



*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.steugenecatholic.com](http://www.steugenecatholic.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: 8:00 a.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

## SOLEMNITY OF THE MOST HOLY TRINITY—JUNE 12, 2022

### PARISH CALENDAR

#### SUNDAY JUNE 12

Masses—Cathedral—7:30 am, 9:00 am, 10:30 am, 12:00, 1:30 pm (Latin) & 5:30 pm  
Coffee Social—Parish Life Center—8AM—12:00 PM

#### MONDAY JUNE 13

Morning Masses—Cathedral—6:45 & 8:00 am  
Knights of Columbus Video Series—Becker Ctr.—6:00 pm

#### TUESDAY JUNE 14

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

#### WEDNESDAY JUNE 15

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

#### THURSDAY JUNE 16

Morning Masses—Cathedral—6:45 & 8:00 am  
Latin Mass—Cathedral—5:30 pm  
Eucharistic Adoration—Cathedral—7-11:00 pm

#### FRIDAY JUNE 17

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

#### SATURDAY JUNE 18

Morning Mass—Cathedral—8:00 am  
Confession—Cathedral—3:30—4:30 pm  
Sunday Vigil Masses—Cathedral—4:30 pm  
& 6:30 pm (Spanish)

### GROTTO PROJECT

#### ~RAFFLE TICKETS~

In the up-coming months, you will see a small grotto being crafted in the wall that is on the east-side of the Cathedral. This grotto will house the image of Our Lady of Guadalupe. Several donors have made this work possible, and to subsidize the cost, raffle tickets will also be sold after Masses over the coming weeks. On August 15, tickets will be drawn and winners will receive a variety of gift baskets. As patroness of the Americas, we ask the special protection of Our Lady of Guadalupe during these trying and dangerous times that we are living in.

#### ~MASS OF PERPETUAL PROFESSION~

The Marian Sisters of Santa Rosa invite all parishioners to the Mass of Perpetual Profession for Sister Mary Victoria of Our Sorrowful Mother. Sister will make her profession on June 25 at 10:30 a.m. in the Cathedral with Bishop Vasa presiding. A reception will follow in the Becker Center.

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

### ADMINISTRATION

#### For the Week of: 5/29/22

Sunday Donations Received:	\$13,334.
2nd Collection : St, Vincent de Paul	\$4,290.

#### ~CATHEDRAL BOOKS & GIFTS~

Our Special of the Month for June is the book, "95 Questions for Protestants", by Dr. Roger and Karen Salstrom. This book received the Catholic Writers Guild Seal of Approval, and asks the question "What is Truth?" What if you could sift through the claims and eventually come to know the truth on virtually all doctrines that divide the truth, as Christ taught his apostles?" During June only, it is on sale for 25% off! The shop is open Wed-Fri 9:30-4:30 & Sun 9:30-1:30. Call us at 707-542-0250.

#### ~CAREER OPPORTUNITY~

**Do you love math and excel?** The Chancery is looking for its next Controller. This position oversees the Accounting Department and budget process of the Chancery. For information, please email: [lnorcia@srdioocese.org](mailto:lnorcia@srdioocese.org) or call 707-566-3322.

### SECOND COLLECTION INFORMATION

#### ~MAINTENANCE FUND~

This weekend, June 11 & 12, the Second Collection will be for our Parish Maintenance Fund. This fund allows us to better care for our aging buildings and extensive landscaping needs. There will be no Second Collection next weekend, June 18 & 19.

#### ~PARISH SCHOOL OF RELIGION~

Register your child now for the Parish School of Religion (PSR) 2022-2023 school year! The Parish School of Religion partners with the Cathedral of St. Eugene families to bring the youth of the parish to Christ through authentic catechesis in the Beauty, Goodness, and Truth of the Catholic Faith. We offer: Ongoing Catholic formation for students 1st grade through high school; two-year preparation for the Sacraments of 1st Communion & Confirmation; dedicated teaching by the Marian Sisters of Santa Rosa & lay catechists. **Where:** St. Eugene's School **When:** Tuesdays from 3:45 - 5:00pm; September through May. Pick up registration forms in the vestibules, at the parish office, or register online at our parish website ([www.steugenecollege.com](http://www.steugenecollege.com)). **\*Last day to register is Sunday, July 31st.\*** Contact Sr. Mary Emmanuel, MSSR with any questions at 707-326-3408 or [srmaryemmanuel2@gmail.com](mailto:srmaryemmanuel2@gmail.com)

