



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 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

THIRTY-THIRD SUNDAY IN ORDINARY TIME – NOVEMBER 14, 2021

PARISH CALENDAR

SUNDAY NOVEMBER 14

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 NOVEMBER 15

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

TUESDAY NOVEMBER 16

Morning Masses – Cathedral – 6:45 & 8:00 am
Women of the Word – PLC (Hope Rm) – 9:30 am
PSR – School – 3:45 pm
Latin Mass – Cathedral- 5:30 pm

WEDNESDAY NOVEMBER 17

Morning Masses – Cathedral – 6:45 & 8:00 am
School Mass – Cathedral – 9:20 a.m.
Bible Study – PLC (Hope Rm) - 6:00 pm

THURSDAY NOVEMBER 18

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

FRIDAY NOVEMBER 19

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

SATURDAY NOVEMBER 20

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

PETER F. BESSONE FUND

~ALZHEIMER'S FUND~

The Peter F. Bessone Alzheimer's Fund was established at St. Eugene's in honor of Mr. Bessone, a former parishioner who suffered from this debilitating disease. Upon his death, the Bessone family set up the Fund to provide financial assistance to parishioners who also suffer from Alzheimer's or who provide care for family members who have been afflicted. This monetary assistance is to help cover respite care expenses that are not already covered by private or public insurance. If you find yourself in this position, please contact the parish office at 707-542-6984 to inquire about any assistance the Fund may be able to provide to you.

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

Hearing Aid Users, Switch to T-Coil

ADMINISTRATION

For the Week of: 10/31/21

Sunday Donations Received:	\$14,204.
Collection Revenue Received for: St. Vincent de Paul	\$5,272.

~CATHEDRAL BOOKS & GIFTS~

November is the month of the holy souls in Purgatory. The mystery and beauty of the soul can be shrouded in silence and reverence, therefore, in honor of the reverence of November, our For our Spanish speaking friends, we have a great collection of Spanish books and cards! Come and check us out! 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.

CATHOLIC SCHOOLS NEED

~LOOKING FOR TEACHERS~

Support our Catholic Schools! The Santa Rosa Diocese is looking for teachers, teacher aides, and substitutes. For more information, please call Lori at 707-566-3322 or email lnorcia@srdiocese.org

SECOND COLLECTION

~TUITION ASSISTANCE PROGRAM~

This weekend, November 13 & 14, our Second Collection will be for our Tuition Assistance Program. Next weekend, November 20 & 21, our Second Collection will be for Catholic University/Communications. Please see the box below for more information about next week's collection.

~CATHOLIC UNIVERSITY/ COMMUNICATIONS~

Right now, the Church has pressing needs, and Catholic University is responding with innovative research initiatives and training programs. Support of the National Collection not only provides critical support to students but also it helps the University serve dioceses and parishes through innovative research initiatives and training programs, such as The Catholic Project – an initiative that brings together clergy and laity to address the challenges that the Catholic Church faces in the U.S. contributing education, formation, research, events, and media, a master's program in Ecclesial Administration and Management, and a credentialing program that prepares recent graduates to serve as campus ministers. When you donate to the University via the National Collection, you help to fund this work. As always, thank you for generosity!

MASS INTENTIONS

Saturday	November 13
8:00 am	Rosemary Lucha, deceased
4:30 pm	Olivia Marie Hernandez, living
6:30 (Sp)	Familia Jimenez & Garcia, living & deceased
Sunday	November 14
7:30 am	Giampaoli & Tessier Families, living & deceased
9:00 am	William Avilla, deceased
10:30 am	People of St. Eugene's
12:00 pm	Mary & Montfort Robinson, deceased
1:30 pm (EF)	Victoria Perez, living
5:30 pm	Daniel James Crone, deceased
6:00 pm (Newman Ctr.)	Sidney & Clifford Woodard, deceased
Monday	November 15
6:45 am	Zenny Benson & Gertrudes Sunga, deceased
8:00 am	Nancy Nakai, living
Tuesday	November 16
6:45 am	Mary & John Prinvale, deceased
8:00 am	Marcelina Morales, deceased
5:30 pm (EF)	Mary Tran, living
Wednesday	November 17
6:45 am	Fedyia Skrypka, living
8:00 am	Bill Pisenti, Jr. , living
9:20 am (Sch)	Laura Leon Luna, living
Thursday	November 18
6:45 am	Barthelemy Strady, deceased
8:00 am	Paul Palanos, deceased
Friday	November 19
6:45 am	Charles Guenza, deceased
8:00 am	Jack Bjornstrom, deceased
Saturday	November 20
8:00 am	McShane & Stronge Families, living & deceased
4:30 pm	Meghan McCurry, living
6:30 pm (Sp.)	Pablo Fernandez, deceased

