



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

SEVENTH SUNDAY IN ORDINARY TIME – FEBRUARY 20, 2022

PARISH CALENDAR

SUNDAY FEBRUARY 20

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

MONDAY FEBRUARY 21

Parish Office Closed for Presidents' Day
Morning Masses – Cathedral – 6:45 & 8:00 am

TUESDAY FEBRUARY 22

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 FEBRUARY 23

Morning Masses – Cathedral – 6:45 & 8:00 am
Bible Study – PLC Hope Room – 6:00 pm
Outdoor Rosary – Fatima Grotto – 6:00 pm

THURSDAY FEBRUARY 24

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

FRIDAY FEBRUARY 25

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

SATURDAY FEBRUARY 26

Morning Mass – Cathedral – 8:00 am
Sunday Vigil Masses – Cathedral – 4:30 p.m. & 6:30 p.m.
(Spanish)

SECOND COLLECTION

~RELIGIOUS EDUCATION~

The Second Collection this weekend, February 19 & 20, is for the Tuition Assistance program. There will be no second Collection next weekend, February 26 & 27. *As always, thank you for your generosity!*

~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 (707-542-6984) to inquire about any assistance the Fund may be able to provide to you.

Hearing Aid Users, Switch to T-Coil

ADMINISTRATION

For the Week of: 02/06/22

Sunday Donations Received:	\$14,221.
2nd Collection : No Second Collection	N/A

~CATHEDRAL BOOKS & GIFTS~

February is the Month of the Passion. It is a time to focus and prepare for the season of Lent. As we approach Lent and meditate on the Lord's Passion, all statues and pictures of the Sacred Heart of Jesus and the Immaculate Heart of Mary are 25% off all month. Please come by and see what we have to offer, for in addition to statues and pictures, we have an excellent selection of books, cards and other gifts. Also, please tell your Spanish-speaking friends that we have a great selection of Spanish language books & cards! 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. Please feel free to call us at: (707) 542-0250.

~ CREDIT CARD DONATIONS~

Consider paying your parish contributions on line using your credit card. You can process a one-time gift or you create an account. Once you establish an account, you can set up recurring entries to automatically process your donations. You can also pay your 2nd collections by credit card. From the STEUGENES.COM website, press the GIVE button in the upper right corner. Then press GIVE ON LINE NOW. If you would like assistance setting up your account, contact bookkeeper@steugenes.com and we can walk you through the process.

~ICF SCHOLARSHIP~

The Italian Catholic Federation (ICF) is offering scholarships to high school graduates, class of 2022. To be eligible, you must be Roman Catholic, have at least a 3.20 GPA and ANY Italian ancestry. Please see your high school counselor for an application, or go to www.ICF.ORG or call: 1-888-ICF-1924.

~BECKER CENTER UPDATE~

We are happy to report that we have reached the \$89,000 mark in our quest to raise \$100,000 for much needed upgrades and repairs to the Msgr. Becker Center kitchen and bathrooms. During this time of inflation and economic uncertainty, please know how much your generosity is appreciated! As an aside, several parishioners have asked for the dates which Msgr. Becker was pastor here. Msgr. Becker served this parish from 1950-1969. We became a Cathedral in 1962, when the Santa Rosa Diocese was formed.

MASS INTENTIONS

Saturday	February 19
8:00 am	McShane & Stronge Families, living & deceased
4:30 pm	Gary Walter Stephens, deceased
6:30 (Sp)	Juano Maldonado, deceased
Sunday	February 20
7:30 am	People of St. Eugene's
9:00 am	Juliana & Gavino Magsayo, deceased
10:30 am	Magda Skikos, living
12:00 pm	Johnny Frazier, deceased
1:30 pm (EF)	Celeste Connor & Family, living & deceased
5:30 pm	Cheryl Marie Rogers, deceased
6:00 pm (Newman Ctr.)	Gildardo Luna Torres, living
Monday	February 21
6:45 am	Leigh Ann Brady, deceased
8:00 am	Kathleen & Eileen Carol, living
Tuesday	February 22
6:45 am	Carl Goslovich, deceased
8:00 am	George Carda, deceased
5:30 pm (EF)	Gary Walter Stephens, deceased
Wednesday	February 23
6:45 am	Veronique Ondella Evenhouse, deceased
8:00 am	Leo Pimentel, deceased
9:20 am (Sch)	Enrique Luna & Family, living
Thursday	February 24
6:45 am	Pauline Goslovich, living
8:00 am	George Skikos, deceased
Friday	February 25
6:45 am	Daniela Pelaez, living
8:00 am	Ramon Gomez, deceased
Saturday	February 26
8:00 am	Rosemarie Cook, living
4:30 pm	Colette Richomme, deceased
6:30 pm (Sp)	Juana Maldonado, deceased