## MASS INTENTIONS

<b>Saturday</b>	<b>June 11</b>
8:00 am	Fr. Alan Acevedo, living
4:30 pm	Cheryl Marie Rogers, deceased
6:30 pm (Sp)	Alberto Orozco, Ana & Luis Alonso Olvera, living
<b>Sunday</b>	<b>June 12</b>
7:30 am	Joseph Womack, deceased
9:00 am	George Skikos, deceased
10:30 am	People of St. Eugene's
12:00 pm	Holy Souls in Purgatory
1:30 pm (EF)	Robin & Kevan Jurin & Family, living
5:30 pm	Fr. Alan Acevedo, living
6:00 pm Newman Ctr.	Mary Tran, living
<b>Monday</b>	<b>June 13</b>
6:45 am	Helen Maggini, deceased
8:00 am	Lidia Reyes, deceased
<b>Tuesday</b>	<b>June 14</b>
6:45 am	Monalisa M. Douglas, living
8:00 am	Christine Shaklik, living
5:30 pm (EF)	Michael Tran, living
<b>Wednesday</b>	<b>June 15</b>
6:45 am	Bill & Linda Pisenti, living
8:00 am	ICF Members, living & deceased
<b>Thursday</b>	<b>June 16</b>
6:45 am	Benigno & Ruperta Marapao, deceased
8:00 am	Helen Robles, deceased
5:30 pm (EF)	Cole Havlek, living
<b>Friday</b>	<b>June 17</b>
6:45 am	Filomena & Henry Ramos, deceased
8:00 am	Martin McCormick, living & Deirdre & Martin B. McCormick, deceased
12:00 pm (Hosp)	Mary Tran, living
<b>Saturday</b>	<b>June 18</b>
8:00 am	The McShane & Stronge Families, living & deceased
4:30 pm	George and Chris Schirle, deceased
6:30 (Sp)	Fr. Pablo Bulos Kuri & Pablo Fernandez, 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, 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

### ~CORPUS CHRISTI PROCESSION~

On Sunday, June 19th, the Feast of Corpus Christi, you are invited to join Bishop Vasa in a procession with The Blessed Sacrament **following the 10:30 am Mass.** (The faithful who piously participate in a solemn Eucharistic procession, either inside or outside of a Church, especially on the Solemnity of the Body and Blood of Christ, may receive a plenary indulgence.) What is a plenary indulgence? Even though confessed and forgiven sins will not send a person to hell, consequences remain to be paid on earth or in purgatory. An indulgence frees the recipient from those consequences. Reception of an indulgence always springs from sincere repentance, the desire to live a holy life, reception of the sacraments of Penance and Holy Communion as soon as possible and prayer for the Holy Father. A partial indulgence covers part of the punishment due for sins; a plenary indulgence removes all of it. To grant indulgences, the Church draws on a great treasury of merits: the infinite value of Christ's Passion, death and Resurrection, and the prayers and good works of the Blessed Virgin Mary and the saints - *including all of those on earth who live holy lives.*

### ~NATIONAL EUCHARISTIC REVIVAL~

As part of the National Eucharistic revival as proposed by the USCCB, there will be a Corpus Christi Eucharistic Procession from St. Rose of Lima Catholic Church to the Cathedral of St. Eugene this Thursday, June 16th., starting after the 5:30 pm mass at St. Rose. The Procession will arrive at St. Eugene's at approximately 7:00 pm, where we will then have Adoration of the Blessed Sacrament in the Cathedral until 11:00 pm. Please join us!

## FATHER'S DAY

### ~FATHER'S DAY ENVELOPES~

Father's Day Remembrance envelopes are in your envelope packets and are also available on the tables in both vestibules. Use these envelopes to honor fathers living & deceased. Please return your envelope to the collection plate this weekend, June 11 & 12, for publishing in the June 19th Father's Day Sunday bulletin. Names submitted after that date will be in future bulletins.

