



The Cathedral of  
**ST. EUGENE**

2323 Montgomery Drive  
Santa Rosa, CA 95405  
(707) 542-6984

### PASTORAL STAFF

Rev. Frank Epperson, Rector  
Rev. Alan Acevedo, Parochial Vicar  
Rev. Jeffrey Keyes, In Residence  
Deacon Mike Heinzelman  
Deacon Gary Moore  
Deacon Russ Bowden

### TELEPHONE NUMBERS

Email Comments/Suggestions to:  
[cathedralresponse@gmail.com](mailto:cathedralresponse@gmail.com)

Parish Office Phone	542-6984
Parish Office Fax	542-1621
Religious Education	326-3408
Finance Council – Marty McCormick	526-1700
Choir Directress – Pam Zieminski	578-8848
School Office – Sharon Jeffrey	545-7252
Preschool Office – Sharry Caesare	528-9133
Homeschool Academy– Jessica Warner	206-5579

### PARISH OFFICE HOURS

Monday – Friday – 9:00 a.m. to 4:00 p.m.  
Entrance is located at SW corner of Rectory

### WEBSITES

Parish: [www.steugenes.com](http://www.steugenes.com)  
School: [www.steugenesch.org](http://www.steugenesch.org)

### REGISTRATION IN THE PARISH

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

### MARRIAGES & BAPTISMS

Please contact the office at least 12 months in advance for weddings and 3 months in advance for baptisms. Check the parish website for more information.

### ANOINTING OF THE SICK

Please call the parish office when a parishioner is home bound or hospitalized to arrange for Holy Communion and Anointing of the Sick.



### MASS TIMES

Daily Mass: 6:45 and 8:00 a.m.  
Saturday: 8:00a.m; 4:30 p.m. & Sp.6:30 p. m.  
Sunday: 7:30, 9:00 & 10:30 a.m.  
12:00 noon and 5:30 p.m.  
Tuesday Latin Mass: 5:30 p.m.  
Sunday Latin Mass: 1:30 p.m.

### CONFESSIONS

3:30 – 4:30 p.m. Saturday or by appointment

### PERPETUAL ADORATION

**Perpetual Adoration** has been moved to outside of the East Entrance of the Parish Life Center due to Covid-19 restrictions on gathering indoors.

**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

## EIGHTEENTH SUNDAY IN ORDINARY TIME – AUGUST 1, 2021

### PARISH CALENDAR

#### SUNDAY AUGUST 1

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

#### MONDAY AUGUST 2

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

#### TUESDAY AUGUST 3

Morning Masses – Cathedral – 6:45 & 8:00 am  
Women of the Word – Brinker Room – 9:30 am  
Latin Mass – Cathedral – 5:30 pm

#### WEDNESDAY AUGUST 4

Morning Masses – Cathedral – 6:45 & 8:00 am  
Bible Study – PLC (Hope Rm) - 6:00 pm  
Adult Faith Formation Class – Brinker Room – 6:00 pm

#### THURSDAY AUGUST 5

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

#### FRIDAY AUGUST 6

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

#### SATURDAY AUGUST 7

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

#### ~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](mailto:office@steugenes.com).

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

#### ADMINISTRATION

##### For the Week of: 07/11/21

Sunday Donations Received:	\$10,609
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Collection Revenue Received for: N/A	
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##### For the Week of: 07/18/21

Sunday Donations Received:	\$15,206
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Collection Revenue Received for: Tuition Assistance Program	\$2,817
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#### ~CATHEDRAL BOOKS & GIFTS~

The month of August in our bookstore is dedicated to books! Our annual storewide book sale begins August 1 and continues through the entire month. All of our in-stock books (not including Bibles, Catechisms, or Missals) are 25% off! We have a wide selection of Catholic books: prayer-books, books on marriage and the family, books written by our popes, Spanish language books, books about the saints, books written by saints, and much, much more! Why do we do this once a year? Because we want to get the best Catholic books into the hands of Catholics! Why "in-stock" books only? Because we need to make room for more books! Ask our priests which books they recommend and odds are, we have those! We can only afford to do this once a year, so come on in and take advantage of great savings, while building your faith. The shop hours are: Wed-Sat from 8:30 am-4:30 pm & Sun 8:30 am-1:30 pm. We are closed Mon./Tues. Call us at 542-0250.

