



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

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
School: www.steugenesch.org

REGISTRATION IN THE PARISH

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

MARRIAGES & BAPTISMS

Please contact the office at least 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

TWENTY-FIRST SUNDAY IN ORDINARY TIME – AUGUST 22, 2021

PARISH CALENDAR

SUNDAY AUGUST 22

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

MONDAY AUGUST 23

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

TUESDAY AUGUST 24

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 25

Morning Masses – Cathedral – 6:45 & 8:00 am
Bible Study – PLC (Hope Rm) - 6:00 pm

THURSDAY AUGUST 26

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

FRIDAY AUGUST 27

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

SATURDAY AUGUST 28

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

~RCIA CLASSES TO BEGIN IN SEPTEMBER~

Our Rite of Christian Initiation for Adults (RCIA) classes will begin on September 12th. 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

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

Hearing Aid Users, Switch to T-Coil

ADMINISTRATION

For the Week of: 08/08/21

Sunday Donations Received:	\$12,805.
Collection Revenue Received for: Holy Father - Peter's Pence	\$3,413.

~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!

CYO BASKETBALL REGISTRATION

~REGISTER NOW~

Registration for St. Eugene's CYO Basketball is happening now! Registration ends on September 3rd. Boys and girls in third through eighth grades can participate. To register, please go to the following link: <https://steugenescyo.sportngin.com>

SECOND COLLECTION INFORMATION

~TUITION ASSISTANCE PROGRAM~

This weekend, August 21 & 22, the Second Collection will be for our Tuition Assistance Program. Our Second Collection next weekend, August 28 & 29, will be for our St. Vincent de Paul Society. As always, thank you for your generosity!

MASS INTENTIONS

Saturday	August 21
8:00 am	Volodya Skrypka & Brandon Cunningham, living
4:30 pm	Meghan McCurry, living
6:30 (Sp)	Pablo Fernandez, deceased
Sunday	August 22
7:30 am	William Avilla, deceased
9:00 am	Richard Anthony Macdonell, deceased
10:30 am	People of St. Eugene's
12:00 pm	Fred Wallace, deceased
1:30 pm	Volodya Skrypka, living
5:30 pm	Val Aggio, living
6:00 pm	Frank Epperson, Sr., deceased (Newman Ctr.)
Monday	August 23
6:45 am	James, Regina & Rhine, living
8:00 am	Bernie Welchon, deceased
Tuesday	August 24
6:45 am	Fred Wallace, deceased
8:00 am	George Skikos, deceased
5:30 pm (EF)	Fr. Frank Epperson, living
Wednesday	August 25
6:45 am	Margarita Hernandez, living
8:00 am	Scott & JoAnn Voelker, living
Thursday	August 26
6:45 am	Mary Tran, living
8:00 am	Giampaoli Family, living & deceased
Friday	August 27
6:45 am	Brendan Victor Flanagan, living
8:00 am	Mr. & Mrs. Ken McTon, deceased
12:00 (Hospital)	Maria Hong Tran, deceased
Saturday	August 28
8:00 am	Winston Ameller, living
4:30 pm	Gustavo Sanchez-Barba, living
6:30 pm (Sp.)	Familia Jimenez & Garcia, living & deceased

IN NEED OF PRAYER

~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 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, Bob Goldman, Pat Davenport, Joan Cosgrove, Paulita Castro, Jean L. Alfano, Theresa Pham, Rainey Olson, Michele Otten and Mary Gonzales.

SPIRITUAL ACTIVITY

~VIRTUAL ST. JOSEPH SUMMIT~

NEW INFORMATION: The Catholic World Report (CWR) magazine has taken an in-depth look at the upcoming Virtual St. Joseph Summit being held from Sept. 30 - Oct. 3. Deacon Steve Greco, president of Spirit Filled Hearts Ministry and a permanent deacon of the Diocese of Orange since 2007, spoke recently with CWR about the conference and gave his opinion on what type of man he felt St. Joseph was. "Joseph was a man of great faith, of great patience, and one who loved his family. Imagine the stress on him when it was time for Mary to give birth. He must have been frantic, but in the end was able to secure the perfect place. I'm sure a stable in Bethlehem was not the script he would have been written, but when he saw this was the direction God pointed him, he went with it." For more of this interview, please go to: <https://www.catholicworldreport.com/2021/05/04/three-day-saint-joseph-summit-virtual-conference-will-focus-on-st-joseph-as-spiritual-father/> To register for the Summit, please go to: www.saintjosephsummit.com. Registration is free, however, you may want to consider purchasing a premium passport for \$49.99. We'll tell you more about that next week!

