed in order to overcome the Albigensian heresy. Ancient accounts tell us that, after three days of prayer and fasting, three angels appeared in the sky along with a ball of fire. When they disappeared, the Virgin Mary spoke, telling the priest that he must preach her Psalter in order to succeed in his struggle to overcome the Albigensians. The Marian Psalter was a prayer developed by the Cistercians, which involved praying 150 Hail Mary's divided into groups of 10 by Our Fathers. Prayer beads were used to keep track of the Hail Mary's. It was not a meditative prayer, though, nor one that would have been "preached." Mary revealed to St. Dominic which mysteries should be preached to correspond to the Psalter prayers: stories of Christ's life which directly contradicted the heresy of the Albigensians by focusing on the incarnation, death, and triumphant resurrection of Jesus Christ. As Fr. Reginald Garrigou-LaGrange, great Dominican theologian of the 20th century said, "What the word of the preacher was unable to do, the sweet prayer of the Hail Mary did for hearts." Ultimately, that "sweet prayer" would come to be called the Rosary – a "wreath of roses" that would lead to countless conversions and miracles, not the least of which was overcoming the Albigensian heresy."

\*[https://www.catholic.org/saints/saint.php?saint\\_id=178](https://www.catholic.org/saints/saint.php?saint_id=178)

<https://www.tektonministries.org/st-dominic-and-the-origins-of-the-rosary/>



MI FE CATOLICA

EL DISCURSO DEL PAN DE VIDA

~ DEL PASTOR ~

Continuemos esta semana con más información sobre el Discurso del Pan de Vida, que se encuentra en Juan 6: 22-59, y nuestro primer artículo proviene del joven autor católico Daniel González. Cristo viniendo a nosotros como alimento, es tan fundamental para nuestra fe católica, ¡que no podemos hablar de ello lo suficiente! También leeremos sobre el gran santo del Santo Rosario, Santo Domingo. Sigamos leyendo ...

EXPLICAR O NO EXPLICAR

~ ¿ES ESTA UNA METÁFORA? ~

“Durante las últimas semanas, las lecturas del Evangelio provienen del discurso del Pan de Vida en el capítulo 6 de Juan. Este domingo, escucharemos a Jesús proclamar esta enseñanza fundamental: “Yo soy el pan vivo que descendió del cielo; el que coma de este pan vivirá para siempre; y el pan que yo daré es mi carne para la vida del mundo”. Juan 6:51. Algunos argumentan que las palabras de Jesús aquí y en la Última Cena deben tomarse simbólicamente, que él quiso que el pan fuera un símbolo de su cuerpo y el vino símbolo de su sangre. Ellos ubican otros casos en los que Jesús habla claramente metafóricamente, como cuando afirma ser una puerta: “Yo soy la puerta. Cualquiera que entre por mí será salvo, y entrará y saldrá y encontrará pastos”. Juan 10: 9 o una vid: “Yo soy la vid, ustedes son las ramas. El que permanece en mí y yo en él, dará mucho fruto, porque sin mí nada podéis hacer”. Juan 15: 5 o cuando Nicodemo cuestiona lo que significa nacer de nuevo: “Respondió Jesús y le dijo: ‘Amén, en verdad te digo que nadie puede ver el reino de Dios sin haber nacido de arriba. “Nicodemo le dijo: “¿Cómo puede una persona que una vez ha envejecido nacer de nuevo? Seguramente no puede volver a entrar en el vientre de su madre y nacer de nuevo, ¿verdad? ‘Jesús respondió:’ En verdad, en verdad te digo que nadie puede entrar en el reino de Dios sin haber nacido de agua y Espíritu ‘” Juan 3:3-5 Un estudio cuidadoso de los pasajes anteriores, sin embargo, muestra que siempre que Jesús usó metáforas, sus oyentes parecen haber sido conscientes de ello. Siempre que hubo confusión, Jesús aclaró su instrucción como con Nicodemo y la mujer en el pozo. Pero cuando Jesús habló de que su propia carne es pan para ser consumido, no estaba hablando metafóricamente; los pasajes no permiten tal interpretación. Esto es por qué. Primero, está claro por la respuesta de sus oyentes,

que lo entendieron literalmente: “Los judíos se peleaban entre sí, diciendo: ‘¿Cómo puede éste darnos [su] carne para comer?’” – Juan 6:52 En este punto, si Jesús estuviera hablando simbólicamente, He aclarado su enseñanza y explicado lo que quiso decir como lo hizo con Nicodemo, la mujer del pozo y varias otras veces antes. No hace esto aquí, sino que vuelve a enfatizar lo que dijo usando palabras más fuertes.

