

**Thirtieth Sunday in Ordinary Time
Trigésimo Domingo Ordinario
October/Octubre 28, 2018**

**Mass Intentions
Intenciones de la Misa**

Sunday/Domingo 10/28 7:00am Santos Ajcalon Yaxon
(espiritual y material)
12:30pm Misa Pro Populo
7:00pm Familia Navarrete,
David Flores, Cecilia Ramos
(sanación y bendición)
Monday/Lunes 10/29 Manuel and Mary Nunes+
Tuesday/Martes 10/30 Joseph and Rosalia Aggio+
Wednesday/Miércoles 10/31 Norma Bataller+
Thursday/Jueves 11/1 Souls in Purgatory
Friday/Viernes 11/2 Souls in Purgatory
Saturday/Sábado 11/3 Regina Aggio (living birthday)

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	Bill Gray
Ernesto Manuyag	Joseph Fox
Mario Vera	Roslyn Brown
Paul Finn	Eric Jenson
Jaime Paniagua	Jacob Dyer
Al & Cleo Konnoff	Bernie Schneider
Joan Gatley	Amie Lands
The Hermogenes Family	Ned & Christiane Small
Joelle Angeli	

Finances

Last weekend/El fin de la Semana	\$7,346.00
Last year/El año pasado	\$7,172.00

Youth group meeting is cancelled for
Wednesday, October 31st

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

ALL SAINTS FEAST DAY / FIESTA DE TODOS LOS SANTOS

This coming Thursday November the 1st, we will be celebrating the Feast of All Saints here in our Parish. We are having three Masses:

9:00AM English
5:30PM English
7:00PM Spanish

Este Jueves Noviembre 01, celebraremos la Fiesta de todos los Santos y tendremos tres Misas:

9:00AM Inglés
5:30PM Inglés
7:00PM Español

CONMEMORACIÓN DE TODOS LOS FIELES DIFUNTOS

On Friday, November 2nd the Church celebrates the Feast of All Souls, a day set-aside to honor and pray for our loved ones who have gone before us. Please join us on that day for the celebration of a special Mass in our Parish.

El viernes 2 de noviembre, la Iglesia celebrará la Fiesta de Todas las Almas, un día dedicado a honrar y orar por nuestros seres queridos que nos han precedido. Los invitamos a unirse a nosotros ese día para la celebración de una misa especial en nuestra Parroquia:

9:00AM In the small Chapel
7:00PM Spanish in the Church

GEOFF WOOD

Geoff Wood will be with us on Wed. Oct. 31st from 9:45-11:00 in the Youth Room.

He is a life-long Scripture Scholar and published author. His presentation will include reflections on the Sunday Scripture Readings for the month of November. Always an inspiration.

Come and bring a friend!

**FIESTA DE TODOS LOS SANTOS
31 DE OCTUBRE, A LAS 6:30PM**

Invitamos muy cordialmente a todos los niños con sus padres, a la celebración de LA FIESTA DE TODOS LOS SANTOS.

Tendremos juegos, muchos dulces y regalos para los niños que se vistan de Santos. También habrá chocolate y pan para todos.

!!LOS ESPERAMOS, NO FALTEN!!

BLINDNESS

The invisible face of God has its visible face in one's neighbor. However, it may occur that this exact encounter with our needy brother may bother us or leave us feeling uneasy; we may even prefer not to see him. Blindness paralyzes the body, yet voluntary blindness kills the soul. Bartimaeus was born blind but always desired to see. A faith with a strong will can make a miracle possible: to be raised, to run toward Jesus, and to shout to Him, "have compassion on me".

1. The Gospel of St. Mark does not only describe a great miracle, but it also preaches a catechesis that invites us to change and to be converted. When the Teacher calls him, he throws aside his cloak, jumps up and runs toward Him. His obscure eyes are opened and they remain illuminated so that the first thing that he sees - is the Master's face. Bartimaeus's shout of joy is directed to the heart of Christ, who stops short and calls him. The answer to his request thunders forth. For the illuminating light hits the tired eyes of Bartholomew. Then a torrent of color invades his eyes. Wonderfully, his first and most profound gaze was that of the Rabbi, who had altogether answered his desires.

2. This episode helps us to understand the formation of one's journey of faith - of one who is in search "to see His face". Yet, how many of us become fatigued in opening our eyes! How many scales have to fall off our eyelids! There are so many distractions on earth that disfigure what really elevates us to God. Up there in Heaven, when all the veils fall, we will be able to see God as He is! There are obligatory phases on this road of faith: First, we must be conscious of our own blindness - that impedes us to open our eyes to the light; secondly, we must be thirsty to have this light. "Lord, make me see". There must be an ardent need that awakes in us - a desire to discover the Truth. "That I may seek your face" says the psalmist.