~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, Mary Gonzales and Nick Sidjakov.

SPIRITUAL ACTIVITY

~EVENING RETREAT AT ST. JOSEPH'S~

You Are Invited to attend a Pre-Lenten EVENING RETREAT including Holy Mass with Adoration and Benediction on Friday, February 25, 2022, at 7:00 pm at Saint Joseph Catholic Church located at 150 St. Joseph Way, Cotati, CA 94931. Lent is the perfect liturgical season to strengthen your relationship with Our Lord, so please join us. If you would like more information, please go to: www.stjosemaria.info to learn more.

~40 DAYS FOR LIFE~

The Santa Rosa "40 Days for Life" campaign will begin on (Ash) Wednesday, March 2, and last until April 10th. Since this worldwide campaign started, in 2007, over 20,000 babies have been saved! We are always in need of "Prayer Warriors" who will pray with us in front of the Planned Parenthood building on Sonoma Avenue. We must speak for those who cannot! We will kick-off the campaign with refreshments and fellowship in the Parish Life Center Charity room after the 5:30 pm Latin Mass on Tuesday, March 1st. If you are interested in joining us, please call Judy at (707) 477-8937; (for donations) call Mary at (707) 321-8948 or for a Spanish speaker, call Theresa at (707) 795-8890.

~INTERNATIONAL ROSARY CRUSADE~

Join us in solidarity with an international prayer effort begging the Mother of God for help in this unprecedented, global crisis of division and strife brought on by a two-year pandemic. Social, political and economic instability has been the result of lockdowns, shutdowns and mandates. A Rosary campaign began in Austria in November of last year, and has since spread to thousands of groups in France, Italy, Belgium, United Kingdom, Czech Republic, Croatia, Germany and many others. Groups are just starting in the United States. What is involved? People around the world are praying the Rosary in a public place every Wednesday at 6:00 p.m. Join us at the Fatima Statue and grotto outside the east entrance of the Cathedral **every Wednesday at 6:00 p.m.** as we join in this effort.

SOCIAL ACTIVITY

~KNIGHTS OF COLUMBUS VIDEO SERIES~

What does it mean to be a man today? In our modern times, many men have asked themselves this question. We all want to lead fuller and more purposeful lives - to be better men, better husbands and better fathers - but sometimes it can be difficult to know how. The Knights of Columbus is hosting a 12-part video discussion series entitled, "Into The Breach". Please join us for food, fraternity, and prayer as we discuss "Authentic Masculinity". We begin the series on Monday, February 21st at 6:00PM in the Msgr. Becker Center. If you miss the first week, you may always join us in the subsequent weeks! **Open to all Catholic Men 18 years and older.**

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

MY CATHOLIC FAITH

ON JUDGEMENT AND CORRECTION

~FROM THE PASTOR~

Our Gospel reading today from Luke 6:27-38 is such a very powerful one. It teaches the unique tenet that separates Christianity from other religions (and from human nature), namely: love your enemies and do good to those who have harmed you or done you wrong. This goes directly against our fallen nature, which naturally desires revenge against such people! There is one tenet, however, that is easily misconstrued, especially by those with an anti-Christian agenda up their sleeves. This is when Jesus tells us: *"Stop judging and you will not be judged."* Boy, does that line stop us in our tracks! It seems like every time a faithful Catholic offers fraternal correction to someone who is performing a sinful action they are smugly told the above teaching. So which is it? Is it our duty to correct sin or is it our duty to not judge a sinful action? I think the article below will help us to understand the dividing line. I also share an excerpt from an excellent article by Msgr. Charles Pope regarding correction and the Spiritual Works of Mercy. Let us now read on ...