## SOCIAL ACTIVITY

### KNIGHTS OF COLUMBUS VIDEO SERIES~

What does it mean to be a man today? Most men have asked themselves this question. Most men 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, "Into The Breach". Please join us for food, fraternity, and prayer as we discuss "**Family**" on **Monday, June 13th**, at 6:00PM in the Becker Center. 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@steugenes.com](mailto:office@steugenes.com).

# MY CATHOLIC FAITH

## **THE MOST HOLY TRINITY**

### **~FROM THE PASTOR~**

Today we celebrate the Solemnity of the Most Holy Trinity. The Trinity is a difficult concept to explain for most people, and an even more difficult concept to understand and believe in, but if taken on faith, it proves to be a central underpinning of Christianity and of faith in the one, true God: Father, Son and Holy Spirit. I came across an interesting essay which takes a brief look at what happens to Christianity when this central aspect of belief is taken away from the equation. With surprising rapidity, it makes the whole house fall in on itself. Let's take a look then, at, "The Unitarian example: A Cautionary Tale."

## **A CAUTIONARY TALE**

### **~FROM TRINITARIAN TO UNITARIAN~**

"I live in Newport Rhode Island, which was the birthplace of William Ellery Channing, often called "the father of American Unitarianism." His childhood home is nine-tenths of a mile from my house. If a knife that has had its handle replaced and then its blade is still the same knife, then Channing's childhood home, after numerous reconstructions (one of which it is undergoing at the moment), is still standing. Decades ago, in a second-hand bookstore, I stumbled across a big fat volume of Channing's collected essays. I think it was printed about 1880. I read and enjoyed many of the essays, especially his Baltimore sermon of 1818, which has often been spoken of as "the Unitarian Declaration of Independence." In this sermon Channing outlines the principles that characterized the Unitarian movement, a movement that from the beginning of the century had been driving Calvinism out of its strongholds in Boston and eastern Massachusetts generally. The "hard" belief system of Calvinism had been psychologically suitable for those who settled the New England wilderness in the 1600s. But by the 1800s, Boston was almost as far from being a wilderness as were London and Paris. It was a prosperous city dominated by a class of rich merchants. By then, the "soft" creed of Unitarianism was psychologically more suitable. Channing's Christianity was as sincere as it was unorthodox. He believed that by getting rid of certain old-

-fashioned Christian beliefs - for example, the Trinity, the Divinity of Christ, and Original Sin - the Unitarians were getting back to the religion of Jesus. They were completing the work that had begun at the time of the Reformation. In breaking from Rome, the Reformers had eliminated some of the accretions to pure Christianity that Catholicism had introduced. Now the Unitarians would eliminate the remainder of these accretions. It is hilarious to think that the early Unitarians thought that Jesus embodied a wisdom of the nineteenth-century Boston Brahmin type. But so they did."

### **~LIBERAL CHRISTIANITY~**

"Studying Channing and the early Unitarians gave me a clue to understanding liberal Christianity in general, the Unitarians being the first liberal Protestants in America. Unitarianism did what liberal Protestantism always does: it attempts to blend Christianity with a form of unbelief that happens to be fashionable at the moment. Now the fashionable form of anti-Christianity in the latter 18<sup>th</sup> and early 19<sup>th</sup> centuries was Deism. And so the Unitarians said to themselves: "Too bad the Deists reject our beautiful Christian religion; but still, we have to admit that they make some good critical points." And then Channing and his colleagues blended what they thought to be the best of Christianity with the best of Deism, the result being Unitarianism. Later in the 19<sup>th</sup> century, liberal Protestants tried to blend the best of Christianity with the best of agnosticism. And in the last quarter of the 20<sup>th</sup> century, they tried to blend the best of Christianity with the best of the sexual revolution. It's always, needless to say, an incoherent blend that results because you cannot really blend unblendables. When you do this liberal "blending" you have to drop, of course, certain elements of old-fashioned Christian orthodoxy; and as time goes by and you get more and more liberal, the Christian content of your blend gets thinner and thinner; until finally your Christianity is a ghostlike thing, barely distinguishable from atheism. This downhill slide from Christian orthodoxy to virtual atheism was especially rapid in the Unitarian case. Channing had barely established Unitarian orthodoxy when the Transcendentalists came along - Ralph Waldo Emerson, Theodore