#### ~UPDATE YOUR RECORDS~

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

### ST. EUGENE'S SCHOOL

#### ~REGISTER FOR FALL SEMESTER~

St. Eugene's School is accepting applications for grade K - 8<sup>th</sup> for the 2021-22 school year. Give your kids a solid Catholic education along with a rigorous academic curriculum! For further information, please visit our website [www.steugenesch.org](http://www.steugenesch.org) or call Nan in the school office at 545-7252 to arrange a tour. Fall semester starts August 18th!

## MASS INTENTIONS

<b>Saturday</b>	<b>July 31</b>
8:00 am	Stephanie Buettner, deceased
4:30 pm	Meghan McCurry, living
6:30 (Sp)	Familia Jimenez & Garcia, living & deceased
<b>Sunday</b>	<b>August 1</b>
7:30 am	Stephanie Buettner, deceased
9:00 am	John Moylan, deceased
10:30 am	People of St. Eugene's
12:00 pm	For all of the Holy Souls in Purgatory
1:30 pm	Barbara McCall, living
5:30 pm	Deirdre McCormick & Martin Brian McCormick, deceased
6:00 pm (Newman Ctr.)	John Bugbee, deceased
<b>Monday</b>	<b>August 2</b>
6:45 am	Fr. Frank Epperson, living
8:00 am	Lourdes Guillon, living
<b>Tuesday</b>	<b>August 3</b>
6:45 am	Mary Tran, living
8:00 am	Teresa & Michael Owens, living
5:30 pm (EF)	Dennis Guangco, deceased
<b>Wednesday</b>	<b>August 4</b>
6:45 am	John Patrick Flynn, living
8:00 am	Debra Ann Lisa Jakowchik, living
<b>Thursday</b>	<b>August 5</b>
6:45 am	Thomas Webb, deceased
8:00 am	Stronge & McShane Families, living & deceased
<b>Friday</b>	<b>August 6</b>
6:45 am	Mary Tran, living
8:00 am	Christa DeCicco, living
12:00 (Hospital)	Maria Hong Tran, deceased
<b>Saturday</b>	<b>August 7</b>
8:00 am	In honor of and in reparation for the offenses against the Immaculate Heart of Mary and the Sacred Heart of Jesus and for the living and deceased members of the Russell and Rinaldi Families.
4:30 pm	Giampaoli & Tessier Families, living & deceased
6:30 pm (Sp.)	Francisca Laurel, deceased

## SECOND COLLECTION INFORMATION

### ~SECOND COLLECTION~

There is no Second Collection this weekend, July 31 & August 1. Next weekend, August 7 & 8, the Second Collection will be for Peter's Pence.

## SPIRITUAL ACTIVITY

### ~RECENT MOTU PROPRIO~

Bishop Vasa has issued a letter to the faithful regarding the recent Motu Proprio issued by Pope Francis. The following sentences have been excerpted from the Bishop's letter. "There has already been much commentary and discussion about the impact and meaning of a July 16 Motu Proprio issued by Pope Francis titled, *Traditionis Custodes*. I understand that many are very concerned, confused and troubled by this seemingly abrupt intervention impacting the traditional form of the celebration of Holy Mass and those parishes where we have become accustomed to having this particular form of the Holy Mass celebrated. ... I want to assure all the priests and faithful of our diocese, especially those who feel some degree of shock and surprise by the latest Motu Proprio, of my profound respect for you. Your love for the Lord and the Church, your fidelity to the Gospel and to the Magisterium, your deep desire for holiness and your rich spirituality are well known to me. ... I am disinclined to make any drastic changes unless it is determined in the future that it is necessary to do so. ... Masses in the Extraordinary Form may continue in accord with the previously established days and times but new days and times are not to be added." To read the full letter, please go to our website: [www.steugenes.com](http://www.steugenes.com).