~PARA COMER; MASTICAR~

Los expertos griegos explican que, en el discurso del pan de vida, Jesús usó varias formas del verbo *phago*, que significa *comer*. Sin embargo, después de que los judíos comienzan a expresar incredulidad ante la idea de comer la carne de Cristo, Jesús intensifica su lenguaje. Al reiterar su comando, intercambia la palabra *phago* por *trago*, que es una palabra más intensa. No significa simplemente comer, sino más bien roer o masticar. El lenguaje de Jesús era tan gráfico, que incluso sus propios seguidores comienzan a expresar preocupación: *Entonces muchos de sus discípulos que estaban escuchando dijeron: "Este dicho es duro; ¿Quién puede aceptarlo?"* – Juan 6:60 Espere un segundo. Estos son los propios seguidores de Jesús. Es imperativo que los discípulos entiendan correctamente la enseñanza de Jesús porque en el Evangelio de Lucas, Jesús elige a 70 discípulos y los envía a predicar, enseñar y sanar. Como emisarios de su mensaje, se supone que Jesús corregiría cualquier concepto erróneo que tuvieran, por lo que el mensaje que entregan es ortodoxo. Pero, debido a esta enseñanza sobre el pan, muchos de los propios discípulos de Jesús lo abandonaron:

*“Como resultado de esto, muchos [de] sus discípulos volvieron a su estilo de vida anterior y ya no lo acompañaron”. Juan 6:66 ”.*

Un buen rabino nunca engañará a sabiendas a su audiencia y mucho menos a sus propios estudiantes. Si Jesús fuera malentendido, habría llamado a los discípulos que lo dejaron y les habría aclarado lo que quería decir. Sin embargo, no se hizo ninguna corrección porque no se produjo ningún malentendido. En lugar de llamar a sus discípulos, Jesús se vuelve hacia los doce, su círculo íntimo, y les dice:

*“¿También quieren irse?” - Juan 6:67*

Simón Pedro le respondió diciendo:

*“Maestro, ¿a quién iremos? Tú tienes palabras de vida eterna ”(Juan 6:68).*

Su respuesta subrayó su convicción en Jesús como el Mesías prometido, de que solo él podía salvarlos y que lo tomaron por su palabra.

## ~TRANSUBSTANTIACIÓN~

El término apropiado para la doctrina de que Jesús está realmente presente en la Eucaristía y no simbólicamente es la presencia real de Cristo en la Eucaristía. El Concilio de Trento dio esta definición:

"... en el sacramento de la Santísima Eucaristía están contenidos verdadera, real y sustancialmente el cuerpo y la sangre junto con el alma y la divinidad de nuestro Señor Jesucristo, y en consecuencia todo Cristo ..."

– *Canones sobre el Santísimo Sacramento de la Eucaristía, Concilio de Trento, Canon # 1*

Pero, solo porque se definió en Trento, la creencia en la presencia real de Cristo en la Eucaristía no es una innovación medieval. La Iglesia primitiva creía que el pan y el vino realmente se convirtieron en el cuerpo y la sangre de Jesús.

## ~ST. IGNACIO DE ANTIOQUÍA~

Desde el principio, la Iglesia creyó que los elementos eucarísticos del pan y el vino se convierten en el cuerpo y la sangre glorificados de Jesús. ... San Ignacio de Antioquía (c. 35 - c. 108) fue uno de los primeros escritores cristianos, el tercer obispo de Antioquía y Padre de la Iglesia. Mientras se dirigía a ser martirizado en Roma, escribió siete cartas. Los eruditos creen que su epístola a los Romanos fue escrita alrededor del año 105 d.C., al mismo tiempo que todavía se estaban escribiendo algunos libros del Nuevo Testamento:

*"No tengo gusto por la comida corruptible ni por los placeres de esta vida. Deseo el Pan de Dios, que es la carne de Jesucristo, quien fue de la simiente de David; y de bebida deseo su sangre, que es el amor incorruptible". Ignacio de Antioquía, Carta a los Romanos 7: 3. Impreso con permiso. Para ver el artículo completo de Daniel González, visite: <https://www.massexplained.com/bread-of-life-discourse/>*