JUDGE YE NOT?

~DISCERNING A SINFUL ACT~

"Judge not, lest you be judged." (Matthew 7:1). "How many people today take that one verse from the Bible and apply it wrongly? They will tell others that no one can tell them that what they are doing is wrong, because that would be judging them. Then they throw out the verse where Jesus said "Let he who is without sin cast the first stone". And since we are all sinners, then that means that no one can tell anyone that what they are doing is sinful. Let's take a look at this strange philosophy and dissect it. First off, "to judge", as it is used in "Judge not, lest you be judged", means to condemn someone on moral grounds, and then to pass judgment. Only God can condemn and pass judgment. "To judge" as it is used here does not mean that people cannot discern that an act is sinful, nor does it mean we can't tell the sinner that he or she is sinning. If that were so, then parents could not ever tell their child that it is wrong to lie, to cheat, or to steal. And if the child were caught in the act, then no parent could tell him or her that they

were wrong. And they could certainly not ever punish the child, because there could never be any wrongdoing. How dumb is that? Carried to its logical conclusion, no one could ever tell anyone that anything is sinful or wrong, including fornication, adultery, stealing, murder, taking the Lord's name in vain, etc. And we would have to fire every judge in every courtroom worldwide. St. John the Baptist, the greatest man born of woman, according to Jesus, certainly told Herod that it was wrong for him to have married his own brother's wife. And John the Baptist was certainly not judging Herod himself, but rather, he was judging his action as sinful. BIG difference."

~ADMONISH THE SINNER~

"In today's society, someone caught fornicating or getting drunk all of the time will tell his or her accuser, "Who are you to judge me?" And the accused sinner will then feel morally superior to his accuser for having pointed out to him that he is not God, and how dare he, with all of his sins, "judge me"? But this action flies in the face of the spiritual work of mercy that commands Christians to admonish the sinner. To admonish the sinner means to caution him or her about a particular sin they are committing. This is the job of all Christians, to warn others about sin and where it will lead them. And St. James says that correcting a sinner has many spiritual benefits, not only for the sinner, but also for us: James 5:20: let him know that **whoever brings back a sinner from the error of his way** will save his soul from death and will cover a multitude of sins. And whether we want to admit it or not, we are indeed our brother's keeper: Genesis 4:9: Then the LORD said to Cain, "Where is Abel your brother?" He said, "I do not know; **am I my brother's keeper?**"

~SECULAR SOCIETY~

"Secular society today does not want to hear any of this, because it believes that this world is all there is, and that we will not come to a supernatural end in heaven or hell. So, the hedonists in charge of government and media today belittle Christians for having the audacity to even mention to others about the wages of sin (which is death). GK Chesterton once said that only dead bodies float downstream with the current; it takes live ones to go against the flow.

And this is so true in society today. How many people just go with the flow of pornography, fornication, adultery, homosexual marriage, abortion, assisted suicide, etc., and never speak out against these evils because they don't want to be belittled by the so-called "mainstream media"? A lot. The devil only has one commandment, "Do as you will". So many people in the world today follow that demonic philosophy, and they really hate it when Christians bring up the fact that sin exists. To sum up, judging the actions of a person as being sinful is NOT condemning a person and passing judgment. It would be wrong to say to a person, "You are an adulterer, and you are going to hell". It would not be wrong to tell a person "You are committing adultery, and that is sinful. You need to repent of it, go to confession, and never do it again, because it breaks one of the Ten Commandments". The former is passing judgment; the latter admonishes the sinner. Big difference. A judge passes sentence; discernment of people's sinful actions does not. A good rule of thumb to follow is that we humans do all of the praying, and we let God do all of the judging of people. That in no way stops us from discerning that a person's actions are wrong and sinful." For the complete article, go to: www.catholicbible101.com/judgenot.htm

THE SPIRITUAL WORKS OF MERCY

~TO ADMONISH~

"The word "admonish" comes from the Latin verb *monere* meaning to warn, advise, or alert someone to a threat or danger. As such, its purpose is the good of another; it is an act of love and concern. To admonish the sinner is not to belittle or humiliate him, but rather to alert him to the danger of a sinful course of action. It is rooted in love, not pride. And thus St. Thomas enumerates fraternal correction among the acts of charity. In **our culture, sadly, admonishing the sinner has fallen out of favor** for numerous reasons. Philosophically and sociologically, many have relegated much of morality to the realm of private opinion. Admonishing is seen by many as an attempt by the admonisher to impose his or her values on others, or as some sort of unfair or arbitrary judgment. **From a psychological standpoint, we live in times of heightened sensitivity, times in which many take critiques of their behavior very personally** and have difficulty distinguishing between concerns for behavior and disrespect for the person. The emergence of

identity politics has done a lot to further this blurring of distinctions.