## SOCIAL ACTIVITY

### ~KNIGHTS' ANNUAL BARBECUE~

The Knights of Columbus invite you to join them for their Annual Chicken BBQ on Sunday, August 22, between 10:00 am and 1:00 pm. The menu includes 1/2 a chicken, Chili Beans & Caesar salad for \$16.00. It will be held outside under the School Lunch Pavilion. Take-out meals will be available. Tickets are available in the Parish Office and The St. Eugene's Gift Shop/Bookstore located in the Parish Life Center.

## IN MEMORIAM

### †Robert Tod Christofferson†

Please remember Robert Christofferson and his family and friends in your prayers and Masses. He passed away on 06/21/21. "Eternal rest grant unto him, O Lord, and let perpetual light shine upon him." *May he rest in peace.*

### †Frederick Harold Wallace, Jr.†

Please remember Frederick Wallace and his family and friends in your prayers and Masses. He passed away on 07/18/21. "Eternal rest grant unto him, O Lord, and let perpetual light shine upon him." *May he rest in peace.*

### ~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 and Michele Otten.

# MY CATHOLIC FAITH

## THE BREAD OF LIFE DISCOURSE

### ~FROM THE PASTOR~

Our readings this week are really quite profound in that they address the very center of our faith, the Holy Eucharist. First, we read in the book of Exodus about the manna, a precursor of the Bread of Life, given by God to Moses and the ancient Israelites to sustain them on their journey, much as the Holy Eucharist sustains us on our journey toward eternal life. Then, our Gospel reading was the Bread of Life discourse found in John 6:24-35. The Bread of Life ... Jesus Himself as our food, our literal food! Finally, our second reading, from Paul's letter to the Ephesians, reminds us that, as Christians, we must put aside our old life and live a new life in Christ, so that we may be worthy to eat the real and true Body of Christ and never hunger again! Let's begin our reading below with an interesting essay written by a convert from Protestantism, Charlie Johnston, whose eyes were opened by John 6.

## A CONVERT SHARES HIS STORY

### ~LITERAL VS. SYMBOLIC~

*"Since Christ Himself has said, 'This is My Body' who shall dare to doubt that It is His Body?"*  
-St. Cyril of Jerusalem

"I've been a Christian my entire life. I was baptized as a Presbyterian when I was an infant, I proceeded on to attend Mass with my mother, and a Presbyterian church with my father. What one we went to depended on a multitude of factors, but it would be easy to say that I was a Christian without a denomination. As I became older I was drawn more to evangelical Protestantism, partly because of the music, partly because of the message, but mainly because it aligned with my political worldview. Only I was never truly sold on Protestant theology. On the surface, I was happy with where I was at, but when I dug down to what a particular church really taught and believed, it never satisfied me. My primary concern was how all these churches that interpret the Bible so literally would just gloss over John chapter 6 like it never even existed. So I began to examine it myself and where it led me still amazes to this day. It all begins with taking Jesus at His word, when He is teaching via a parable, He will let

you know. Whenever He says "amen amen" or "truly, truly", what follows is a literal statement. Such as "Truly, truly, I say to you, unless you eat the flesh of the Son of man and drink his blood, you have no life in you; he who eats my flesh and drinks my blood has eternal life, and I will raise him up at the last day. For my flesh is food indeed, and my blood is drink indeed. He who eats my flesh and drinks my blood abides in me, and I in him. As the living Father sent me, and I live because of the Father, so he who eats me will live because of me. This is the bread which came down from heaven, not such as the fathers ate and died; he who eats this bread will live forever." (John 6 52-58 RSVCE) I have yet to meet a Protestant who takes this literally (they wouldn't be Protestant if they did), but many churches claim the title of "bible believing" or "bible church" but they just gloss over this. At communion services you never would hear John 6, or anything close, and you could count on hearing the words "symbol", "represents" and "symbolic" at least a handful of times, but never an explanation why we aren't taking Jesus at His word. The whole doctrine of Sola Scriptura goes out the window when they start adding how it's a symbol of His body.

