

Twenty-Eighth Sunday in Ordinary Time
Vigésimoctavo Domingo Ordinario
October/Octubre 14, 2018

Mass Intentions
Intenciones de la Misa

Sunday/Domingo 10/14 9:00am	Mass Pro-Populo
Monday/Lunes 10/15	Ned & Christiane Small
Tuesday/Martes 10/16	Liturgy of the Word
Wednesday/Miércoles 10/17	Liturgy of the Word
Thursday/Jueves 10/18	Liturgy of the Word
Friday/Viernes 10/19	Liturgy of the Word
Saturday/Sábado 10/20	Denise Brooks+

Prayer Requests/Solicitud para Oraciones

Isabel & Martin Lopez	Harry Sanders
Mark Bruce	Clay Van Artsdalen
Pat Hayes	Susan Motley
Maureen Holden	Toni Seeley
Gary LaFountain	Jack & Thea Dolan
Natalie LaFountain	Carson Pfoesich
Kay Gracey	Anne Calvillo
John Ridge	Chris Shimada
Pat Mottard	Julio Andrés Aquino
Don LaBash	Angela Marie Solís
Karen D/Ambrogi	Marv Gómez
Ernesto Manuyag	Bill Gray
Mario Vera	Joseph Fox
Paul Finn	Roslyn Brown
Jaime Paniagua	Eric Jenson
Al & Cleo Konnoff	Jacob Dyer
Joan Gatley	Bernie Schneider
The Hermogenes Family	Amie Lands
Ned & Christiane Small	Joelle Angeli

Finances

Last weekend/El fin de la Semana \$7,471.00
Last year/El año pasado \$7,384.00

Our new parish e-mail address:
resurrection@sonic.net

When you wish an item to be in the Parish Bulletin, please send by this new e-mail.

Confession Time / Horario de Confesiones
Saturdays / Sábados 4:00 pm to 5:00pm
Tuesdays / Martes 6:00pm to 7:00pm

RCIA

Rite of Christian Initiation of Adults (RCIA) provides a person who is not baptized with a supportive individual journey of faith. We also welcome those who have not yet received the Sacraments of Eucharist or Confirmation. This may be the time for you to make your first step... for more information please call Marge 544-7272 or margebailly@att.net

ST. VINCENT DE PAUL SOCIETY
HEARTFELT THANKS
GRACIAS DE CORAZON

You donated \$6,630 to our 5th Sunday collection on September 30th. Thank you for your generosity! Your donations are so **critical** and **so appreciated** as we head into one of the most expensive times of the year. Together, we can reach out to the needy and be the "Good Samaritans" that Jesus calls us to be. God bless you!

Ustedes donaron \$6,630 a nuestra colecta del 5to domingo el 30 de septiembre. ¡Gracias por su generosidad! Sus donaciones son tan críticas y tan apreciadas cuando nos dirigimos a uno de los momentos más caros del año. Juntos, podemos llegar a los necesitados y ser los "buenos samaritanos" que Jesús nos llama a ser. ¡Dios los bendiga!

Want a tool to build a joyful marriage? Join engaged and married couples in learning natural family planning. Fall classes begin October 20, 2018 in Santa Rosa. For more information and/or registration visit <http://www.ccli.org> or call (707) 542-3635.

Voter Registration

Registración de Votantes

You can register to vote after all the masses October 20-21 in time for the upcoming midterm elections.

If you are a new voter, have moved or changed your name, or want to change your political party preference, you should register.

Please bring ID, a driver's license, ID card or last 4 numbers of your social security.

Any questions call: Phyllis Bazzano 528-4151

Puede registrarse para votar después de todas las misas del 20 y 21 de octubre a tiempo para las próximas elecciones de medio término.

Si es un nuevo votante, se ha mudado o ha cambiado su nombre, o desea cambiar su preferencia de partido político, debe registrarse.

Por favor traiga identificación, licencia de conducir, tarjeta de identificación o los últimos 4 números de su número de seguro social.

