



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 Maria Vega (Spanish) at: 710-5094

**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-NINTH SUNDAY IN ORDINARY TIME – OCTOBER 17, 2021

### PARISH CALENDAR

#### SUNDAY OCTOBER 17

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

#### MONDAY OCTOBER 18

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

#### TUESDAY OCTOBER 19

Prayer Service – Cathedral – 8:00 am  
Women of the Word – PLC (Hope Rm) – 9:30 am  
PSR – School – 3:45 pm

#### WEDNESDAY OCTOBER 20

Prayer Service – Cathedral – 8:00 am  
Bible Study – PLC (Hope Rm) - 6:00 pm

#### THURSDAY OCTOBER 21

Prayer Service – Cathedral – 8:00 am

#### FRIDAY OCTOBER 22

Prayer Service – Cathedral – 8:00 am

#### SATURDAY OCTOBER 23

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

### SCHOOL NEWS

#### ~ALL SAINTS EVE/HARVEST FESTIVAL~

Please join us and support the St. Eugene's Pre-School in our biggest fund raiser of the year! It will take place on Saturday, October 23<sup>rd</sup>, in the Monsignor Becker Center, from 4-7:00 pm. Tickets are \$15 per person (children under 3 are free). Tickets can be purchased at the door, the preschool, elementary school or Parish Office. Please join us for a delicious pasta dinner (cooked by our own St. Eugene's Dad's Club), no host wine and beer bar, carnival games and prizes, silent and live auction items and a costume parade. We will be following all Covid-19 guidelines this year. Please arrive with a mask on and plan on keeping it on unless you are eating or drinking. We will offer a to-go option if you would rather take your food with you and enjoy it at home.

#### ~ALTAR SOCIETY~

Our Altar Society "Linen Team" is looking for a few people who would be interested in helping with this ministry. The Marian Sisters and our current team members will be giving a demonstration on how to care for sacred linens on Nov. 13, at 9:00 a.m. in the PLC. Stay tuned for more info about this demonstration in next week's bulletin!

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

#### ADMINISTRATION

#### For the Week of: 10/3/ 21

Sunday Donations Received:	\$18,750.
Collection Revenue Received for: Religious Education	\$3,650.

#### ~CATHEDRAL BOOKS & GIFTS~

October is the Month of the Most Holy Rosary. To celebrate this, all of our stunning rosaries are 25% off during October only! There's a rhythm to praying the rosary, and as you enter into that rhythm, you'll begin to think less about the words and more about the meaning of the words and the meditations. In addition to our beautiful rosaries, we have many statues, cards, great books, etc. Also, we have a great Spanish section, so please tell your Spanish-speaking friends to visit us! 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.

#### ~NEW TO THE PARISH?~

If you are new to St. Eugene's, *Welcome!* We hope you find a spiritual home here. Please formally register in the parish and be a part of our family. Come to the parish office Mon-Fri, 9-4 to register - a welcome packet awaits you there. Registration cards are also available in the front and east church vestibules.

#### ~UPDATE YOUR RECORDS ~

Have you changed your address? Phone number? Email address? Have you added new family members since you registered in the parish? Have your children grown up and left home? If so, please contact the parish office and let us know your changes so that we can update your parishioner record. Email changes to [maria@steugenes.com](mailto:maria@steugenes.com) or call her at 542-6984, ext. 10.

### SECOND COLLECTION

#### ~THIS WEEKEND~

This weekend, October 16 & 17, there is no Second Collection. Our Second Collection next weekend, October 23 & 24 is for World Mission Sunday. See the section below for more information about this collection.

#### ~WORLD MISSION SUNDAY~

Next weekend we will celebrate World Mission Sunday. The collection that is taken up supports mission dioceses in Africa, Asia, the Pacific Islands, and parts of Latin America and Europe, where priests, religious and lay leaders serve the world's most vulnerable communities. Please keep the missions in your prayers for we know that in many countries, Catholics are horribly persecuted for the Faith.