~MEN'S RETREAT IN SOQUEL~

There will be a special Men's retreat offered at St. Clare's Retreat Center from August 27-29, by the Missionaries of the Holy Apostles. St. Clare's is nestled in the Santa Cruz Mountains in Soquel, CA. It offers the ideal setting for "time away" to renew and reinvigorate one's faith and prayer life. The retreat will be conducted by Fr. Skip Thompson, MSA. With a deep love for St. Joseph and the Holy Eucharist, Fr. Thompson has chosen a powerful theme for this late summer weekend: "St. Joseph, A Man for Critical Times - Protecting Faith, Family and Nation". All who attend this blessed weekend will receive a plenary indulgence in this year of St. Joseph. To register, please contact Sr. Mary Vincent or Sr. Chiara at : 831-423-8093 or register on-line at: www.stclaresretreat.org.

SOCIAL ACTIVITY

~KNIGHTS' ANNUAL BARBECUE~

The Knights of Columbus invite you to join them for their Annual Chicken BBQ this 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-out meals will be available. Please join us for this festive event!

IN MEMORIAM

†ELAINE LOUISE REIMANN†

Please remember Elaine Reimann and her family and friends in your prayers and Masses. She passed away on 08-11-21. "Eternal rest grant unto her, O Lord, and let perpetual light shine upon her." *May she rest in peace.*

MY CATHOLIC FAITH

MAKE YOUR CHOICE

~FROM THE PASTOR~

Brothers and sisters, two sentences got my attention from our readings this Sunday. It is these two sentences that I would like to concentrate on today. The first is from our first reading from the book of Joshua. Joshua was an interesting character. His greatest qualities were his obedience to God, his great courage and his dedication to doing the will of God. In this reading he utters the somewhat famous phrase [truncated here], "If it does not please you to serve the LORD, decide today whom you will serve ..." The second sentence is from our Gospel reading from St. John, whereby the disciples of Jesus murmured, "This saying is hard; who can accept it?" [Said in regard to Jesus proclaiming to be the Living Bread of Life.] The first sentence puts me in mind of the fact that we must no longer sit on the fence when it comes to choosing a side: God or Lucifer. We no longer live in a Christian culture whereby everyone is basically on the same page when it comes to morality. There is no more gray, only stark black and white. Thus, we can no longer plead indifference or ignorance when it comes to moral issues that affect our day-to-day life. We will either choose the teachings of Christ or the teachings of the world. Many of the issues that cause so many Catholics to abandon the teachings of Christ are the "hard sayings" regarding sexual morality. Satan knows that this is generally the weakest point in human beings, so he strikes where he knows he will cause the most to fall. In his cleverness, he inspires slogans such as, "Love is Love" in regard to same-sex marriage; "My Body, My Choice" in regard to abortion; "Mercy Killing" in regard to euthanasia. All of these slogans appear to be loving and kind but, much like a single drop of poison in a glass of water, lead to death ... eternal death. Of course, the discourse that comes from the side of those who follow Christ, comes across as harsh in comparison. Let's take a look at an essay regarding the harsh reality, the hard saying, of how lukewarmness leads to death and how a healthy fear of God leads to one taking the narrow path and eternal life.

LUKEWARM CHRISTIANITY

~MERCY & ANGER ALIKE~

"In a recent talk, Avery Cardinal Dulles observed that "more education is needed to convince people that they ought to fear God." Coming from an eminent theologian, such counsel should attract attention. But will it be heeded? The Catholic pulpit in America has long been short on formation. Funeral Masses have turned into canonization ceremonies while good pastoral advice for the scrupulous is commonly dispensed to the unscrupulous. One is likely to hear that God is "nothing but love and mercy" or that no one can "earn" salvation — half truths at best. For example, the Bible states clearly that in God there is "mercy and anger alike," and Jesus declared that "he who loves me keeps my commandments." Catholic homilists with both feet on the ground will not imitate pop psychiatry, which specializes in the painless removal of guilt. Lulling assurances are out of touch with the Gospel. Jesus, who inaugurated his public ministry with the word "repent" (Mt. 4:17), advised the woman caught in adultery to "sin no more" (Jn. 8:11). Likewise, in the case of the man cured at the Pool of Bethesda, it was advised "sin no more lest something worse befall thee" (Jn. 5:14).