Parker, and others. And they, inspired by the liberal principle that you should feel free to drop orthodox beliefs in an attempt to realize a better and purer religion, dropped Unitarian beliefs. Emerson, who started his professional life as a Unitarian minister, soon became a pantheist, not a Christian, even though he still attended a Unitarian church. And from pantheism to atheism is but a single step. I hate to blame Emerson, whom I greatly admire in several respects, for contributing to the de-Christianization of America. But facts are facts."

#### ~TO BLEND THE UNBLENDABLE~

"There is a Unitarian church here in Newport named, fittingly enough, the Channing Church. It is located just across the street from an old stone tower that some Newporters believe was built by the Vikings. The church has a rainbow flag out front, the LGBT flag. The Unitarian-Universalist Association (for the Unitarians and Universalists merged more than a half-century ago) no longer calls itself a Christian denomination, and it no longer officially believes in God, though in a characteristic spirit of tolerance it tolerates theism in its members and even its ministers. It is now little more than an ethical culture society, but it still tries to embrace whatever form of anti-Christianity is currently fashionable. So it comes as no surprise that this morning (I'm writing on Monday of this week) our local newspaper has a big front-page story about Sunday's service at the Channing Church. It had a service for Transgender Remembrance Day. Of course. It was some consolation to me that a photo in the paper showed attendance at the service to be sparse - even more sparse than the very sparse weekend Mass attendance at my own Catholic church. Why should we Catholics care about any of this? Because the Catholic Church in the United States is increasingly flooded with many persons who would like to "blend" Catholicism with today's fashionable form of anti-Christianity. What is that form? The ideology of sexual freedom. We have in our ranks many persons - including more than a few priests and even bishops - who are "soft" on fornication, "soft" on unmarried cohabitation, "soft" on abortion, "soft" on homosexuality, and "soft" on transgenderism. You can spot these "softies" not just by what they say, but also by what they don't say. Their silence, their very eloquent silence, gives consent." By: David Carlin. This column first appeared on the website The Catholic Thing ([www.thecatholicthing.org](http://www.thecatholicthing.org)). Copyright 2022. All rights reserved. Reprinted with permission."

#### ~THE PURPOSE OF SUFFERING~

*We read in our second reading from Romans: "Not only that, but we even boast of our afflictions, knowing that affliction produces endurance, and endurance, proven character, and proven character, hope, and hope does not disappoint ..."*

"While the atheist thinks his suffering is ultimately meaningless and pointless, the Christian believes that no suffering is ultimately meaningless or pointless. Why? Because we believe that a loving God is providentially orchestrating all things, in a way that upholds our freedom. For that reason we believe that when God allows us to suffer, He is doing so to protect us from a greater evil, or to lift us to a far greater and outweighing good. "Faith gives us the certainty that God would not permit an evil if he did not cause a good to come from that very evil, by ways that we shall fully know only in eternal life." God always has a good purpose in allowing suffering, even when that purpose is inscrutable to us. As is written in the first century work called the *Didache*, "The workings that befall you receive as good, knowing that apart from God nothing comes to pass." We always have a choice in our suffering, whether to trust God as our loving Father, and receive the good gift that He is giving us, or to rail against God in distrust and anger, as though we know better than He does what is ultimately good for us. ... Commenting on this St. Thomas Aquinas says, "All the saints who have pleased God have gone through many tribulations by which they were made the sons of God." As sons of God, through our union with Christ the Son, we expect to be disciplined by God our Father. We recognize that our loving Father has some good reason for disciplining us, even when we cannot see what it is. Because we know that God has some good reason for allowing us to suffer, we respond to this suffering by seeking to learn what He is trying to teach us. ... For the Christian, says St. Gregory, one should be more concerned when things go well here, than when one faces suffering and loss and trials. Sufferings and trials in this life are evidence that God our Father loves us, and is working in us to prepare us for Heaven, and the rewards to be received in the life to come. But the one who comes into prosperity and ease in this life, should be concerned that he is receiving his reward in this life, instead of in the life to come." [www.calledtocommunion.com/2009/08/a-catholic-reflection-on-the-meaning-of-suffering/](http://www.calledtocommunion.com/2009/08/a-catholic-reflection-on-the-meaning-of-suffering/)