3. It is possible to find God in all the things. The presence of God fills all: events, human encounters, and all elements of nature. Doesn't this occur to us during Holy Mass? When we listen to the reading of the Gospel, it is Christ that speaks; when we see two hands break the bread, they are His hands. When we see the bread, we know that it is not bread; for beyond the veil, we encounter the resurrected Christ. The light of faith illuminates and gives meaning to man's life, because it puts clarity in our origin, from where we do come, in our death here, and in our true eternal destiny. I am referring to every day life, to what one should do in each moment, to the just road that one should undertake.

Like the blind one, we must also ask for the gift of light, throw away the cloak of our imperfections, and then run toward Jesus. To recover the correct view of one's soul, will enable us to discover the tears of the ones that do suffer, so that we may console them; it will allow us to conduct torrents of water to those that are dying of thirst; and to offer our shoulder to those that limp and fall. Our world today is in urgent need of many guides for the blind. Ask Our Lord to send us many helpers and to send us holy priests that will accompany us when we are blind, and who will help us to open our eyes to see with the new light of faith. God bless you, Fr. Oscar

LA CEGUERA

El rostro invisible de Dios tiene su cara visible en el prójimo. Pero puede ocurrir que precisamente el encuentro con el hermano necesitado nos moleste o nos inquiete y preferimos no verlo. La ceguera del cuerpo paraliza, pero la ceguera voluntaria del alma mata. Bartimeo nació ciego pero siempre deseó ver. La fe con iniciativa hace posible el milagro: levantarse, correr hacia Jesús y gritarle "*ten compasión de mí*".

1. El relato de Marcos no sólo nos describe un gran milagro, sino que también predica una catequesis que nos invita al cambio y a la conversión. Cuando el Maestro lo llama arroja el manto, salta y corre hacia Él. Sus ojos en tinieblas se abren y quedan iluminados y lo primero que ven es el rostro del Señor. El grito de Bartimeo llegó directamente al corazón de Cristo, se paró en seco y lo llamó. La respuesta a su petición fue fulminante. La luz llegó a los ojos cansados de Bartimeo. Un torrente de color lo invadió. Su primera y más profunda mirada sería para aquel Rabbi que tan exactamente había contestado a sus deseos.

2. Este episodio nos hace comprender plásticamente el itinerario de la fe que es esa búsqueda para "ver su rostro". Pero ¡Cuánta fatiga para abrir los ojos! ¡Cuántas escamas tienen qué caer de nuestros párpados! Son muchas las cosas de la tierra que desfiguran lo que nos lleva a Dios. ¡Allá en el cielo, cuando caerán todos los velos, podremos ver a Dios como es! Hay etapas obligadas en el camino de la fe: Primero, hace falta ser conscientes de nuestra propia ceguera que nos impide abrirnos a la luz; segundo, tener sed de luz. "*Señor, haz que yo vea*". Un ansia ardiente que despierte en mí el deseo de descubrir la Verdad. "*Que yo busque tu rostro*" dice el salmista.

3. Es posible encontrar a Dios en todas las cosas. La presencia de Dios lo llena todo: acontecimientos, encuentros humanos, elementos de la naturaleza. ¿No nos ocurre esto durante la Santa Misa? Cuando escucho la lectura del Evangelio es Cristo que habla; cuando veo dos manos que parten el pan, son sus manos. Cuando miro ese pan, sé que no es pan; más allá del velo encuentro a Cristo resucitado. La luz de la fe ilumina y da sentido a la vida del hombre porque pone claridad en el origen, de dónde venimos, y en el término, el fin de nuestro destino. Me refiero a la vida de cada día, a lo que debo hacer en cada momento, al camino justo que debo emprender.

Como el ciego, también nosotros necesitamos pedir el don de la luz, arrojar el manto de nuestras imperfecciones y correr hacia Jesús. Recobrar la vista del alma significa para nosotros descubrir las lágrimas de los que sufren y procurarles consuelo; es conducir a los torrentes a los que se desmayan de sed; es ofrecer nuestro hombro al que cojea y tropieza. El mundo de hoy está necesitando con urgencia muchos guías de ciegos. Pidamos al Señor que nos envíe muchos y santos sacerdotes que nos acompañen cuando estamos ciegos y que abran nuestros ojos para ver con la nueva luz de la fe. Dios les bendiga, P. Oscar

“Let us make dinner for you before the busy Thanksgiving Day week!”