## MASS INTENTIONS

<b>Saturday</b>	<b>October 16</b>
8:00 am	McShane & Stronge Families, living & deceased
4:30 pm	Elizabeth Haberkorn, deceased
6:30 (Sp)	Pablo Fernandez, deceased
<b>Sunday</b>	<b>October 17</b>
7:30 am	Giampaoli & Tessier Families, living & deceased
9:00 am	Carlos & Luis Olivas & Catalina Morales, living
10:30 am	People of St. Eugene's
12:00 pm	Christopher Torres, deceased
1:30 pm	Fr. Frank Epperson, living
5:30 pm	Maria Magdalene Mangaoil, deceased
6:00 pm (Newman Ctr.)	James F. Ernst, deceased
<b>Monday</b>	<b>October 18</b>
6:45 am	Filippeti Family, deceased
8:00 am	Fr. Frank Epperson, living
<b>Tuesday</b>	<b>October 19</b>
8:00 am	Prayer Service – Priests on Retreat
<b>Wednesday</b>	<b>October 20</b>
8:00 am	Prayer Service – Priests on Retreat
<b>Thursday</b>	<b>October 21</b>
8:00 am	Prayer Service – Priests on Retreat
<b>Friday</b>	<b>October 22</b>
8:00 am	Prayer Service – Priests on Retreat
<b>Saturday</b>	<b>October 23</b>
8:00 am	Ann Burow, deceased
4:30 pm	Meghan McCurry, living
6:30 pm (Sp.)	Charles Guenza, 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, Pauline Goslovich and Mary Gonzales.

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). We reserve the right to edit or omit items.

## SPIRITUAL ACTIVITY

### ~PRIESTS ON RETREAT~

From October 19-22, Tuesday – Friday, our priests will be away on retreat. This means that we will not have our usual 6:45 and 8:00 a.m. daily Masses on those days. Instead, we will have a Morning Prayer service each day at 8:00 a.m. led by Seminarian, Christopher Girolo. Also, the 5:30 p.m. Latin Low Mass offered on Tuesday, October 19th, will not take place.

### ~PRIESTLY ANNIVERSARY~

Next Sunday, October 24, Fr. Keyes will celebrate the 30th anniversary of his Ordination to the Priesthood. He will offer a Solemn High Mass at 1:30 p.m. to commemorate this occasion. There will be a reception in the Monsignor Becker Center immediately following Mass. All are invited!

### ~FORMED~

You are invited to see all the new content on St. Eugene's free Formed subscription. Participating parishes receive an access code that they provide to all parishioners. Once on Formed.org, simply write in the parish name ("St. Eugene's" along with your name and email address). Individuals have a plethora of resources at their fingertips that can aid in personal faith formation, group study, family prayer and even home catechesis. Because the Augustine Institute has merged with well-known Lighthouse Catholic Media, Formed users can access free Lighthouse CDs, which often include powerful conversion stories and informative studies on the theological aspects of the faith. Every day of the month has suggestions for content relevant to the liturgical calendar. Also, if you see a Bible study to do with family or friends, contact Mary @ [StEugenesFormed@gmail.com](mailto:StEugenesFormed@gmail.com) and she can arrange to order the beautiful study guides.

### ~ALL SOULS' DAY ENVELOPES~

The month of November is traditionally the month we remember our beloved dead. This memorial begins on All Souls' Day, Tuesday, November 2nd, and continues throughout the rest of the month of November. All Souls Day reminds us that we are a Church of community. We are the Church Militant here on earth because we are still waging the fight. The saints in heaven, whom we honor on All Saints' Day, Nov. 1st. constitute the Church Triumphant. On All Souls Day, we remember and pray for the Church Suffering (Purgatory). Be sure to turn in your envelopes with names of loved ones to be remembered at all Masses during the month of November. For those who do not receive envelopes, you will find special envelopes available in both vestibules. Please fill them out and return them either in the collection basket or directly to the Parish Office as soon as possible. Envelopes will be placed on the altar and remain for the entire month.