# MI FE CATOLICA

## LA SANTÍSIMA TRINIDAD

### ~DEL PASTOR~

Hoy celebramos la Solemnidad de la Santísima Trinidad. La Trinidad es un concepto difícil de explicar para la mayoría de las personas, y un concepto aún más difícil de entender y creer, pero si se toma con fe, resulta ser un puntal central del cristianismo y de la fe en el único Dios verdadero: el Padre, Hijo y Espíritu Santo. Encontré un ensayo interesante que analiza brevemente lo que le sucede al cristianismo cuando este aspecto central de la creencia se elimina de la ecuación. Con sorprendente rapidez, hace que toda la casa se derrumbe sobre sí misma. Echemos un vistazo entonces, a "El ejemplo unitario: un cuento de advertencia".

## UN CUENTO DE ADVERTENCIA

### ~DE TRINITARIO A UNITARIO~

"Vivo en Newport, Rhode Island, que fue el lugar de nacimiento de William Ellery Channing, a menudo llamado "el padre del Unitarismo Estadounidense". La casa de su infancia está a nueve décimas de milla de mi casa. Si un cuchillo al que se le reemplazó el mango y luego su hoja sigue siendo la misma, entonces la casa de la infancia de Channing, después de numerosas reconstrucciones (una de las cuales se está sometiendo en este momento), sigue en pie. Hace décadas, en una librería de segunda mano, me topé con un gran volumen de los ensayos recopilados de Channing. Creo que se imprimió alrededor de 1880. Leí y disfruté muchos de los ensayos, especialmente su sermón de Baltimore de 1818, del que a menudo se ha hablado como "la Declaración Unitaria de Independencia". En este sermón, Channing describe los principios que caracterizaron al movimiento unitario, un movimiento que desde principios de siglo había estado expulsando al calvinismo de sus bastiones en Boston y el este de Massachusetts en general. El sistema de creencias "duras" del calvinismo había sido psicológicamente adecuado para aquellos que se asentaron en el desierto de Nueva Inglaterra en el siglo XVII. Pero en la década de 1800, Boston estaba casi tan lejos de ser un desierto como Londres y París. Era una ciudad próspera dominada por una clase de ricos comerciantes. Para entonces, el credo "suave" del unitarismo era psicológicamente más adecuado. El cristianismo de Channing era tan sincero como poco ortodoxo. Creía que al deshacerse de ciertos viejas Creencias cristianas →

formadas, por ejemplo, la Trinidad, la divinidad de Cristo y el pecado original, los unitarios estaban volviendo a la religión de Jesús. Estaban completando la obra que había comenzado en la época de la Reforma. Al separarse de Roma, los reformadores habían eliminado algunas de las adiciones al cristianismo puro que había introducido el catolicismo. Ahora los unitarios eliminarían el resto de estas adiciones. Es divertido pensar que los primeros unitarios pensaron que Jesús encarnaba una sabiduría del tipo de los brahmanes de Boston del siglo XIX. Pero así lo hicieron".