### ~TO WHOM SHALL WE GO?~

Toward the conclusion of His discourse John tells us that "many of His disciples" left and returned to their former lives. Jesus never makes an attempt to alleviate their concerns. In fact, when the murmuring first started, He doubled down on His statement. When asked if they (the Apostles) also wanted to leave, Simon Peter answered him, "Lord, to whom shall we go? You have the words of eternal life." (John 6:68 RSVCE) He never tried to clarify it to the Apostles, and they accepted it because they knew He was the Messiah. Nowhere in the entire discourse, does Jesus say that it's a symbol. This always bothered me, how can churches that claim to accept the entire Bible literally say this is just a symbol? It was this line of thinking that was the first thing to start drawing me towards the Church that Christ founded. If the Eucharist contains the Body, Blood, Soul, and Divinity of Christ, then what else that the Church teaches is true? I discovered that

the answer to that is... everything. Once you breach that wall there is no going back and RCIA is in your future for sure. It was the truth and beauty of the Eucharist that confirmed for me that I belonged in the Catholic Church. Remember next time you are at Mass, do not to take communion out of habit, but really focus on the beauty and miracle that happens right before your eyes. Every time the priest says the words of institution, a miraculous event takes place, never take that for granted. thank God for the instrumental role that the Eucharist played in bringing me home to where I belong in His Church."

"If angels could be jealous of men, they would be so for one reason: Holy Communion." *St. Maximilian Kolbe*

By: *Charlie Johnston*, <https://www.catholic365.com/article/2225/how-the-truth-of-the-eucharist-changed-my-life.html>

## THE EARLY CHURCH

~YOU ARE CANNIBALS!~

"It is a historical fact that in the Church's early years, Christians were persecuted vigorously by the Roman Empire. In justifying this persecution, the Romans made all sorts of charges against the Christian community. We learn from the second-century Christian apologists Justin Martyr and Athenagoras that the three main accusations levied against Christians were atheism, incest, and cannibalism. The charge of atheism came from their refusal to worship the Roman pantheon of "gods" (for more on this, see Justin Martyr's *First Apology* [Chapter 5 & 6]). We also know the charge of incest originated from the Christian concept of being united as "one family in Christ", which meant husbands and wives would refer to each other as "brothers and sisters in Christ." To an outsider, this could easily come off the wrong way. The third charge, that of cannibalism, was particularly fascinating to me as I was learning about the early Church. Why were they accused of cannibalism? And on what grounds? Over time, it became abundantly clear to me that they were accused of cannibalism because of their belief in the Real Presence of Christ in the Eucharist; their belief that they actually ate the flesh of Christ and drank His Blood. As Romans overheard Christians talking about consuming the flesh and blood of Christ, it would have been incredibly easy to misinterpret the act as cannibalism. In his *Plea for the Christians* (written circa. 176 AD) Athenagoras addresses the charge of cannibalism in a letter