### ~NATURAL FAMILY PLANNING~

Engaged and married couples: you have the opportunity to learn Natural Family Planning at your convenience! Please visit their website: [www.ccli.org](http://www.ccli.org).

# MY CATHOLIC FAITH

## JESUS OUR HIGH PRIEST

### ~FROM THE PASTOR~

Today, I'd like to talk about two things, namely: the readings from Mass today and how they point out that if we are baptized in Christ (to receive salvation,) we are also baptized to share in His passion and death. In imitating Christ, we are reminded that we are called to be servants rather than masters. Also, we see in our second reading, that Jesus is called our High Priest. If there is a High Priest, doesn't it stand to reason that there would be "Low" priests? Our protestant friends do not have priests, so how do we explain the concept of priesthood to them if they ask? We will take a look at what a priest is and how this concept is taken straight from the Bible... from Jesus Himself!

## JESUS AS SERVANT & PRIEST

### ~HE CAME TO SERVE~

"Poor James and John! They do not understand Jesus or his mission. They do not understand what they are asking Jesus when they ask for seats at his right and his left. They say they can drink the cup Jesus will drink and be baptized with the baptism Jesus will undergo. (Mark 10:35-45) They have no idea what this means. But they will learn later when the time comes for Jesus to drink the cup of his passion and undergo the baptism of his passion. James was the first of the apostles to be martyred for Jesus. In Acts 12:2 we read that Herod had him slain by the sword in Jerusalem. John was the only one of the apostles to accompany Jesus all the way to the cross. John was the only one of the apostles to see Jesus drinking the cup of his passion and undergoing the baptism of his passion on the cross. Then they would understand the words of Jesus in the Gospel today that anyone who wants to be great will be servant to all (Mark 10:43) and whoever wants to be first will be slave to all (Mark 10:44). Then they would understand the words of Jesus today that the Son of Man did not come to be served but to serve and to give his life as a ransom for many." (Mark 10:45).

### ~BAPTISM IN CHRIST'S PASSION~

"The first reading today from Isaiah (Isa 53:10-11) is an excerpt of the last of four beautiful prophecies/songs about a mysterious servant who would bring

salvation through his sufferings. We see it as a prophecy of Jesus' Passion and because it is so accurate a description of Jesus' Passion it has been called a miracle of the Old Testament, although written many centuries previously. We listen to the entire prophecy/song on Good Friday every year. Today's excerpt tells us why Jesus suffered his Passion, to make atonement for our sins. Yes, it was the Jewish priests who condemned Jesus and handed him over to Pilate, and it was the Roman soldiers who scourged and crucified Jesus, but it was for our sins that Jesus died. So instead of saying Jesus was crucified by the Romans we could say Jesus was crucified by our sins. The first reading (Isa 53:10-11) brings out this point clearly. It talks of the suffering servant giving his life as an offering for sin, through his suffering the servant shall justify many, and he shall bear their guilt. Taking Jesus to be that servant, it couldn't be clearer; Jesus gave his life as an offering for our sin, he bore our guilt, and through his suffering he justified many."

### ~JESUS AS PRIEST~

"... Because Jesus died for all, the second reading today calls Jesus a priest (Heb 4:14-16). A priest is one who offers a sacrifice and Jesus offered his own life in sacrifice to atone for our sins - the fifth sorrowful mystery of the rosary - so the Letter to the Hebrews describes Jesus as a priest, the only book in the New Testament to do so. The letter reminds us that Jesus is a compassionate priest because he was tempted like us though he did not sin and therefore we can confidently approach him." By: Fr. tommy Lane. For complete homily, go to: [www.frtommylane.com/homilies/year\\_b/29.htm](http://www.frtommylane.com/homilies/year_b/29.htm)