~PRAYER FOR THE SICK~

"Watch, O Lord, with those who wake, or watch, or weep tonight, and give Your angels charge over those who sleep. Tend Your sick ones, loving Lord. Rest Your weary ones. Bless Your dying ones. Soothe Your suffering ones. Pity Your afflicted ones. Shield Your joyous ones. Give strength and vigilant awareness for all Your care givers through Christ our Lord. Amen. www.chausa.org/prayers/cha-prayer-library/prayer/prayers-for-the-sick

SPIRITUAL ACTIVITY

~ALL SOULS' REMEMBRANCE~

It's not too late to turn in your All Souls' Remembrance envelopes to either the collection plate or the Parish Office. All envelopes received are placed on the altar during the entire month of November. We learn about the existence of Purgatory not only from the Holy Bible, but also from our holy saints! "Each one will be presented to the Judge exactly as he was when he departed this life. Yet there must be a cleansing fire before judgement because of some minor faults that may remain to be purged away." – **Pope St. Gregory the Great** "He who saves a soul saves his own and satisfies for a multitude of sins." – **St. James the Apostle** "

LITURGY Q & A

~THE MASS~

Why is our Catholic liturgy called "Mass"?

The term "Mass", comes from the Latin word *Missa*, which means "sending" or "dismissal", and originated in the early days of the Church. At the end of each Mass, the faithful are dismissed with the words, "Ite Missa est", or "Go forth, the Mass is ended". We are fortified and sanctified in the Eucharistic liturgy, and then sent out to use the graces we have received to take Christ to the world.

What is the Holy Sacrifice of the Mass? (Part I)

From the time of the apostles, the Holy Mass has been the central act of Christian worship. It is a sacred action, beyond all others, re-presenting the redeeming sacrifice of Our Lord Jesus on the cross. The Mass cannot be reduced to the idea of just a communal meal at a table, recalling or symbolizing Jesus' death on the cross. While the "meal" aspect of the liturgy, more appropriately described as the "sacred banquet", is integral to the whole celebration, it is only possible for it to take place within the context of the essential sacrifice of Jesus. The Holy Mass makes Christ's sacrifice on Calvary, which redeemed us from our sins, truly and actually present sacramentally. On consecrated altars in Catholic churches throughout the world, "the same Christ, who offered Himself once in a bloody manner on the altar of the cross is present and offered in an unbloody manner." (*Council of Trent*) Only after this holy sacrifice is re-presented on our altar can the sacred banquet occur.

~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 and Nick Sidjakov.

MY CATHOLIC FAITH

OUR MEANING AND OUR END

~FROM THE PASTOR~

Today we have an essay from the *Teaching the Faith series, Volume 10 November 2021 Number 1*. It reminds us that one way or another, time will come to an end for all of us. Let's read on...

THE END OF TIME

~DESPAIR OR HOPE~

On this, the Thirty-third Sunday in Ordinary Time, we are approaching the end of the liturgical year, which will culminate next week in the Feast of Christ the King. Often, it is when we are almost out of time that we are most aware of it. It is appropriate, then, that as the liturgical year comes to a close, each of the readings for today begins with a reference to time: the first reading from Daniel and the Gospel from Mark begin, "In those days," while the second reading from the Letter to the Hebrews begins, "Every priest stands daily." The End of Time The course of the liturgical year calls to mind the course of each of our lives—the beginning is hopeful, looking forward to what is to come, the middle traverses through sufferings and triumphs, as well as "ordinary time," and then there is an end. But it is also an image of the course of human history, from the Creation of man to the end of time itself. The passages from Daniel and Mark refer to the end of time. That time will end, whether the end of a lifetime or the end of time itself, is unsettling and uncomfortable. This is clear from the ways in which we try to live without thinking about death at all, or react to death with unthinking hysteria: both are attempts to avoid facing the reality that our lives end. Likewise, we may unthinkingly dismiss the apocalypse as the fiction of fantastical doomsday movies, or we may regard it with a frenzied panic: both are attempts to avoid facing the reality that the world will end. In short, we fear death, and we fear the apocalypse; we fear time ending. We know that time itself will end because God has revealed it. That each year and each life will end is not a surprise; reason and experience tell us to expect it. Reason does not tell us to expect the end of time, however. Without Revelation, we could easily expect time to continue forever. The ancient philosophers,