Para cualquier pregunta llame a: Phyllis Bazzano 528-4151

SER RICO, PARA BIEN O PARA MAL

Para quien crea que es fácil entrar al cielo, que lea el Evangelio de hoy. El ojo de aguja al que se refiere el texto, es un arco estrecho en las calles de Jerusalén y resulta muy difícil que un camello pueda pasar, pero no imposible. Pues más difícil va a ser el que un rico entre al cielo, según dice Jesús. Las riquezas pueden ser un obstáculo; sin embargo, en otros pasajes Jesús aclara que el dinero bien administrado puede convertirse en obras de caridad y en responsabilidad frente a los bienes de la tierra, que faciliten la entrada al cielo.

1. Las riquezas tienen una fuerza seductora y opresora; tienen un poder hipnotizador. En sí mismos los bienes materiales no son buenos ni malos, pero se hacen malos cuando los transformamos en el objetivo de nuestra vida. Las riquezas endurecen el corazón del hombre y lo hacen insensible ante el dolor del prójimo. Por dinero se venden armas y se hacen la mayoría de las guerras; por amor al dinero, pueblos enteros son sumidos en la miseria, mientras otros son esclavizados; por amor al dinero surge la infidelidad matrimonial, el abandono de los hijos, y se rompen viejas amistades.

Con nuestro dinero podemos comprar el cielo o el infierno; todo depende del buen o mal uso que hagamos de él. El destino más grandioso que podemos dar a los bienes de este mundo es compartíroslos: "*Ve, vende todo lo que tienes y dalo a los pobres*", le dice Jesús al joven rico. La mayoría de la gente se vuelve loca porque vive para tener, pero sería feliz si procurara tener para vivir.

2. No debe extrañarnos la pregunta que le hacen a Jesús: "¿Señor, quién podrá salvarse?" Y la respuesta: "*Para el hombre es imposible, sólo es posible para Dios*". Este tema nos lleva al corazón mismo de la existencia cristiana. El discípulo fiel renuncia a la idolatría de las riquezas; en cambio el que está apegado a las cosas de este mundo buscará inútilmente su propia salvación en los bienes de este mundo. Confesaba Charles de Foucauld: "Desde el momento que conocí a Cristo entendí que no podría seguir viviendo sin Él". Es lo que nos enseña la parábola de la perla preciosa en la que el mercader vende todo lo que tiene y va a comprar la perla de gran valor.

3. No olvidemos que al final de nuestra vida rendiremos cuentas ante Dios. Él me va a calificar no por los trabajos que realicé, sino por los motivos que tuve en lo que hice o no hice. Se me acreditarán más los esfuerzos que los resultados; se me mirará más el corazón que las manos. Al fin, si el corazón está limpio, será imposible que las manos no obren limpiamente.

Hermanas y hermanos: La pregunta del rico es la pregunta del hombre: "*¿que haré para heredar la vida eterna?*" ¿Y yo? ¿Estoy excesivamente preocupado por el dinero? ¿Consumo demasiado? ¿Disfruto de lo mucho que tengo? ¡**Aprendamos a dar lo nuestro al necesitado para descubrir el secreto de la alegría cristiana!** Dios les bendiga, P. Oscar

TO BE RICH, FOR GOOD OR FOR BAD

For those who think it is easy to enter into heaven, then read today's Gospel. The eye of the needle to which the text refers, is a narrow arch in the streets of Jerusalem and it turns out that it is very difficult for a camel to pass through, though not impossible. Well it will be more difficult for a rich man to enter heaven, as Jesus has said. Wealth can be an obstacle; yet, in other passages Jesus clarifies that money that is well administered can become works of charity and a responsibility for the good of the earth, thus it could facilitate one's entrance in to heaven.

1. Wealth has a seductive and oppressive force; it has a hypnotizing power. In and of themselves, material goods are neither good nor bad, but they become bad when we transform them into the objective of our life. Wealth hardens the heart of man and makes him insensitive to the pain of those around him. Due to money, weapons are sold and it is the main cause of the majority of our wars; for the love of money, entire towns are plunged into misery, while others are enslaved; for the love of money, marital infidelity rises, children are abandoned, and old friendships break up.

With our money we can buy heaven or hell; it all depends on whether we choose to use it for good or bad. The best destiny for the goods of this world is to share them: "Look, sell everything that you have and give it to the poor", says Jesus to the young rich man. The majority of the people go crazy because they live to have, but they would be happy if they procured what is important to have - to live.