## EL SANTO DEL DIA

### ~ST. DOMINIC~

Hoy, 8 de agosto, celebramos la fiesta de Santo Domingo, el santo al que la Santísima Virgen María rezó el Rosario en 1208. Echemos un vistazo a la vida de este gran santo y aprendamos más sobre él: Santo Domingo nació en Caleruega, España, en 1170. Mientras estudiaba teología, en 1191, una hambruna dejó a muchas personas desoladas y sin hogar en toda España. Dominic vendió todo lo que tenía, incluidos sus muebles y ropa, y compró comida para los pobres. Cuando vendió sus manuscritos, requerido para el estudio, respondió: "¿Me harías estudiar con estas pieles muertas cuando la gente se muere de hambre?" En otras dos ocasiones, Domingo intentó venderse como esclavo a los moros para obtener la libertad de los demás. En 1194, Domingo se unió a una orden benedictina, los Canónigos Regulares en Osma. Se convirtió en superior o prior del capítulo en 1201. "

## ~LOS ALBIGENSIOS Y EL ROSARIO~

"El Papa Inocencio III le pidió a Domingo que fuera al sur de Francia para convertir a los herejes a la verdadera fe. En ese momento, la herejía albigense estaba floreciendo. Esta herejía era tan peligrosa que incluso elogió el suicidio de sus miembros, ¡a menudo por medio de la inanición autoinfligida! La herejía enseñó erróneamente que todas las cosas materiales, incluido el propio cuerpo humano, eran fundamentalmente malas. La fe cristiana enseña lo contrario. De hecho, proclama la resurrección misma del Cuerpo".

\*" En 1208, se internó en un bosque cerca de Toulouse, Francia, para orar, pidiendo a Dios que le proporcionara lo que necesitaba para superar la herejía albigense. Los relatos antiguos nos dicen que, después de tres días de oración y ayuno, tres ángeles aparecieron en el cielo junto con una bola de fuego. Cuando desaparecieron, la Virgen María habló y le dijo al sacerdote que debía predicar su Salterio para tener éxito en su lucha por vencer a los albigenses. El Salterio Mariano fue una oración desarrollada por los Cistercienses, que consistió en rezar 150 Avemarias divididas en grupos de 10 por Nuestros Padres. Se utilizaron cuentas de oración para realizar un seguimiento de las Avemarias. Sin embargo, no fue una oración meditativa, ni una que hubiera sido "predicada". María reveló a Santo Domingo qué misterios debían predicarse para corresponder a las oraciones del Salterio: historias de la vida de Cristo que contradecían directamente la herejía de los albigenses al enfocarse en la encarnación, muerte y resurrección triunfante de Jesucristo. Como el P. Reginald Garrigou-LaGrange, gran teólogo dominicano del siglo XX dijo: "Lo que la palabra del predicador no pudo hacer, la dulce oración del Ave María lo hizo por los corazones". En última instancia, esa "dulce oración" llegaría a llamarse el Rosario, una "corona de rosas" que conduciría a innumerables conversiones y milagros, entre los que destacaba la superación de la herejía albigense".

\*[https://www.catholic.org/saints/saint.php? saint\\_id = 178](https://www.catholic.org/saints/saint.php? saint_id = 178)  
<https://www.tektonministries.org/st-dominic-and-the-origins-of-the-rosary/>

### ~ LA CAPILLA DE ADORACIÓN RE-ABRIRÁ ~

¡Nos complace anunciar que nuestra Capilla de Adoración Perpetua estará abierta una vez más a partir del 6 de agosto! Gracias a las siguientes personas que donaron tiempo, talento y tesoro, estamos reabriendo con nuevos pisos, paredes recién pintadas y nuevas cortinas para las ventanas: John Kennedy, Phil Skikos, Jesus Ornelas, Jesus Sanchez, Fr. Stuart, Juan Cruz, Mary Conley y la familia Gioia. ¡Necesitamos Adoratrices! Para obtener más información sobre cómo registrarse, comuníquese a la oficina.

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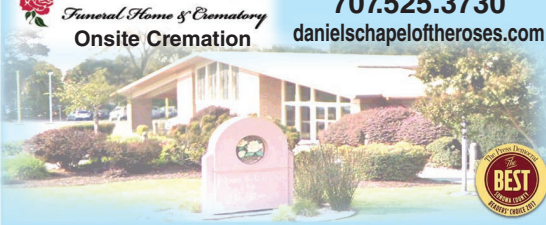
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