addressed to the Roman Emperor Marcus Aurelius Antoninus. That is, he argues Christians are not cannibals because cannibalism requires that the flesh of the victim be dead. He simply observes: "...you cannot eat human flesh unless you have killed someone." Christians are therefore not cannibals because the flesh of Christ which is consumed is not dead flesh, but the Resurrected and fully alive flesh of Christ's glorified body which is given to them by Christ Himself. These two were not alone. The Christians of the first, second, and third century were in the habit of apologetics, as they pleaded with the Roman Empire to not unjustly persecute them. However, they never wavered in their affirming they consumed the Flesh and Blood of Christ in the Eucharist. If they merely believed the Eucharist was just a symbol of Christ's Body and Blood they would have leapt at the opportunity to correct the errors of their persecutors. Yet they—like Christ in John 6—doubled down on their affirmation that they "eat His Flesh and drink His Blood. ... Christianity is a *historical* religion. It is dependent upon the fact that Christ entered into human history and was truly "crucified under *Pontius Pilate* and *rose* again on the third day." It is also a matter of history that these early Christians *were taught* by the apostles themselves, and as Christ promised were "led into all truth" by the Holy Spirit (John 16:13). The Holy Spirit does not fall asleep and allow the gates of hell to overcome the Church (Matthew 16:16-19). So we should want to share the faith of the earliest Christians and this faith contained a belief in the Real Presence of Christ in the Eucharist, which was easily mistaken for cannibalism. Therefore, if your beliefs about Communion are not easily mistaken for cannibalism, it is a sign you have departed from the faith of the early Christians and you should do everything in your power to return to it. By: Jackson Morgan For entire article, go to: <https://clarifyingcatholicism.org/2021/04/23/why-were-the-early-christians-accused-of-cannibalism/>

"About six-in-ten (63 percent) of the most observant Catholics — those who attend Mass at least once a week — accept the Church's teaching about transubstantiation. Still, even among this most observant group of Catholics, roughly one-third (37 percent) don't believe that the Communion bread and wine actually become the body and blood of Christ (including 23 percent who don't know the Church's teaching and 14 percent who know the Church's teaching but don't believe it) ."



MI FE CATOLICA

~EL DISCURSO DEL PAN DE VIDA~

~DEL PÁRROCO~

Nuestras lecturas de esta semana son realmente profundas, ya que abordan el centro mismo de nuestra fe, la Sagrada Eucaristía. En primer lugar, leemos en el libro del Éxodo sobre el maná, un precursor del Pan de Vida, dado por Dios a Moisés y a los antiguos israelitas para sostenerlos en su viaje, al igual que la Sagrada Eucaristía nos sostiene en nuestro viaje hacia la vida eterna. Luego, nuestra lectura del Evangelio fue el discurso del Pan de Vida que se encuentra en Juan 6:24-35. El Pan de Vida... Jesús mismo como nuestro alimento, ¡nuestro alimento literal! Por último, nuestra segunda lectura, de la carta de Pablo a los Efesios, nos recuerda que, como cristianos, debemos dejar de lado nuestra vieja vida y vivir una vida nueva en Cristo, para que seamos dignos de comer el real y verdadero Cuerpo de Cristo y no volver a tener hambre. Comencemos nuestra lectura a continuación con un interesante ensayo escrito por un converso del protestantismo, cuyos ojos fueron abiertos por Juan 6.

UN CONVERSO COMPARTE SU HISTORIA

~LITERAL VS. SIMBÓLICO~

*"Puesto que Cristo mismo ha dicho: "Esto es mi Cuerpo", ¿quién se atreverá a dudar de que es su Cuerpo?"*  
-San Cirilo de Jerusalén

"He sido cristiano toda mi vida. Me bautizaron como presbiteriano cuando era un bebé, pasé a asistir a misa con mi madre y a una iglesia presbiteriana con mi padre. A qué iglesia íbamos dependía de una multitud de factores, pero sería fácil decir que era un cristiano sin una denominación. Cuando me hice mayor, me sentí más atraído por el protestantismo evangélico, en parte por la música, en parte por el mensaje, pero sobre todo porque coincidía con mi visión política del mundo. Pero nunca me convenció la teología protestante. En la superficie, estaba contento con el lugar en el que me encontraba, pero cuando profundizaba en lo que una iglesia en particular realmente enseñaba y creía, nunca me satisfacía. Mi principal preocupación era cómo todas estas iglesias que interpretan la Biblia tan literalmente pasaban por alto el capítulo 6 de Juan como si nunca hubiera existido. Así que empecé a examinarlo por mí mismo y hasta donde me llevó todavía me sorprende. Todo comienza con tomarle la palabra a Jesús, cuando Él está enseñando a través de una parábola, Él dejará a sabes.