in fact, relying only on reason, thought that time is eternal and that the world has no beginning and no end. Given how uncomfortable, even frightening, it is to think about the end of time, it is curious that God reveals it. It seems that life would be so much less burdensome if we could live as though our days are unnumbered. Why does God reveal to us something so disturbing? It is instructive, as we consider the good that comes from knowing that time will end, to reflect on why we fear the end of time. Fear is a response to the approach of an evil that will be difficult to overcome. The end of time does seem to be a real evil. Our lives, our experience, our very existence, are conditioned by time. We cannot imagine what it is to be without time, and so we cannot imagine being without time. The threat of the end of time seems to be the threat of the end of existence itself. This is truly an evil, the very worst evil. And, it seems to be an evil that is not only difficult, but even impossible to overcome. As we consider the end of time, any illusions that we may have of being totally self-reliant and in absolute control of our own existence fall away. That time will end calls our attention to the fact that we are powerless over the passage of time. We cannot stop time from moving towards its end, nor can we recover the time that has passed. Reflecting on the end of time suggests that we are hurtling towards the abyss of non-existence and there is no way to escape. Despair or Hope? The possibility that this might all end in nothingness demands that we ask: what is it all for? If each one of us, and all of humanity, will simply cease to be, what good is our suffering, or even our joys? Why traverse the course of life and history, if it all comes to naught? And, if it all comes to nothing, what good is even this day, this hour, this moment? We have, in response, two options: despair or hope. Despair tells us that there is no way we can avoid the abyss. In answer to the question, "What is it all for?," despair responds, "Nothing." If despair is right, then the best that we can do in this life is to live moment to moment, pursuing the fleeting but titillating pleasures that will dull the dreadful sense of meaninglessness. But the readings from today offer a reason to live differently. Although Daniel's prophecy includes a "time unsurpassed in distress," it begins with the promise that "at that time there shall arise

Michael, the great prince, a guardian of your people." Likewise, Jesus tells us, "They will see 'the Son of Man coming in the clouds' with great power and glory, and then he will send out the angels and gather his elect from the four winds, from the end of the earth to the end of the sky." At the end of time, God comes to us and gathers in all who accept His invitation—an invitation he extends to all human beings—to be a member of His kingdom, the Church, in which we will rejoice together for eternity in His goodness. The end of time is not the annihilation of our existence. Rather, it is its fulfillment. Although our powerlessness over time causes us fear as we consider our individual lives or the fate of mankind, this fear is a fertile ground for hope. Fear arises out of the first inclination to rely on ourselves; it dissolves into hope when we look towards God's invitation to us to depend on Him utterly. This invitation to depend on God is the joyous answer to the question, "What is it all for?" Whereas despair hisses, "Nothing," hope proclaims, "Everything." Our inability to control time and yet our complete dependence on time make clear that we are dependent beings; we are creatures. To be a creature is to be created. A creature depends for its existence on its creator; if there is no creator, there is no creature. This is true of things that human beings create; for buildings, artworks, governments, cities to exist, human beings must create them. Human creations, however, can continue to exist, at least for a time, without their human creator. We know from experience, however, that no human creation or institution lasts forever. All human creations eventually perish. Humans, who are creations, however, do not ultimately perish. Even when time comes to an end, when heaven and earth pass away, human beings will not pass away. God will continue to exist, and he will continue to cause us to exist. This means that not just at the beginning of time and at the end of time, but even now, at this moment, God causes us to exist. Simply that we exist right now shows that God is with us and at work in us in this and every moment. That God sustains us, even now, demonstrates that life does have meaning. That meaning is to be loved by God. Our lives are for growing in the capacity to receive that love, so that at the end of our lives, and at the end of time, we will be prepared to rejoice in God's goodness. Depending on God Our capacity to receive love and to rejoice in God's goodness, however, is inhibited by sin. And, as St. Paul tells us, "Every priest stands daily at his ministry, offering frequently those same sacrifices that can