1. If one voices concerns about single motherhood, it is often declared that this is giving personal offense to the poor, minority groups, women, etc. Never mind that many grave social ills come from children not living in a home with both their father and mother. Today, any critique of this obviously problematic behavior is taken very personally by many.
2. The same is largely true with abortion. Those who warn against it are often said to offend women.
3. And we need hardly describe the anger and outrage generated when one admonishes against homosexual behavior. So deep is identity politics with this behavior that in some countries it is illegal to speak of homosexual acts as sinful let alone admonish those who engage in or approve of them."

~TO AFFIRM OR NOT TO AFFIRM~

"**These are only the more obvious examples of a problem that has become deeply rooted in our culture.** People do not like being corrected (and probably never have), but today they often take correction very, very personally. Over at The Divine Mercy site, Dr. Robert Stackpole observes: *The problem is that we live in a society dominated by people who have not made any real psychological or moral progress since they reached adolescence. Thus, they stumble through life with an adolescent understanding of love. To be "loved," to them, means to be affirmed in everything they want to do...*"

~THE GOAL IS SALVATION~

"**Still, the obligation remains for us believers both to admonish sinners and to accept admonishment ourselves. We must remember** that the goal is not to tell others how terrible they are; this is, after all, a work of mercy. Neither is the goal to win an argument or to feel superior. Rather, the goal is to win the sinner back from a destructive path, to announce the forgiveness of sins available to all who repent. The goal is salvation. As such, to admonish sinners is to call lovingly to those in danger and draw them back from the edge of the abyss. Admonishing the sinner is not simply a nice thing to get around to if we have time. It is an essential work of grace and love, and it is commanded of us. " For the complete article, which lists 10 excellent Scripture passages that are very relevant to this topic, please go to: <http://blog.adw.org/2015/04/admonish-the-sinner-a-reflection-on-the-first-spiritual-work-of-mercy/>

MI FE CATOLICA

DEL JUICIO Y CORRECCIÓN
~DEL PASTOR~

Nuestra lectura del Evangelio de hoy de Lucas 6:27-38 es muy poderosa. Enseña el principio único que separa al cristianismo de otras religiones (y de la naturaleza humana), en concreto: ama a tus enemigos y haz el bien a quienes te han hecho daño o te han hecho mal. ¡Esto va directamente en contra de nuestra naturaleza caída, que naturalmente desea vengarse de tales personas! Sin embargo, hay un principio que se malinterpreta fácilmente, especialmente por aquellos que tienen una agenda anticristiana bajo la manga. Es entonces cuando Jesús nos dice: "Dejad de juzgar y no seréis juzgados". ¡Vaya, esa línea nos detiene en seco! Parece que cada vez que un católico fiel ofrece corrección fraternal a alguien que está realizando una acción pecaminosa, se le dice con aire de suficiencia la enseñanza anterior. Entonces, ¿cuál es? ¿Es nuestro deber corregir el pecado o es nuestro deber no juzgar una acción pecaminosa? Creo que el siguiente artículo nos ayudará a entender la línea divisoria. También comparto un extracto de un excelente artículo de Mons. Charles Pope sobre la corrección y las Obras Espirituales de Misericordia. Sigamos ahora leyendo...

¿NO TE JUZGA?