## THE PRIESTHOOD

### ~IS THIS BIBLICAL?~

"Did Jesus establish a ministerial priesthood for the New Testament Church?" A Catholic's response to such a question may be one of bewilderment, since the ministerial priesthood is a part of his everyday life. One may think, "Of course Jesus established a priesthood, because I talk to Fr. Joe every day." But when asked by Protestants to give a biblical account for the divine constitution of the priesthood, many Catholics would be hard pressed to give an answer. Protestants object to the Catholic doctrine of the ministerial priesthood by saying, "We are all



priests." They cite 1 Peter 2:5 as their supporting text, in which Peter calls the Christians "a holy priesthood." As Catholics, we should respond with an "Amen!" The Catholic Church affirms the existence of a common or universal priesthood (see CCC 1141, 1268). But this does not exclude the existence of a ministerial priesthood. Within the pages of the Bible we can discover a blueprint that reveals God's plan for constructing his New Covenant priesthood. In light of the interpretive principle of content and unity of Scripture, one can see that it is biblically reasonable and fitting in the Father's plan of salvation for the New Covenant to have a ministerial priesthood."

#### ~THE ISRAEL OF GOD~

"Note first the parallel between the Israel of God in the Old Covenant and the Christian Church. St. Peter's calling the Christian faithful a "royal priesthood" (1 Pet. 2:9) echoes Exodus 19:6, where the Lord calls his chosen people, Israel, "a kingdom of priests and a holy nation." Peter is alluding to the continuity between the Israel of God and the Christian Church. St. Paul identifies Christians as "the Israel of God" in Galatians 6:16. This is not to say that God has abandoned physical Israel (cf. *Catechism of the Catholic Church* 674) but that covenantal relationship with the Father is determined by union with Christ and no longer merely by ethnic relationship with Abraham. This comparison between the Israel of God in the Old Covenant and the Israel of God in the New is the key for showing the reasonableness of the existence of a ministerial priesthood within the New Testament Church."

#### ~THE MINISTERIAL PRIESTHOOD~

"Even though in the Old Testament all the Israelites were considered priests, there existed a specific ministerial priesthood. For example, just a few verses after the Israelites are called a "kingdom of priests," one discovers a distinct order of men who are considered priests apart from the people: "And also let the priests who come near to the Lord consecrate themselves, lest the Lord break out upon them" (Ex. 19:22). In verse 24 we find the following: "And the Lord said to him: go down, and come up bringing Aaron with you; but do not let the priests and the people break through to come up to the Lord." What priesthood might this be? It is the firstborn priesthood whose priestly office would be given over to the Levites in Exodus 32 after the golden calf incident. The Lord says to Moses, "Behold, I have taken the Levites from among the

people of Israel instead of every firstborn that opens the womb among the people of Israel" (Num. 3:12). Clearly, the Israel of God in the Old Covenant had two priesthoods: the universal and the ministerial."

#### ~THREE-FOLD STRUCTURE~

"Another way of seeing the reasonableness of a ministerial priesthood is by looking at the New Testament against the backdrop of the threefold structure of the priesthood after Israel becomes a nation under the leadership of Moses and Aaron. Aaron is constituted as the single high priest according to Exodus 30:30—the top level. His sons Nadab, Abihu, Eleazar, and Ithamar minister with him as priests according to Exodus 28:21—the middle level. Finally, as mentioned before, all the Israelites were universal priests according to Exodus 19:6—the bottom level. When we compare this structure to the New Testament, we can see clearly the top level, which is occupied by a single high priest, Jesus. Hebrews 3:1 reads, "Therefore, holy brethren, who share in a heavenly call, consider Jesus, the apostle and high priest of our confession." (It is important to note that the Church recognizes bishops as "high priests" in the New Testament [cf. CCC 1586]. I emphasize Jesus here for the top level in the parallel because it is a point that our Protestant audience will agree with.) Along with the top level, the bottom level is also explicitly revealed in 1 Peter 2:5, 9: "Like living stones be yourselves built into a spiritual house, to be a holy priesthood. . . . But you are a chosen race, a royal priesthood, a holy nation, God's own people." When one puts these levels of priesthood in the New Covenant alongside the three levels in the Old, the only level missing is the middle—namely, those priests who minister with the high priest, Jesus. Does this mean that the New Covenant doesn't have this level of the ministerial priesthood? Such an assertion would not make biblical sense. If the top level corresponds to Jesus and the lower level corresponds to the universal priesthood of baptized Christians, it's reasonable to conclude that the middle level of priest ministering with the high priest in the Old Testament would have a corresponding middle level of priests who minister with Jesus in the New. The Catholic Church identifies this level as the hierarchical priesthood, which consists of both the episcopate and the presbyterate." For the complete article by Karlo Broussard, go to: [www.catholic.com/magazine/print-edition/the-biblical-blueprint-for-the-priesthood](http://www.catholic.com/magazine/print-edition/the-biblical-blueprint-for-the-priesthood)