### ~CRISTIANISMO LIBERAL~

"Estudiar a Channing y los primeros unitarios me dio una pista para comprender el cristianismo liberal en general, siendo los unitarios los primeros protestantes liberales en Estados Unidos. El unitarismo hizo lo que siempre hace el protestantismo liberal: intenta mezclar el cristianismo con una forma de incredulidad que está de moda en este momento. Ahora bien, la forma de moda de anticristianismo a finales del siglo XVIII y principios del XIX era el deísmo. Y entonces los unitarios se dijeron a sí mismos: "Qué pena que los deístas rechacen nuestra hermosa religión cristiana; pero aún así, tenemos que admitir que hacen algunos buenos puntos críticos". Y luego Channing y sus colegas combinaron lo que pensaban que era lo mejor del cristianismo con lo mejor del deísmo, y el resultado fue el unitarismo. Más tarde, en el siglo XIX, los protestantes liberales intentaron mezclar lo mejor del cristianismo con lo mejor del agnosticismo. Y en el último cuarto del siglo XX, intentaron mezclar lo mejor del cristianismo con lo mejor de la revolución sexual. Siempre es, no hace falta decirlo, una mezcla incoherente que resulta porque realmente no se pueden mezclar cosas que no se pueden mezclar. Cuando haces esta "combinación" liberal, tienes que abandonar, por supuesto, ciertos elementos de la ortodoxia cristiana anticuada; ya medida que pasa el tiempo y te vuelves más y más liberal, el contenido cristiano de tu mezcla se vuelve más y más delgado; hasta que finalmente su cristianismo es una cosa fantasmal, apenas distinguible del ateísmo. Este deslizamiento cuesta abajo de la ortodoxia cristiana al ateísmo virtual fue especialmente rápido en el caso unitario. Channing apenas había establecido la ortodoxia unitaria cuando aparecieron los trascendentalistas:

Ralph Waldo Emerson, Theodore

Parker y otros. Y ellos, inspirados por el principio liberal de que debes sentirte libre de abandonar las creencias ortodoxas en un intento de realizar una religión mejor y más pura, abandonaron las creencias unitarias. Emerson, quien comenzó su vida profesional como ministro unitario, pronto se volvió panteísta, no cristiano, aunque todavía asistía a una iglesia unitaria. Y del panteísmo al ateísmo no hay más que un solo paso. Odio culpar a Emerson, a quien admiro mucho en varios aspectos, por contribuir a la descristianización de Estados Unidos. Pero los hechos son los hechos”.

#### ~PARA MEZCLAR LO NO MEZCLABLE~

“Hay una iglesia unitaria aquí en Newport llamada, apropiadamente, la Iglesia Channing. Se encuentra justo al otro lado de la calle de una antigua torre de piedra que algunos habitantes de Newport creen que fue construida por los vikingos. La iglesia tiene una bandera del arcoíris al frente, la bandera LGBT. La Asociación Unitaria-Universalista (para los Unitarios y Universalistas fusionados hace más de medio siglo) ya no se llama a sí misma una denominación cristiana, y ya no cree oficialmente en Dios, aunque en un espíritu característico de tolerancia tolera el teísmo en sus miembros e incluso sus ministros. Ahora es poco más que una sociedad de cultura ética, pero aún trata de adoptar cualquier forma de anticristianismo que esté de moda actualmente. Así que no sorprende que esta mañana (estoy escribiendo el lunes de esta semana) nuestro periódico local tenga una gran noticia de primera plana sobre el servicio del domingo en la Iglesia de Channing. Tuvo un servicio para el Día del Recuerdo Transgénero. Por supuesto. Fue un consuelo para mí que una foto en el periódico mostrara que la asistencia al servicio era escasa, incluso más escasa que la muy escasa asistencia a la misa del fin de semana en mi propia iglesia católica. ¿Por qué los católicos deberíamos preocuparnos por todo esto? Porque la Iglesia Católica en los Estados Unidos está cada vez más inundada de muchas personas a las que les gustaría “mezclar” el catolicismo con la forma moderna de anticristianismo de hoy. ¿Cuál es esa forma? La ideología de la libertad sexual. Tenemos en nuestras filas a muchas personas – incluyendo no pocos sacerdotes e incluso obispos – que son “suaves” con la fornicación, “suaves” con la convivencia soltera, “suaves” con el aborto, “suaves” con la homosexualidad y “suaves” con transgenerismo. Puede detectar a estos “suaves” no solo por lo que dicen, sino también por lo que no dicen. Su silencio, su silencio muy elocuente, da consentimiento”. Por: David Carlín. Esta columna apareció por primera vez en el sitio web The Catholic Thing ([www.thecatholicthing.org](http://www.thecatholicthing.org)). Copyright 2022. Todos los derechos reservados. Reimpreso con permiso”.