~DISCERNIR UN ACTO PECAMINOSO~

"No juzguéis, para que no seáis juzgados". (Mateo 7:1). "¿Cuántas personas hoy en día toman ese único versículo de la Biblia y lo aplican erróneamente? Dicen que nadie puede decirles que lo que hacen está mal, porque eso sería juzgarlos. Entonces dicen el versículo en el que Jesús dijo "El que esté libre de pecado que tire la primer piedra". Y como todos somos pecadores, entonces eso significa que nadie puede decirle a nadie que lo que está haciendo es pecado. Echemos un vistazo a esta extraña filosofía y analizarla. En primer lugar, "juzgar", tal como se utiliza en "No juzgaras, para que no seas juzgado", significa condenar a alguien por motivos morales, y luego emitir un juicio. Sólo Dios puede condenar y juzgar. "Juzgar", tal como se utiliza aquí, no significa que las personas no puedan discernir que un acto es pecaminoso, ni tampoco que no podamos decirle al pecador que está pecando. Si eso fuera así, entonces los padres no podrían decirle a su hijo que está mal mentir, engañar o robar. Y si el niño fuera sorprendido en el acto, entonces ningún padre podría decirle que estaban equivocados. →

Y ciertamente no podrían castigar nunca al niño, porque nunca podría haber ninguna mala acción. ¿Qué tan tonto es eso? Llevado a su conclusión lógica, nadie podría decir nunca a nadie que algo es pecado o está mal, incluyendo la fornicación, el adulterio, el robo, el asesinato, tomar el nombre del Señor en vano, etc. Y tendríamos que despedir a todos los jueces de todos los tribunales del mundo. San Juan Bautista, el hombre más grande nacido de mujer, según Jesús, ciertamente le dijo a Herodes que estaba mal que se hubiera casado con la mujer de su propio hermano. Y Juan el Bautista ciertamente no estaba juzgando al propio Herodes, sino que estaba juzgando su acción como pecaminosa. Gran diferencia".

~AMONESTAR AL PECADOR~

"En la sociedad actual, alguien que es sorprendido fornicando o emborrachándose a todas horas le dirá a su acusador: "¿Quién eres tú para juzgarme?". Y el pecador acusado se sentirá entonces moralmente superior a su acusador por haberle señalado que no es Dios, y ¿cómo se atreve, con todos sus pecados, a "juzgarme"? Pero esta acción va en contra de la obra de misericordia espiritual que ordena a los cristianos amonestar al pecador. Amonestar al pecador significa advertirle sobre un determinado pecado que está cometiendo. Esta es la labor de todos los cristianos, advertir a los demás sobre el pecado y a dónde les llevará. Y Santiago dice que corregir a un pecador tiene muchos beneficios espirituales, no sólo para el pecador, sino también para nosotros: Santiago 5:20: sepa que **quien haga volver a un pecador del error de su camino**, salvará su alma de la muerte y cubrirá multitud de pecados. Y, queramos o no admitirlo, somos realmente el guardián de nuestro hermano: Génesis 4:9: Entonces Yahveh dijo a Caín: "¿Dónde está Abel, tu hermano?". Él respondió: "No lo sé; **¿soy yo el guardián de mi hermano?**".

~LA SOCIEDAD SECULAR~

"La sociedad secular de hoy no quiere oír nada de esto, porque cree que este mundo es todo lo que hay, y que no llegaremos a un final sobrenatural en el cielo o en el infierno. Así que los hedonistas a cargo del gobierno y de los medios de comunicación hoy en día menosprecian a los cristianos por tener la audacia de siquiera mencionar a otros sobre la paga del pecado (que es la muerte). GK Chesterton dijo una vez que sólo los cadáveres flotan río abajo con la corriente; hacen falta los vivos para ir contra la corriente.

Y esto es tan cierto en la sociedad actual. ¿Cuántas personas se dejan llevar por la corriente de la pornografía, la fornicación, el adulterio, el matrimonio homosexual, el aborto, el suicidio asistido, etc., y nunca hablan en contra de estos males porque no quieren ser menospreciados por los llamados "medios de comunicación dominantes"? Mucho. El diablo sólo tiene un mandamiento: "Haz lo que quieras". Mucha gente en el mundo de hoy sigue esa filosofía demoníaca, y realmente odian cuando los cristianos sacan a relucir el hecho de que el pecado existe.