**MI FE CATOLICA**

**JESÚS NUESTRO SUMO SACERDOTE**

~ DEL PASTOR ~

Hoy, me gustaría hablar de dos cosas: las lecturas de la Misa de hoy, cómo señalan que si somos bautizados en Cristo (para recibir la salvación), también somos bautizados para compartir su pasión y muerte. Al imitar a Cristo, se nos recuerda que estamos llamados a ser siervos en lugar de amos. Además, vemos en nuestra segunda lectura, que Jesús es llamado nuestro Sumo Sacerdote. Si hay un Sumo Sacerdote, ¿no es lógico pensar que habría sacerdotes "Bajos"? Nuestros amigos protestantes no tienen sacerdotes, entonces, ¿cómo les explicamos el concepto de sacerdocio si nos preguntan? Echaremos un vistazo a lo que es un sacerdote y cómo este concepto se toma directamente de la Biblia... ¡de Jesús mismo!

**JESÚS COMO SIERVO Y SACERDOTE**

~ VINO A SERVIR ~

¡Pobres Jaime y John! No comprenden a Jesús ni su misión. No comprenden lo que le están pidiendo a Jesús cuando le piden asientos a su derecha y a su izquierda. Dicen que pueden beber la copa que beberá Jesús y ser bautizados con el bautismo que sufrirá Jesús. (Marcos 10: 35-45) No tienen idea de lo que esto significa. Pero aprenderán más tarde cuando llegue el momento de que Jesús beba la copa de su pasión y se someta al bautismo de su pasión. Santiago fue el primero de los apóstoles en ser martirizado por Jesús. En Hechos 12: 2 leemos que Herodes lo mató a espada en Jerusalén. Juan fue el único de los apóstoles que acompañó a Jesús hasta la cruz. Juan fue el único de los apóstoles que vio a Jesús bebiendo la copa de su pasión y sometiéndose al bautismo de su pasión en la cruz. Entonces entenderían las palabras de Jesús en el Evangelio de hoy que todo el que quiera ser grande será siervo de todos (Marcos 10:43) y el que quiera ser el primero será esclavo de todos (Marcos 10:44). Entonces entenderían las palabras de Jesús hoy de que el Hijo del Hombre no vino para ser servido, sino para servir y dar su vida en rescate por muchos". (Marcos 10:45).

~ BAUTISMO EN LA PASIÓN DE CRISTO ~

"La primera lectura de hoy de Isaías (Isaías 53: 10-11) es un extracto de la última de cuatro hermosas profecías/canciones sobre un misterioso siervo que traería salvación a través de sus sufrimientos. Lo vemos como una profecía de la Pasión de Jesús y, debido a que es una descripción tan precisa de la