~FEW WILL BE SAVED~

"Queried on the subject of how many would be saved, our Lord replied "few" because the "gate" to Heaven is "narrow" (Mt. 7:13-14). "Few" may be taken to mean "relatively few" since no one knows the date of the Last Judgment; indeed the population of Heaven may be numbered in the billions. There is no way to pinpoint the precise meaning of the word "few." Nonetheless, it is sobering that Jesus chose the image of a narrow gate. Augustine believed it "certain that few are saved," and he was not alone.³ Virtually every saint, pope, father, and doctor of the Church who ever spoke or wrote unequivocally on the subject, took Jesus literally. Saints Polycarp, Irenaeus, Basil, Chrysostom, Gregory the Great, Ambrose, Francis of Assisi, Thomas Aquinas, Thomas More, Robert Bellarmine, Peter Canisius, Alphonsus Liguori, Elizabeth Seton, Peter Eymard, Josemaria Escriva, and Faustina Kowalska, to name but a few, all subscribed, either implicitly or explicitly, to the principle of the narrow gate. And to the

saints may be added such luminaries as Innocent III, Thomas a Kempis, Cardinal Newman, and Sister Lucia of Fatima. "

~UNIVERSAL SALVATION DEBUNKED~

"Among modern theologians there is a school that views the "narrow gate" as more of a warning wrapped in Hebraic hyperbole than something to be taken at face value. One of the better known proponents of this line of thought is Hans Urs von Balthasar, whose book *Dare We Hope "That All Men Be Saved"*? appeared in 1986. In essence, Balthasar claims that all mankind, past, present, and future, may be saved. He relies heavily on scriptural passages that portray Jesus as having come to save "all" or "the many." But what does this prove? God also planned a carefree existence for our first parents. Nevertheless, Adam and Eve, by virtue of a single stroke of defiance, succeeded in losing the Garden of Eden. Balthasar is vulnerable on other grounds as well. There are two references in the Gospels to narrow gate imagery. In Luke 13:24, our Lord states that "many" will fail to enter Heaven. In Matthew 7:14, He stipulates that those who enter will be "few." The word "few" is crucial since it defines the meaning of "many" (implying a sizable majority). Yet Balthasar makes no mention of it. He fails, in addition, to acknowledge the existence of a third clarifying passage: "Many are called, but few are chosen" (Mt. 22:14). Even if one were to make allowances for Balthasar's reliance on irrelevant passages, coupled with much redundancy, it is hard to justify his systematic suppression of evidence damaging to his case. The flimsiness of the theory of universal salvation — even Balthasar's "hope" for it — becomes doubly apparent the moment one examines it against a background of Scripture taken in its entirety. Not only is Jesus' reference to the "many" repeated by Peter and Paul; it squares with the assessment given by Moses, Jeremiah, Proverbs, and Ecclesiastes.⁶ Then, too, our Lord did not dub Satan the prince of the "underworld," but rather of "the world" (Jn. 14:30; 16:11). How can this be if there are few, if any, on Satan's side? Many Christians, to this day, jump at the opportunity to announce that they are "not religious." Yet the Lord is described by St. John as "vomiting" the lukewarm out of His mouth (Rev. 3:16). Did Jesus not require conversion on the part of all who heard His words and knew about His miracles?⁷ Yet few converted. Did He not condemn whole classes of people, including lawyers

(Lk. 11:46), and scribes and Pharisees (Mt. 23:27) — the elite of Jewish society? What is one to conclude? God is likened in the Gospel to a stern master who has lazy servants flogged and murderous ones put to death (Mt. 21:41; Lk. 12:47). Moreover, for every parable illustrative of God's mercy, there are three or four threatening divine retribution. Again, what is one to conclude?" One can go further. Why is Judgment Day always described as a day of wrath, never of rejoicing?⁸ Why wrath if everyone, or even a large segment of mankind, is headed for Heaven? Why wrath if God's mercy carries all before it? One of the leitmotifs of the Bible is the corruption of human nature. Repeatedly, "the present generation" (i.e., the human race as we know it) comes across as "evil."⁹ Does the tone of Jesus' language not suggest the need for a dramatic change of heart? The Son of Man predicted that He would return on the Last Day to separate goats from sheep and to cast the former into Hell (Mt. 25:32-46). Are we to believe that there will be no goats on the Last Day to take their place beside Lucifer and his band of fallen angels?"