never take away sins." We cannot, on our own, remove our sins that prevent us from living meaningful lives. Jesus, in his Sacrifice on the Cross, does this for us. He is, in the words of St. Paul, the "one [who] offered one sacrifice for sins" and "by one offering he has made perfect forever those who are being consecrated." When we participate in Mass, we participate in that single Sacrifice that happened at one time, and yet in its effects suffuses all time. We hope for forgiveness and fulfillment, not only individually, but altogether. While we each, individually, aim to grow in our capacity to depend on and receive the love of God and rejoice in that love, we are not alone in that aim. It is the aim of the whole Church, the body of Christ which includes all human beings across history who choose to receive and respond to Christ's invitation to membership in His kingdom. When we, individually, pursue our purpose, we strengthen the whole Church in her purpose; and, when the Church is strengthened in her purpose, we are individually strengthened in ours. The revelation of the end of time shows us that life has meaning and that we pursue that meaning together. This is why the Church commands that we attend Mass each Sunday and Holy Day of Obligation; it is integral to our living out the purpose of our lives. When we come to Mass, we rejoice in our dependence on God altogether, and are strengthened together to continue to look forward expectantly to growing in receiving the goodness of God in this life. This is a preparation for receiving His goodness individually after death, and altogether in the final consummation of time. The revelation that time will end, therefore, is the revelation that life and history is meaningful. Our lives that we live in time matter and can reach what is good because it is God, not man, who sustains us and gives life meaning. That meaning is to give ourselves over completely to dependence on God in gratitude for his forgiveness, goodness, and generosity, so that we will meet Him with joy when He comes again. In doing so, we manifest His goodness and so participate in glorifying Him. We live out the Psalm that we prayed today: *My heart is glad and my soul rejoices, my body, too, abides in confidence; because you will not abandon my soul to the netherworld, nor will you suffer your faithful one to undergo corruption. You will show me the path to life, fullness of joys in your presence, the delights at your right hand forever.* **By Margaret I. Hughes, Ph.D.**

MI FE CATOLICA

~ DEL PASTOR ~

Hoy tenemos un excelente ensayo de nuestra serie Enseñando la fe, Volumen 10 de Noviembre de 2021 Número 11. De una forma u otra, el tiempo llegará a su fin para todos nosotros. Echemos un vistazo a lo que nos dicen nuestras lecturas de hoy al leer este oportuno ensayo.

EL SACRIFICIO DEL CALVARIO

~ DESESPERACIÓN O ESPERANZA ~

En este, trigésimo tercer Domingo del tiempo ordinario, nos acercamos al final del año litúrgico, que culminará la semana que viene con la fiesta de Cristo Rey. A menudo, es cuando casi se nos acaba el tiempo cuando somos más conscientes de ello. Es oportuno, entonces, que al finalizar el año litúrgico, cada una de las lecturas de hoy comiencen con una referencia al tiempo: comienza la primera lectura de Daniel y el Evangelio de Marcos, "En aquellos días", mientras que la segunda La lectura de la Carta a los Hebreos comienza: "Todo sacerdote está de pie todos los días". El fin de los tiempos El curso del año litúrgico recuerda el curso de cada una de nuestras vidas: el comienzo es esperanzador, mira hacia adelante a lo que está por venir, la mitad atraviesa sufrimientos y triunfos, así como el "tiempo ordinario", y luego hay un final. Pero también es una imagen del curso de la historia humana, desde la Creación del hombre hasta el fin de los tiempos. Los pasajes de Daniel y Marcos se refieren al fin de los tiempos. Ese tiempo terminará, ya sea el fin de una vida o el fin del tiempo mismo, es inquietante e incómodo. Esto se desprende de las formas en las que intentamos vivir sin pensar en la muerte en absoluto, o reaccionamos ante la muerte con una histeria irreflexiva: ambos son intentos de evitar enfrentar la realidad de que nuestras vidas terminan. Del mismo modo, podemos descartar irreflexivamente el apocalipsis como la ficción de películas fantásticas del fin del mundo, o podemos mirarlo con un pánico frenético: ambos son intentos de evitar enfrentar la realidad de que el mundo terminará. En resumen, tememos a la muerte y tememos al apocalipsis; Tememos que el tiempo se acabe. Sabemos que el tiempo mismo terminará porque Dios lo ha revelado. Que cada año y cada vida terminen no es una sorpresa; la razón y la experiencia nos dicen que lo esperemos. Sin embargo, la razón no nos dice que esperemos el fin de los tiempos. Sin Apocalipsis, fácilmente podríamos esperar que el tiempo continúe para siempre. Los filósofos antiguos,