Pasión de Jesús, se le ha llamado un milagro del Antiguo Testamento, aunque escrito muchos siglos antes. Escuchamos la profecía/canción completa el Viernes Santo todos los años. El extracto de hoy nos dice por qué Jesús sufrió su Pasión, para hacer expiación por nuestros pecados. Sí, fueron los sacerdotes judíos quienes condenaron a Jesús y lo entregaron a Pilato, y fueron los soldados romanos quienes azotaron y crucificaron a Jesús, pero fue por nuestros pecados que Jesús murió. Entonces, en lugar de decir que Jesús fue crucificado por los romanos, podríamos decir que Jesús fue crucificado por nuestros pecados. La primera lectura (Isa 53: 10-11) resalta este punto claramente. Habla del siervo que sufre dando su vida como una ofrenda por el pecado, a través de su sufrimiento el siervo justificará a muchos, y él cargará con la culpa de ellos. Tomando a Jesús como ese sirviente, no podría ser más claro; Jesús dio su vida como ofrenda por nuestro pecado, cargó con nuestra culpa y, a través de su sufrimiento, justificó a muchos. "

~ JESÚS COMO SACERDOTE ~

"... Porque Jesús murió por todos, la segunda lectura de hoy llama a Jesús sacerdote (Heb 4: 14-16). Un sacerdote es aquel que ofrece un sacrificio y Jesús ofreció su propia vida en sacrificio para expiar nuestros pecados - el quinto misterio doloroso del rosario - por lo que la Carta a los Hebreos describe a Jesús como un sacerdote, el único libro en el Nuevo Testamento para hacerlo. La carta nos recuerda que Jesús es un sacerdote compasivo porque fue tentado como nosotros aunque no pecó y, por lo tanto, podemos acercarnos a él con confianza". Por: P. tommy Lane. Para la homilía completa, visite: [www.frtommylane.com/homilies/year\\_b/29.htm](http://www.frtommylane.com/homilies/year_b/29.htm)

**EL SACERDOCIO**

~ ¿ES ESTO BIBLICO? ~

"¿Estableció Jesús un sacerdocio ministerial para la Iglesia del Nuevo Testamento?" La respuesta de un católico a tal pregunta puede ser desconcertante, ya que el sacerdocio ministerial es parte de su vida cotidiana. Uno puede pensar: "Por supuesto que Jesús estableció un sacerdocio, porque hablo con el Padre Joe todos los días". Pero cuando los protestantes les pidieran que dieran un relato bíblico de la constitución divina del sacerdocio, a muchos católicos les costaría mucho dar una respuesta. Los protestantes objetan la doctrina católica del sacerdocio ministerial diciendo: "Todos somos sacerdotes". Citan 1 Pedro 2: 5 como texto de apoyo, en el que Pedro llama a los cristianos "un sacerdocio santo". Como católicos, →

deberíamos responder con un "¡Amén!" La Iglesia Católica afirma la existencia de un sacerdocio común o universal (*ver CIC 1141, 1268*). Pero esto no excluye la existencia de un sacerdocio ministerial. Dentro de las páginas de la Biblia podemos descubrir un plano que revela el plan de Dios para construir su sacerdocio del Nuevo Pacto. A la luz del principio interpretativo del contenido y la unidad de las Escrituras, uno puede ver que es bíblicamente razonable y apropiado en el plan de salvación del Padre que el Nuevo Pacto tenga un sacerdocio ministerial".

#### ~ EL ISRAEL DE DIOS ~

"Note primero el paralelo entre el Israel de Dios en el Antiguo Pacto y la Iglesia Cristiana. San Pedro llama a los fieles cristianos un "sacerdocio real" (1 P. 2: 9) se hace eco de Éxodo 19: 6, donde el Señor llama a su pueblo elegido, Israel, "un reino de sacerdotes y una nación santa". Pedro alude a la continuidad entre el Israel de Dios y la Iglesia cristiana. San Pablo identifica a los cristianos como "el Israel de Dios" en Gálatas 6:16. Esto no quiere decir que Dios haya abandonado al Israel físico (*cf. Catecismo de la Iglesia Católica 674*), sino que la relación de alianza con el Padre está determinada por la unión con Cristo y ya no meramente por la relación étnica con Abraham. Esta comparación entre el Israel de Dios en el Antiguo Pacto y el Israel de Dios en el Nuevo es la clave para mostrar la razonabilidad de la existencia de un sacerdocio ministerial dentro de la Iglesia del Nuevo Testamento".