Cada vez que dice "amén" o "en verdad, en verdad", lo que sigue es una declaración literal. Como por ejemplo: "En verdad, en verdad os digo que si no coméis la carne del Hijo del Hombre y no bebéis su sangre, no tenéis vida en vosotros; el que come mi carne y bebe mi sangre tiene vida eterna, y yo lo resucitaré en el último día. Porque mi carne es verdadera comida y mi sangre es verdadera bebida. El que come mi carne y bebe mi sangre permanece en mí, y yo en él. Como el Padre me envió, y yo vivo por el Padre, así el que me come vivirá por mí. Este es el pan que bajó del cielo, no el que comieron los padres y murió; el que come este pan vivirá para siempre." (Juan 6 52-58 RSVCE) Todavía no he conocido a un protestante que tome esto literalmente (no serían protestantes si lo hicieran), pero muchas iglesias reclaman el título de "creyentes en la Biblia" o "iglesia bíblica" pero simplemente pasan por alto esto. En los servicios de comunión nunca se escucha Juan 6, o algo parecido, y se puede contar con escuchar las palabras "símbolo", "representa" y "simbólico" al menos un puñado de veces, pero nunca una explicación de por qué no estamos tomando a Jesús en su palabra. Toda la doctrina de Solo La Escritura, se va por la borda cuando empiezan a añadir que es un símbolo de Su cuerpo.

~¿A QUIÉN IREMOS?~

Hacia la conclusión de su discurso Juan nos dice que "muchos de sus discípulos" se fueron y volvieron a sus vidas anteriores. Jesús nunca hace un intento de aliviar sus preocupaciones. De hecho, cuando empezaron las murmuraciones, se reafirmó en su declaración. Cuando les preguntó si ellos (los Apóstoles) también querían irse, Simón Pedro le respondió: "Señor, ¿a quién iremos? Tú tienes palabras de vida eterna". (Juan 6:68 RSVCE) Nunca intentó aclararlo a los Apóstoles, y ellos lo aceptaron porque sabían que Él era el Mesías. En ninguna parte de todo el discurso, Jesús dice que es un símbolo. Esto siempre me molestó, ¿cómo pueden las iglesias que dicen aceptar toda la Biblia literalmente decir que esto es sólo un símbolo? Fue esta línea de pensamiento la primera cosa que empezó a atraerme hacia la Iglesia que Cristo fundó. Si la Eucaristía contiene el Cuerpo, la Sangre, el Alma y la Divinidad de Cristo, entonces ¿qué más enseña la Iglesia? Descubrí que la respuesta a eso es... todo.

Una vez que rompes ese muro no hay vuelta atrás y el CATECISMO está en tu futuro por seguro. Fue la verdad y la belleza de la Eucaristía lo que me confirmó que pertenecía a la Iglesia Católica. Recuerda que la próxima vez que estés en misa, no comulgues por costumbre, sino que concéntrate en la belleza y el milagro que ocurre ante tus ojos. Cada vez que el sacerdote dice las palabras de la institución, se produce un acontecimiento milagroso, nunca lo des por sentado. Agradece a Dios el papel instrumental que la Eucaristía desempeñó para llevarme a casa, a donde pertenezco en su Iglesia".

"Si los ángeles pudieran ser celosos de los hombres, lo serían por una razón: la Santa Comunión". San Maximiliano Kolbe

Por: Charlie Johnston, <https://www.catholic365.com/article/2225/how-the-truth-of-the-eucharist-changed-my-life.html>