de hecho, apoyándose únicamente en la razón, pesaban que el tiempo es eterno y que el mundo no tiene principio ni fin. Dado lo incómodo, incluso aterrador, que es pensar en el fin de los tiempos, es curioso que Dios lo revele. Parece que la vida sería mucho menos pesada si pudiéramos vivir como si nuestros días fueran innumerables. ¿Por qué Dios nos revela algo tan perturbador? Es instructivo, al considerar el bien que proviene de saber que el tiempo terminará, reflexionar sobre por qué tememos el fin de los tiempos. El miedo es una respuesta al acercamiento de un mal que será difícil de vencer. El fin de los tiempos parece ser un verdadero mal. Nuestras vidas, nuestra experiencia, nuestra propia existencia, están condicionadas por el tiempo. No podemos imaginar lo que es ser sin tiempo y, por lo tanto, no podemos imaginarnos sin tiempo. La amenaza del fin de los tiempos parece ser la amenaza del fin de la existencia misma. Este es verdaderamente un mal, el peor de los males. Y parece ser un mal que no solo es difícil, sino incluso imposible de superar. Al considerar el fin de los tiempos, cualquier ilusión que podamos tener de ser totalmente autosuficientes y en absoluto control de nuestra propia existencia se desvanece. Que el tiempo termine llama nuestra atención sobre el hecho de que somos impotentes ante el paso del tiempo. No podemos evitar que el tiempo avance hacia su fin, ni podemos recuperar el tiempo transcurrido. Reflexionar sobre el fin de los tiempos sugiere que nos estamos precipitando hacia el abismo de la no existencia y no hay forma de escapar. ¿Desesperación o esperanza? La posibilidad de que todo esto acabe en la nada exige que nos preguntemos: ¿para qué sirve todo? Si cada uno de nosotros, y toda la humanidad, simplemente dejará de ser, ¿de qué sirve nuestro sufrimiento, o incluso nuestras alegrías? ¿Por qué atravesar el curso de la vida y la historia, si todo fracasa? Y, si todo resulta en nada, ¿de qué sirve incluso este día, esta hora, este momento? Tenemos, en respuesta, dos opciones: desesperación o esperanza. La desesperación nos dice que no hay forma de evitar el abismo. En respuesta a la pregunta, "¿Para qué es todo?", La desesperación responde: "Nada". Si la desesperación es correcta, entonces lo mejor que podemos hacer en esta vida es vivir momento a momento, persiguiendo los placeres fugaces pero excitantes que embotarán la terrible sensación de falta de sentido. Pero las lecturas de hoy ofrecen una razón para vivir de manera diferente. Aunque la profecía de Daniel incluye un "tiempo de angustia sin igual", comienza con la promesa de que "en ese tiempo se levantará Michael, →