~THERE ARE NO FREE RIDES~

" ... None of the above is meant to suggest that a good Catholic should doubt his salvation, much less yield to despair, provided he does all that can reasonably be done to secure his salvation. God is not out to "get" anyone. At the same time, one must not be presumptuous. Eve, as immaculately conceived as Mary, fell into grave sin. St. Paul drove himself to the limit, yet even he felt impelled to confess, "I chastise my body and bring it into subjection lest perhaps after preaching to others I myself should be rejected" (1 Cor. 9:27). Never in all of history were Christ's followers more zealous than during the generation after Pentecost. Still, the Christian communities of Sardis and Laodicea were castigated by Jesus for moral decadence (Rev. 3:1-4, 15-17). ... Yes, Jesus came to save all. Yes, supernatural grace is on tap for all who desire it. But such grace must be freely drawn down. It is drawn down by regular confession, regular reception of the Eucharist, and perseverance in prayer. Mortification, volunteer work, Bible reading, and evangelization should be added for good measure. One should also take risks on occasion in order to bear Christian witness. *There are no free rides to Heaven. Life is combat — every day, every month, every year.*"
By: Frederick W. Marks, For entire article go to:
www.catholicculture.org/culture/library/view.cfm?recnum=6370

MI FE CATOLICA

HAGA SU ELECCION

~DEL PASTOR~

Hermanos y hermanas, dos frases me llamaron la atención de nuestras lecturas de este domingo. Son estas dos frases en las que me gustaría concentrarme hoy. La primera es de nuestra primera lectura del libro de Josué. Joshua era un personaje interesante. Sus mayores cualidades fueron su obediencia a Dios, su gran coraje y su dedicación a hacer la voluntad de Dios. En esta lectura, él pronuncia la frase algo famosa [truncada aquí], "Si no te agrada servir al Señor, decide hoy a quién servirás ..." La segunda oración es de nuestra lectura del Evangelio de San Juan, según la cual los discípulos de Jesús murmuró: "Dura es esta palabra; ¿quién puede aceptarlo? [Dicho con respecto a Jesús proclamando ser el Pan Viviente de Vida.] La primera oración me recuerda el hecho de que ya no debemos sentarnos en la cerca cuando se trata de elegir un lado: Dios o Lucifer. Ya no vivimos en una cultura cristiana en la que todos están básicamente en la misma página cuando se trata de moralidad. Ya no hay gris, solo blanco y negro. Por lo tanto, ya no podemos alegar indiferencia o ignorancia cuando se trata de cuestiones morales que afectan nuestro día a día. Elegiremos las enseñanzas de Cristo o las enseñanzas del mundo. Muchos de los problemas que causan que tantos católicos abandonen las enseñanzas de Cristo son los "dichos duros" con respecto a la moralidad sexual. Satanás sabe que este es generalmente el punto más débil de los seres humanos, por lo que golpea donde sabe que hará que la mayoría caiga. En su astucia, inspira lemas como, "El amor es amor" con respecto al matrimonio entre personas del mismo sexo; "Mi cuerpo, mi elección" con respecto al aborto; "Mercy Killing" con respecto a la eutanasia. Todos estos lemas parecen ser cariñosos y amables pero, al igual que una sola gota de veneno en un vaso de agua, conducen a la muerte ... la muerte eterna. Por supuesto, el discurso que viene del lado de los que siguen a Cristo, se muestra duro en comparación. Echemos un vistazo a un ensayo sobre la dura realidad, el duro dicho, de cómo la tibieza conduce a la muerte y cómo un temor saludable de Dios lleva a uno a tomar el camino angosto y la vida eterna.