Para resumir, juzgar las acciones de una persona como pecaminosas NO es condenar a una persona y pasar juicio. Estaría mal decirle a una persona: "Eres un adúltero y vas a ir al infierno". No sería incorrecto decirle a una persona "Estás cometiendo adulterio, y eso es pecaminoso. Tienes que arrepentirte de ello, confesarte y no volver a hacerlo nunca más, porque incumple uno de los Diez Mandamientos". Lo primero es juzgar; lo segundo amonestar al pecador. Hay una gran diferencia. Un juez dicta una sentencia; el discernimiento de las acciones pecaminosas de las personas, no. Una buena regla para seguir es que nosotros los humanos hacemos toda la oración, y dejamos que Dios haga todo el juicio de las personas. Esto no nos impide discernir que las acciones de una persona son incorrectas y pecaminosas.

LAS OBRAS DE MISERICORDIA ESPIRITUALES

~AMONESTAR~

"La palabra "amonestar" viene del verbo latino *monere* que significa advertir, aconsejar o alertar a alguien de una amenaza o peligro. Como tal, su propósito es el bien de otro; es un acto de amor y preocupación. Amonestar al pecador no es menospreciarlo o humillarlo, sino alertarlo del peligro de una conducta pecaminosa. Tiene sus raíces en el amor, no en el orgullo. Por eso, Santo Tomás enumera la corrección fraterna entre los actos de caridad. En nuestra cultura, lamentablemente, la amonestación al pecador ha caído en desuso por numerosas razones. Filosófica y sociológicamente, muchos han relegado gran parte de la moral al ámbito de la opinión privada. La amonestación es vista por muchos como un intento del amonestador de imponer sus valores a los demás, o como una especie de juicio injusto o arbitrario. Desde el punto de vista psicológico, vivimos en una época de gran sensibilidad, en la que muchos se toman las críticas a su comportamiento de forma muy personal y tienen dificultades para distinguir entre la preocupación por el comportamiento y la falta de respeto a la persona. La apari-

ción de la política de identidad ha contribuido en gran medida a esta difuminación de las distinciones.

1. Si uno expresa su preocupación por la maternidad en solitario, a menudo se declara que esto es una ofensa personal para los pobres, los grupos minoritarios, las mujeres, etc. Sin tener en cuenta que muchos males sociales graves provienen de niños que no viven en un hogar con su padre y su madre. Hoy en día, cualquier crítica a este comportamiento evidentemente problemático es tomada por muchos como algo muy personal.

2. Lo mismo ocurre en gran medida con el aborto. A menudo se dice que quienes advierten contra él ofende a las mujeres.

3. Y no hace falta describir la ira y la indignación que se genera cuando se amonesta contra el comportamiento homosexual. Tan profunda es la política de identidad con este comportamiento que en algunos países es ilegal hablar de los actos homosexuales como pecaminosos y mucho menos amonestar a quienes los practican o aprueban".

~AFIRMAR O NO AFIRMAR~

"Estos son sólo los ejemplos más evidentes de un problema que se ha arraigado profundamente en nuestra cultura. A la gente no le gusta que la corrijan (y probablemente nunca lo han hecho), pero hoy en día a menudo se toman la corrección de forma muy, muy personal. En el sitio web de la Divina Misericordia, el Dr. Robert Stackpole observa: *El problema es que vivimos en una sociedad dominada por personas que no han hecho ningún progreso psicológico o moral real desde que llegaron a la adolescencia. Por lo tanto, van dando tumbos por la vida con una comprensión adolescente del amor. Ser "amado", para ellos, significa ser afirmado en todo lo que quieren hacer...*"

~LA META ES LA SALVACIÓN~

"Aun así, los creyentes seguimos teniendo la obligación tanto de amonestar a los pecadores como de aceptar la amonestación nosotros mismos. Debemos recordar que el objetivo no es decir a los demás lo terribles que son; esto es, después de todo, una obra de misericordia. Tampoco se trata de ganar una discusión o de sentirse superior. El objetivo es, más bien, hacer que el pecador abandone su camino destructivo y anunciar el perdón de los pecados a todos los que se arrepienten. El objetivo es la salvación. Como tal, amonestar a los pecadores es llamar con amor a los que están en peligro y sacarlos del borde del abismo. Amonestar al pecador no es simplemente una cosa bonita que hay que hacer si tenemos tiempo. Es una obra esencial de la gracia y el amor, y se nos ordena.

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