#### ~EL PROPÓSITO DEL SUFRIMIENTO~

*Leemos en nuestra segunda lectura de Romanos: “No sólo eso, sino que aun nos jactamos de nuestras aflicciones, sabiendo que la aflicción produce resistencia, y paciencia, demostrando carácter, esperanza, y la esperanza que no defrauda...”*

“Mientras que el ateo piensa que su sufrimiento es en última instancia sin sentido, el cristiano cree que ningún sufrimiento es en última instancia sin sentido o sin sentido. ¿Por qué? Porque creemos que un Dios amoroso está orquestando providencialmente todas las cosas, de una manera que defiende nuestra libertad. Por eso creemos que cuando Dios nos permite sufrir, lo hace para protegernos de un mal mayor, o para elevarnos a un bien mucho mayor y superior. “La fe nos da la certeza de que Dios no permitiría un mal si de ese mismo mal no hiciera salir un bien, por caminos que sólo conoceremos plenamente en la vida eterna.” Dios siempre tiene un buen propósito al permitir el sufrimiento, incluso cuando ese propósito es inescrutable para nosotros. Como está escrito en la obra del primer siglo llamada Didache, “Las obras que suceden las recibes como buenas, sabiendo que aparte de Dios nada sucede”. Siempre tenemos una opción en nuestro sufrimiento, si confiar en Dios como nuestro Padre amoroso y recibir el buen regalo que Él nos está dando, o despotricar contra Dios con desconfianza e ira, como si supiéramos mejor que Él lo que es en última instancia. bueno para nosotros. ... Comentando esto Santo Tomás de Aquino dice: “Todos los santos que han agradado a Dios han pasado por muchas tribulaciones por las cuales fueron hechos hijos de Dios”. Como hijos de Dios, a través de nuestra unión con Cristo el Hijo, esperamos ser disciplinados por Dios nuestro Padre. Reconocemos que nuestro amoroso Padre tiene alguna buena razón para disciplinarnos, aun cuando no podamos ver cuál es. Como sabemos que Dios tiene una buena razón para permitirnos sufrir, respondemos a este sufrimiento tratando de aprender lo que Él está tratando de enseñarnos. ... Para el cristiano, dice San Gregorio, uno debe preocuparse más cuando las cosas van bien aquí, que cuando uno enfrenta sufrimientos y pérdidas y pruebas. Los sufrimientos y las pruebas en esta vida son evidencia de que Dios nuestro Padre nos ama y está obrando en nosotros para prepararnos para el Cielo y las recompensas que recibiremos en la vida venidera. Pero el que llega a la prosperidad y la comodidad en esta vida, debe preocuparse de recibir su recompensa en esta vida, en lugar de en la vida venidera”.

# MCCORMICK & CO.



## Homes and Loans

DRE #01915244 / NMLS #1285687  
[www.mccormickloans.com](http://www.mccormickloans.com)

Office: 707-526-1700  
 100 E. Street, Ste. 101, Santa Rosa, CA 95404

"The miracle is not that we do this work,  
 but that we are happy to do it" ~ Mother Teresa

**James M. McCormick**  
 Realtor  
 DRE #01841254  
**707-239-1829**  
[james@mccormickloans.com](mailto:james@mccormickloans.com)

**Rory J. McCormick**  
 Associate Broker  
 DRE #01901102  
**707-921-9316**  
[rory@mccormickloans.com](mailto:rory@mccormickloans.com)

**Martin B. McCormick**  
 Broker  
 DRE #00766660 NMLS #351483  
**707-322-6369**  
[marty@mccormickloans.com](mailto:marty@mccormickloans.com)

**\*SAVE WITH OUR 4.5% LISTING COMMISSION!\***  
**\*PRIVATE MONEY INVESTMENTS OFFER EXCELLENT RETURNS!\***

## DANIELS CHAPEL OF THE ROSES

Family Owned and Operated Since 1875  
 Funeral Home & Crematory  
 Onsite Cremation  
**707.525.3730**  
[danielschapeloftheroses.com](http://danielschapeloftheroses.com)



**Conneely Family**  
 CREMATION & FUNERAL SERVICES  
 Cremation Options Starting at \$1,095.00  
 Most Economical Funeral Home, with the most Industry Experience in Three Counties:  
 Marin, Sonoma, & Napa  
 Veterans Discounts  
 Se Habla Español **707.838.8883** [cfcs.com](http://cfcs.com)