CRISTIANISMO LUKEWARM

~MISERICORDIA Y ENOJO TANTO ~

"En una charla reciente, el cardenal Avery Dulles observó que" se necesita más educación para convencer a las personas de que deben temer a Dios ". Viniendo de un eminente teólogo, tal consejo debería llamar la atención. Pero, ¿será escuchado? El púlpito católico en Estados Unidos ha estado corto en formación durante mucho tiempo. Las misas fúnebres se han convertido en ceremonias de canonización, mientras que los buenos consejos pastorales para los escrupulosos se suelen dispensar a los inescrupulosos. Es probable que uno escuche que Dios "no es más que amor y misericordia" o que nadie puede "ganarse" la salvación, en el mejor de los casos, verdades a medias. Por ejemplo, la Biblia dice claramente que en Dios hay "misericordia e ira por igual", y Jesús declaró que "el que me ama guarda mis mandamientos". Los homilistas católicos con ambos pies en el suelo no imitarán la psiquiatría popular, que se especializa en la eliminación indolora de la culpa. Las seguridades arrulladoras están fuera de contacto con el Evangelio. Jesús, quien inauguró su ministerio público con la palabra "arrepíentete" (Mt. 4:17), aconsejó a la mujer sorprendida en adulterio que "no peques más" (Jn. 8:11). Asimismo, en el caso del hombre curado en el estanque de Betesda, se le aconsejó "no peques más para que no te suceda algo peor" (Jn. 5:14).

~POCOS SERÁN SALVADOS~

"Preguntado sobre el tema de cuántos se salvarían, nuestro Señor respondió" pocos "porque la" puerta "al cielo es" estrecha "(Mt. 7: 13-14). Se puede interpretar que "pocos" significa "relativamente pocos", ya que nadie conoce la fecha del Juicio Final; de hecho, la población del cielo puede contarse en miles de millones. No hay forma de precisar el significado preciso de la palabra "pocos". No obstante, es aleccionador que Jesús eligiera la imagen de una puerta estrecha. Agustín creía que era "cierto que pocos se salvan", y no estaba solo.³ Prácticamente todos los santos, papa, padre y doctor de la Iglesia que alguna vez hablaron o escribieron inequívocamente sobre el tema, tomaron a Jesús literalmente. Santos Policarpo, Ireneo, Basilio, Crisóstomo, Gregorio Magno, Ambrosio, Francisco de Asís, Tomás de Aquino, Tomás Moro, Roberto Belarmino, Pedro Canisio, Alfonso de Ligorio, Isabel Seton, Pedro Eymard, Josemaría Escrivá y Faustina Kowalska, por nombrar solo unos pocos, todos suscritos, implícita o explícitamente, al principio de la puerta estrecha. Y al

De los santos se les pueden agregar luminarias como Inocencio III, Thomas a Kempis, el Cardenal Newman y la Hermana Lucía de Fátima. "

~**SALVACIÓN UNIVERSAL DESMONTABLE**~
"Entre los teólogos modernos hay una escuela que ve la" puerta estrecha "más como una advertencia envuelta en una hipérbola hebraica que como algo que debe tomarse al pie de la letra. Uno de los defensores más conocidos de esta línea de pensamiento es Hans Urs von Balthasar, cuyo libro *Dare We Hope "Que todos los hombres se salven"*? apareció en 1986. En esencia, Balthasar afirma que toda la humanidad, pasada, presente y futura, puede salvarse. Se basa en gran medida en pasajes de las Escrituras que describen a Jesús como si hubiera venido a salvar a "todos" o "a muchos". Pero, ¿qué prueba esto? Dios también planeó una existencia sin preocupaciones para nuestros primeros padres. Sin embargo, Adán y Eva, en virtud de un solo golpe de desafío, lograron perder el Jardín del Edén. Balthasar también es vulnerable por otros motivos. Hay dos referencias en los Evangelios a imágenes de puertas angostas. En Lucas 13:24, nuestro Señor declara que "muchos" no podrán entrar al cielo. En Mateo 7:14, estipula que los que entren serán "pocos". La palabra "pocos" es crucial ya que define el significado de "muchos" (lo que implica una mayoría considerable). Sin embargo, Balthasar no lo menciona. No reconoce, además, la existencia de un tercer pasaje esclarecedor: "Muchos son los llamados, pero pocos los escogidos" (Mt. 22,14). Incluso si uno tuviera en cuenta la confianza de Balthasar en pasajes irrelevantes, junto con mucha redundancia, es difícil justificar su supresión sistemática de pruebas que dañan su caso. La fragilidad de la teoría de la salvación universal - incluso la "esperanza" de Balthasar para ella - se vuelve doblemente evidente en el momento en que uno la examina contra el trasfondo de la Escritura tomada en su totalidad. La referencia de Jesús a los "muchos" no solo es repetida por Pedro y Pablo; cuadra con la evaluación dada por Moisés, Jeremías, Proverbios y Eclesiastés. Entonces, también, nuestro Señor no llamó a Satanás el príncipe del "inframundo", sino más bien del "mundo" (Jn. 14:30; 16 : 11). ¿Cómo puede ser esto si hay pocos, si alguno, del lado de Satanás? Muchos cristianos, hasta el día de hoy, aprovechan la oportunidad para anunciar que "no son religiosos". Sin embargo, San Juan describe al Señor como "vomitando" a los tibios de su boca (Ap. 3:16). ¿No requirió Jesús la conversión de parte de todos los que escucharon sus palabras y conocieron sus milagros? Sin embargo, pocos se convirtieron. ¿No condenó a clases enteras de personas, incluidos los abogados?