## LA IGLESIA PRIMITIVA

### ~¡SON USTEDES CANÍBALES!~

"Es un hecho histórico que en los primeros años de la Iglesia, los cristianos fueron perseguidos enérgicamente por el Imperio Romano. Para justificar esta persecución, los romanos hicieron todo tipo de acusaciones contra la comunidad cristiana. Según los apologetas cristianos del siglo II, Justino Mártir y Atenágoras, las tres principales acusaciones contra los cristianos eran el ateísmo, el incesto y el canibalismo. La acusación de ateísmo provenía de su negativa a adorar el panteón romano de "dioses" (para más información, véase la Primera Apología de Justino Mártir [capítulos 5 y 6]). También sabemos que la acusación de incesto se originó en el concepto cristiano de estar unidos como "una familia en Cristo", lo que significaba que los maridos y las esposas se referían el uno al otro como "hermanos y hermanas en Cristo". Para una persona ajena, esto podría ser fácilmente malinterpretado. La tercera acusación, la de canibalismo, me resultaba especialmente fascinante al conocer la Iglesia primitiva. ¿Por qué se les acusaba de canibalismo? ¿Y por qué motivos? Con el tiempo, me quedó muy claro que se les acusaba de canibalismo por su creencia en la presencia real de Cristo en la Eucaristía; su creencia de que realmente comían la carne de Cristo y bebían su sangre. Como los romanos escuchaban a los cristianos hablar de consumir la carne y la sangre de Cristo, habría sido increíblemente fácil malinterpretar el acto como canibalismo. En su súplica para los cristianos (escrita hacia el año 176 d.C.) Atenágoras aborda la acusación de canibalismo en una carta dirigida al emperador romano Marco A. Antonino.

Es decir, argumenta que los cristianos no son caníbales porque el canibalismo requiere que la carne de la víctima esté muerta. Simplemente observa: "... no puedes comer carne humana si no has matado a alguien". Por lo tanto, los cristianos no son caníbales porque la carne de Cristo que se consume no es carne muerta, sino la carne resucitada y plenamente viva del cuerpo glorificado de Cristo que les da el propio Cristo. Estos dos no estaban solos. Los cristianos de los siglos I, II y III tenían el hábito de la apologética, mientras suplicaban al Imperio Romano que no los persiguiera injustamente. Sin embargo, nunca vacilaron en afirmar que consumían la Carne y la Sangre de Cristo en la Eucaristía. Si simplemente creyeran que la Eucaristía era sólo un símbolo del Cuerpo y la Sangre de Cristo, habrían aprovechado la oportunidad para corregir los errores de sus perseguidores. Sin embargo, al igual que Cristo en Juan 6, redoblaron su afirmación de que "comen su carne y beben su sangre". ... El cristianismo es una religión histórica. Depende del hecho de que Cristo entró en la historia humana y fue realmente "crucificado bajo Poncio Pilato y resucitó al tercer día". También es una cuestión de historia que estos primeros cristianos fueron enseñados por los propios apóstoles, y como Cristo prometió fueron "guiados a toda la verdad" por el Espíritu Santo (Juan 16:13). El Espíritu Santo no se duerme y permite que las puertas del infierno venzan a la Iglesia (Mateo 16:16-19). Así que deberíamos querer compartir la fe de los primeros cristianos y esta fe contenía la creencia en la Presencia Real de Cristo en la Eucaristía, que era fácilmente confundida con el canibalismo. Por lo tanto, si tus creencias sobre la Comunión no se confunden fácilmente con el canibalismo, es una señal de que te has alejado de la fe de los primeros cristianos y deberías hacer todo lo posible para volver a ella. Por: Jackson Morgan Para ver el artículo completo, vaya a: <https://clarifyingcatholicism.org/2021/04/23/why-were-the-early-christians-accused-of-cannibalism/>

"Alrededor de seis de cada diez (63%) de los católicos más observadores -los que asisten a misa al menos una vez a la semana- aceptan la enseñanza de la Iglesia sobre la transustanciación. Sin embargo, incluso entre este grupo de católicos más observadores, aproximadamente un tercio (37%) no cree que el pan y el vino de la Comunión se conviertan realmente en el cuerpo y la sangre de Cristo (incluyendo un 23% que no conoce la enseñanza de la Iglesia y un 14% que conoce la enseñanza de la Iglesia pero no la cree)."

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