el gran príncipe, guardián de tu pueblo". Asimismo, Jesús nos dice: "Verán 'al Hijo del Hombre viniendo entre las nubes' con gran poder y gloria, y luego enviará a los ángeles y reunirá a sus elegidos de los cuatro vientos, desde el fin de la tierra hasta el fin del cielo". Al final de los tiempos, Dios viene a nosotros y reúne a todos los que aceptan Su invitación, una invitación que extiende a todos los seres humanos, a ser miembros de Su reino, la Iglesia, en la que nos regocijaremos juntos por la eternidad en Su bondad. El fin de los tiempos no es la aniquilación de nuestra existencia. Más bien, es su cumplimiento. Aunque nuestra impotencia a lo largo del tiempo nos causa temor al considerar nuestras vidas individuales o el destino de la humanidad, este temor es un terreno fértil para la esperanza. El miedo surge de la primera inclinación a confiar en nosotros mismos; se disuelve en esperanza cuando miramos hacia la invitación de Dios para que dependamos de Él por completo. Esta invitación a depender de Dios es la alegre respuesta a la pregunta: "¿Para qué sirve todo esto?" Mientras que la desesperación silba, "Nada", la esperanza proclama, "Todo". Nuestra incapacidad para controlar el tiempo y, sin embargo, nuestra completa dependencia del tiempo, deja en claro que somos seres dependientes; somos criaturas. Ser criatura es ser creado. Una criatura depende para su existencia de su creador; si no hay creador, no hay criatura. Esto es cierto para las cosas que crean los seres humanos; para que existan edificios, obras de arte, gobiernos, ciudades, los seres humanos deben crearlos. Las creaciones humanas, sin embargo, pueden seguir existiendo, al menos por un tiempo, sin su creador humano. Sin embargo, sabemos por experiencia que ninguna creación o institución humana dura para siempre. Todas las creaciones humanas eventualmente perecen. Sin embargo, los seres humanos, que son creaciones, no mueren en última instancia. Incluso cuando el tiempo llegue a su fin, cuando el cielo y la tierra pasen, los seres humanos no pasarán. Dios seguirá existiendo y seguirá haciéndonos existir. Esto significa que no solo al principio y al final de los tiempos, sino incluso ahora, en este momento, Dios hace que existamos. El simple hecho de que existamos ahora muestra que Dios está con nosotros y obrando en nosotros en este y en cada momento. Que Dios nos sostenga, incluso ahora, demuestra que la vida tiene sentido. Ese significado es ser amado por Dios. Nuestras vidas son para crecer en la capacidad de recibir ese amor, de modo que al final de nuestra vida y al final de los tiempos, estemos preparados para regocijarnos en la bondad de Dios. Dependiendo de Dios Nuestra capacidad para recibir amor y regocijarnos en la bondad de Dios, sin embargo, está inhibida por el pecado. Y, como nos dice San Pablo, "Todo sacerdote permanece todos los días en su ministerio, ofreciendo

con frecuencia los mismos sacrificios que pueden nunca quitar los pecados". No podemos, por nuestra cuenta, eliminar nuestros pecados que nos impiden vivir vidas significativas. Jesús, en su sacrificio en la cruz, hace esto por nosotros. Él es, en palabras de San Pablo, "el que ofreció un solo sacrificio por los pecados" y "con una sola ofrenda hizo perfectos para siempre a los consagrados". Cuando participamos en la Misa, participamos en ese único Sacrificio que sucedió en un momento y, sin embargo, sus efectos impregnan todo el tiempo. Esperamos el perdón y la plenitud, no solo individualmente, sino en conjunto. Si bien cada uno de nosotros, individualmente, aspiramos a crecer en nuestra capacidad para depender y recibir el amor de Dios y regocijarnos en ese amor, no estamos solos en ese objetivo. Es el objetivo de toda la Iglesia, el cuerpo de Cristo que incluye a todos los seres humanos a lo largo de la historia que eligen recibir y responder a la invitación de Cristo a ser miembros de Su reino. Cuando, individualmente, perseguimos nuestro propósito, fortalecemos a toda la Iglesia en su propósito; y, cuando la Iglesia se fortalece en su propósito, nosotros somos fortalecidos individualmente en el nuestro. La revelación del fin de los tiempos nos muestra que la vida tiene sentido y que lo perseguimos juntos. Es por eso que la Iglesia ordena que asistamos a Misa todos los domingos y los días santos de obligación; es parte integral de nuestro vivir el propósito de nuestras vidas. Cuando vamos a la Misa, nos regocijamos en nuestra total dependencia de Dios, y juntos nos fortalecemos para continuar esperando con expectativa crecer en la recepción de la bondad de Dios en esta vida. Esta es una preparación para recibir Su bondad individualmente después de la muerte y en conjunto en la consumación final del tiempo. La revelación de que el tiempo terminará, por lo tanto, es la revelación de que la vida y la historia son significativas. Nuestras vidas que vivimos en el tiempo importan y podemos alcanzar lo bueno porque es Dios, no el hombre, quien nos sostiene y da sentido a la vida. Ese significado es entregarnos completamente a la dependencia de Dios en agradecimiento por su perdón, bondad y generosidad, para que lo encontremos con gozo cuando regrese. Al hacerlo, manifestamos Su bondad y participamos en glorificarlo. Vivimos el Salmo que oramos hoy: Mi corazón se alegra y mi alma se alegra, mi cuerpo también permanece en la confianza; porque no abandonarás mi alma al inframundo, ni permitirás que tu fiel sufra corrupción. Me mostrarás el camino a la vida, plenitud de gozos en tu presencia, delicias a tu diestra para siempre. **Por Margaret I. Hughes, Ph.D.**

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