2. It should not surprise us as to the question that is asked of Jesus: "Lord, who will be able to be saved?" And the answer: "For man it is impossible, it is only possible for God". This theme carries us to the same heart of the Christian existence. The faithful disciple refuses the idolatry of wealth; on the other hand, the one that is attached to the things of this world will seek vainly for his own salvation in the goods of this world. Charles de Foucauld confessed: "From the moment that I knew Christ, I knew that I couldn't continue living without Him". It is what the parable of the precious pearl teaches us - in which the merchant sells everything that he has and goes to find the pearl of great value.

3. Do not forget that at the end of our life, we will give an account of our life before God. He will not judge me for the works that I carried out, but for the motives that I had - in what I did or did not do. The effort will be accredited more than the results; He will look at my heart more than at my hands. In the end, if the heart is clean, then it will be impossible for the hands not to work with pure intention.

Sisters and brothers: The question of the rich person, is the question for all mankind: "What will I do to inherit eternal life?" And I? Am I excessively worried about money? Do I consume too much? Do I enjoy all that I have? **We must learn to give that which is ours to the needy to discover the secret of true Christian happiness!** May God bless you, Fr. Oscar

JEAN HALL
ROOTED IN COMPASSION
Sunday, 10/14/18 3:00 p.m. and Monday, 10/15/18 7:00 p.m.

We live in a time of divisiveness and discord. We live in a world torn by violence, be it in war or on our streets. It is time for a resurgence of hope, a time for healing, a time for compassionate action. The brilliant British scholar Karen Armstrong says, **"What the world needs now is . . . compassionate action and practically expressed respect for the sacred value of all human beings, even our enemies."**

The history of our world reveals many times of great violence and chaos. But it also reveals the emergence of sages, wise persons, who learned, practiced and taught an alternative to violence. If we listen, we will hear the voices of our ancestors calling us to this compassionate action and respect.

During the Israelites' exile in Babylonia in the sixth century BCE, prophets and priests re-directed the people's resentment and desire for revenge:

"You shall not bear hatred for your brother in your heart. Take no revenge and cherish no grudge against your fellow countrymen. You shall love your neighbor as yourself."

In the fifth century BCE Siddartha Gotama, later known as the Buddha, renounced violence and aggression in India. He taught that it was necessary to **behave gently and kindly to everyone and that living for others** was the way to live a moral life.

During this same period in China, wars and aggression become dominant. A man named Confucius believed one must submit every detail of life to consideration and respect for others. The first to teach the Golden Rule, he said, **"Never to do others what you would not like them to do to you."**

At this time, the Greek world was experiencing intense rivalries among the city states. A philosopher named Socrates saw retaliation and vengeance as unjust. **"We ought not retaliate or render evil for evil to anyone, whatever evil we may have suffered from him. It is essential to turn the other cheek."**

All these sages -- the prophets of Israel, the Buddha in India, Confucius in China and Socrates in Greece -- all from different cultures and different beliefs-- came to the same conclusion -- **compassion is the proper central orientation of human life.**

Moving ahead five centuries, we hear Jesus not only echoing, but expanding the teaching of his own Jewish tradition and the teaching of the sages like the Buddha, Confucius and Socrates. **"You have heard it said, 'You shall love your neighbor and hate your enemy.' But I say to you, Love your enemies and pray for those who persecute you."**

Two centuries later, in this time of violence and divisiveness, we are challenged to compassionate action and respect for the sacred value of all human beings, even our enemies. In our two sessions, October 14 and 15, we will have the opportunity to listen to our ancestors, the teachers of compassion, who can influence us to learn and live with compassion and respect. May we become rooted in the compassion lived and taught by the ancestors -- the Israelite prophets, the Buddha, Confucius, Socrates and Jesus.

+++++++PLEASE RETURN TO THE OFFICE OR e-mail: resurrection@sonic.net ++++++

Part I Sunday 10/14/18 3:00 p.m.

I(we) plan to attend_____

Part II Monday 10/15/18 7:00 pm

I(we) plan to
attend_____