Duffy Conneely, Owner  
 FD 2410

THOMAS P. KELLY III  
 ATTORNEY AT LAW  
 50 OLD COURTHOUSE SQUARE  
 SUITE 609  
 SANTA ROSA, CA 95404-4926  
 707-545-8700  
 FAX 707-542-3371  
[TOMKELLY@SONIC.NET](mailto:TOMKELLY@SONIC.NET)  
[WWW.REDWOODBANKRUPTCY.COM](http://WWW.REDWOODBANKRUPTCY.COM)

# Life Matters



For more information go to [www.usccb.org/respectlife](http://www.usccb.org/respectlife)

**DIVINE FIJIANS HOME CARE**  
 We provide compassionate, affordable, and bonded FIJIAN CARE GIVERS.  

 Divine Fijians Home Care  
**CALL NOW! 707.304.9179 OR 707.978.1457**  
[koroitamanapoasa@gmail.com](mailto:koroitamanapoasa@gmail.com) • 5515 Marit Dr. • Santa Rosa, CA 95409  
 Find us online at: [www.divinefijiancare.com](http://www.divinefijiancare.com)

Protecting Seniors Nationwide  
 Medical Alert System  
**\$29.95/Mo. billed quarterly**  
 • One Free Month  
 • No Long-Term Contract  
 • Price Guarantee  
 • Easy Self Installation  
 Call Today! Toll Free 1.877.801.8608

**Get this weekly bulletin delivered by email - for FREE!**  
 Sign up here:  
[www.jspaluch.com/subscribe](http://www.jspaluch.com/subscribe)  
 Courtesy of J.S. Paluch Company, Inc.

**ONE PARISH**  
 Grow in your faith, find a Mass, and connect with your Catholic Community with OneParish!  

 Download Our Free App or Visit <https://www.oneparish.com>

**catholicmatch®**  
 California  
 CatholicMatch.com/myCA

**Grow Your Business, Advertise Here. Support Your Church & Bulletin. Free professional ad design & my help!**  
 email: [RushT@jspaluch.com](mailto:RushT@jspaluch.com) [www.jspaluch.com](http://www.jspaluch.com)  
**Call Traci Rush**  
**925.239.1401**

Take your FAITH ON A JOURNEY.  
 Catholic Cruises and Tours (CST 2117990-70)  
 Catholic Cruises and Tours and The Apostleship of the Sea of the United States of America  
 Catholic Cruises/Tours to Worldwide Destinations  
 Call us today at 860-399-1785 or email [eileen@CatholicCruisesandTours.com](mailto:eileen@CatholicCruisesandTours.com)  
[www.CatholicCruisesandTours.com](http://www.CatholicCruisesandTours.com)

**FINDaPARISH.com**  
 Check It Out Today!  
**The Most Complete Online National Directory of Catholic Parishes**  
**If You Live Alone You Need MDMedAlert!**  
 24 Hour Protection at HOME and AWAY!  
 ✓ Ambulance ✓ Police ✓ Fire ✓ Friends/Family  
 Solutions as Low as **\$19.95** a month  
 FREE Shipping FREE Activation NO Long Term Contracts  
 This Button SAVES Lives! As Shown GPS, Lowest Price Guaranteed!  
 GPS Tracking w/Fall Detection Nationwide, No Land Line Needed EASY Set-up, NO Contract 24/7 365 Monitoring in the USA  
**CALL NOW! 800.809.3352**  
 "I have peace of mind... Mom remains independent."  
**MDMedAlert**  
 Safe-Guarding America's Seniors Nationwide!

...providing excellent service and value since 1886.  
 Se habla espanol  
**LAFFERTY SMITH**  
 Colonial Chapel  
 Would you feel happier and healthier with some help at home? Call us!  
**AMADA SENIOR CARE** 707-387-0733 [AmadaSonomaNapa.com](http://AmadaSonomaNapa.com)  
 4321 Sonoma Highway • Santa Rosa • 707-539-2921 • FD 356

**NORTH BAY BAVARIAN**  
 We Specialize in California BMW and Mini  
**545-0820**  
[www.Northbaybavarian.com](http://www.Northbaybavarian.com)