(Lucas 11:46), y escribas y fariseos (Mateo 23:27) - ¿la élite de la sociedad judía? ¿Qué es uno para concluir? Dios es comparado en el Evangelio con un amo severo que tiene sirvientes perezosos azotados y asesinos condenados a muerte (Mt. 21:41; Lc. 12:47). Además, por cada parábola que ilustra la misericordia de Dios, hay tres o cuatro retribuciones divinas amenazadoras. Nuevamente, ¿cuál es una conclusión?" Se puede ir más lejos. ¿Por qué el Día del Juicio siempre se describe como un día de ira, nunca de regocijo? ¿Por qué la ira si todos, o incluso una gran parte de la humanidad, se dirigen al cielo? ¿Por qué la ira si la misericordia de Dios se lo lleva todo? Uno de los lenguajes figurados de la Biblia es la corrupción de la naturaleza humana. Repetidamente, "la generación actual" (es decir, la raza humana tal como la conocemos) aparece como "malvada". ¿No sugiere el tono del lenguaje de Jesús la necesidad de un cambio dramático de corazón? El Hijo del Hombre predijo que volvería en el Último Día para separar las cabras de las ovejas y arrojar a las primeras al infierno (Mt. 25: 32-46). ¿Vamos a creer que no habrá cabras en el Último Día para ocupar su lugar junto a Lucifer y su banda de ángeles caídos?

~**NO HAY PASEOS GRATIS**~

"... Nada de lo anterior tiene la intención de sugerir que un buen católico debería dudar de su salvación, y mucho menos ceder a la desesperación, siempre que haga todo lo que razonablemente pueda hacerse para asegurar su salvación. Dios no quiere "atrapar" a nadie. Al mismo tiempo, no se debe ser presuntuoso. Eva, tan inmaculadamente concebida como María, cayó en un pecado grave. San Pablo se llevó al límite, pero incluso él se sintió impulsado a confesar: "Yo castigo mi cuerpo y lo someto a sujeción, no sea que después de predicar a otros, yo mismo sea rechazado" (1 Cor. 9, 27). Nunca en toda la historia los seguidores de Cristo fueron más celosos que durante la generación posterior a Pentecostés. Aún así, las comunidades cristianas de Sardis y Laodicea fueron castigadas por Jesús por su decadencia moral (Ap. 3: 1-4, 15-17). ... Sí, Jesús vino a salvar a todos. Sí, la gracia sobrenatural está disponible para todos los que la deseen. Pero esa gracia debe extraerse libremente. Se basa en la confesión regular, la recepción regular de la Eucaristía y la perseverancia en la oración. Debe agregarse la mortificación, el trabajo voluntario, la lectura de la Biblia y la evangelización por si acaso. También hay que correr riesgos en ocasiones para dar testimonio cristiano. No hay viajes gratis al cielo. La vida es combate, todos los días, todos los meses, todos los años". Por: Frederick W. Marks, Para ver el artículo completo, visite: www.catholicculture.org/culture/library/view.cfm?recnum=6370

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