#### ~ EL SACERDOCIO MINISTERIAL ~

"Aunque en el Antiguo Testamento todos los israelitas eran considerados sacerdotes, existía un sacerdocio ministerial específico. Por ejemplo, solo unos pocos versículos después de que los israelitas son llamados un "reino de sacerdotes", uno descubre un orden distinto de hombres que son considerados sacerdotes aparte del pueblo: "Y también que los sacerdotes que se acerquen al Señor se consagren, no sea que el Señor haga estragos en ellos" (*Éxodo 19:22*). En el versículo 24 encontramos lo siguiente: "Y el Señor le dijo: baja y sube trayendo a Aarón contigo; pero no dejéis que los sacerdotes y el pueblo traspasen los límites para subir al Señor". ¿Qué sacerdocio podría ser este? Es el sacerdocio primogénito cuyo oficio sacerdotal sería entregado a los levitas en Éxodo 32 después del incidente del becerro de oro. El Señor le dice a Moisés: "He aquí, he tomado a los levitas de entre las personas de Israel en lugar de todo primogénito que abre matriz entre el pueblo de Israel" (*Núm. 3:12*).

Claramente, el Israel de Dios en el Antiguo Pacto tenía dos sacerdocios: el universal y el ministerial".

#### ~ ESTRUCTURA TRIPLE ~

"Otra forma de ver la razonabilidad de un sacerdocio ministerial es mirar el Nuevo Testamento en el contexto de la estructura triple del sacerdocio después de que Israel se convierta en una nación bajo el liderazgo de Moisés y Aarón. Aarón está constituido como el único sumo sacerdote según Éxodo 30:30, el nivel superior. Sus hijos Nadab, Abiú, Eleazar e Itamar ministran con él como sacerdotes de acuerdo con Éxodo 28:21, el nivel medio. Finalmente, como se mencionó antes, todos los israelitas eran sacerdotes universales según Éxodo 19:6, el nivel inferior. Cuando comparamos esta estructura con el Nuevo Testamento, podemos ver claramente el nivel superior, que está ocupado por un solo sumo sacerdote, Jesús. Hebreos 3:1 dice: "Por tanto, hermanos santos, que participan del llamamiento celestial, consideren a Jesús, el apóstol y sumo sacerdote de nuestra confesión". (Es importante notar que la Iglesia reconoce a los obispos como "sumos sacerdotes" en el Nuevo Testamento [*cf. CCC 1586*]. Enfatizo a Jesús aquí para el nivel superior en el paralelo porque es un punto con el que nuestra audiencia protestante estará de acuerdo.) Junto con el nivel superior, el nivel inferior también se revela explícitamente en 1 Pedro 2:5,9: "Como piedras vivas, sed edificados en casa espiritual, para ser un sacerdocio santo. . . . Pero ustedes son una raza elegida, un sacerdocio real, una nación santa, el propio pueblo de Dios". Cuando uno coloca estos niveles de sacerdocio en el Nuevo Pacto junto con los tres niveles en el Antiguo, el único nivel que falta es el del medio, es decir, los sacerdotes que ministran con el sumo sacerdote, Jesús. ¿Significa esto que el Nuevo Pacto no tiene este nivel de sacerdocio ministerial? Tal afirmación no tendría sentido bíblico. Si el nivel superior corresponde a Jesús y el nivel inferior corresponde al sacerdocio universal de los cristianos bautizados, es razonable concluir que el nivel medio de sacerdote que ministra con el sumo sacerdote en el Antiguo Testamento tendría un nivel medio correspondiente de sacerdotes que ministran con Jesús en el Nuevo. La Iglesia Católica identifica este nivel como el sacerdocio jerárquico, que consta tanto del episcopado como del presbiterio".

Para ver el artículo completo de Karlo Broussard, visite: [www.catholic.com/magazine/print-edition/the-biblical-blueprint-for-the-priesthood](http://www.catholic.com/magazine/print-edition/the-biblical-blueprint-for-the-priesthood)

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