Benefit for Resurrection Parish Religious Ed. Program

Featuring: Pasta Dinner (Lasagna*, Caesar Salad, French Bread), Beverage Bar, Desserts (+tea and coffee) -- And a Raffle!

Friday, November 16, 2018

Doors open @ 6:00pm

Dinner served @ 6:30pm

Dinner: \$15 /\$6 Children 12 and under (under 5 free)

*limited vegetarian option available.

Tickets on sale in the office beginning November 1st and after all English Masses Nov. 3/4 & 10/11

ENGLISH BAPTISM
Effective October 1, 2018

Baptism Preparation classes will be held on the 1st Sunday of each month at 10:30 AM.

All Baptism ceremonies will be held on the 3rd Saturday of each month at 10:00 AM.

A date for each Baptism can be scheduled upon completion of the Baptism Prep class, completion of the Registration Form brought to the office with your child's birth certificate and the suggested donation of \$80 for this sacrament.

Any questions or concerns should be directed to Colleen at 707-326-4852.

Abortion left you with a broken heart? If you or someone you love is hurting after abortion, discover God's healing love through a Rachel's Vineyard retreat. Peace, hope & joy await! Upcoming retreat: December 7 – 9, 2018. Email rachelsvineyard@gmail.com or call (707) 799-6950 for confidential info and registration. International web site: rachelsvineyard.org

FOOD PANTRY

We continue to ask for your support with donations for our Food Pantry, it is always a great help! Please place donations in the Barrel marked **FOOD PANTRY DONATIONS** in the office. Some suggestions: 1lb. and 2lb. bags of white rice and beans, canned soups, chili, peanut butter and jam. We have a need for men's TUBE SOCKS. WE THANK YOU KINDLY FOR ANY SUPPORT YOU CAN OFFER.

DISPENSA DE COMIDA

Seguimos pidiendo su apoyo con donaciones para nuestra dispensa de comida, siempre es de gran ayuda! Por favor ponga las donaciones en el barril marcado con **FOOD PANTRY DONATIONS** en la oficina. Algunas sugerencias: bolsas de 1 y 2 libras de arroz blanco, frijoles, sopas en lata, chili, mantequilla de cacahuate y mermelada. Tenemos necesidad de calcetines de hombre. Agradecemos amablemente por cualquier apoyo que puedan ofrecer.

Offerings

Sometimes checks for offerings are submitted without an envelope. If you have regular offering envelopes please use them so that we can credit your account with those donations.

Daylight Saving Time Is Ending. Remember to turn your clocks backwards 1 hour on Sunday, November 4, 2018

El Horario de Verano Está Terminando. Recuerde retroceder su reloj 1 hora el domingo, 4 de noviembre, 2018

The Unrepeatable Call of Personal Vocation

By Luke Burgis

October 28, 2018 – Thirtieth Sunday in Ordinary Time Readings: Jeremiah 31.7-9; Hebrews 5.1-6; Mark 10.46-52

Repeatability can be a source of great comfort. Instant replay ensures that we never have to miss a great sporting moment. Digital music has a “repeat” button so we can listen to the same song as many times as we’d like. And if we lose our iPhone, Apple will gladly sell us another one exactly like it. Repeatable things can make life easier and more secure. The downside is – much as familiarity breeds contempt – repeatability can easily lead to presumption, tepidity, nonchalance.

Unrepeatability, on the other hand, is a serious thing. We experience the gravity of certain moments – a marriage proposal, a live performance, an important speech – in part because we know they will never happen again. There are no do-overs. Our vocations, indeed our lives, are unrepeatably, each with its own purpose in the world. Other people are relying on us to do something that nobody else can. Recall the cave divers who rescued the soccer team from the Tham Luang cave in Thailand; each of the trapped boys counted on the diver assigned to him to carry out his particular mission. Unrepeatable things characterize the highest and noblest realities in life, and they should evoke holy fear.

If people today lack holy fear when faced with their futures, it might be because we have sanitized the idea of vocation and don’t fully grasp the unrepeatability of each person’s call. Catholics commonly use the word “vocation” to refer to a “state in life,” the universal call to holiness, and perhaps even to a field of work. These are important aspects of vocation, but they do not capture the wonder of divine specificity: God created each person with a unique and unrepeatably vocation in mind.

It is one thing for a man to know that if he rejects a call to the priesthood that God will continue to call priests; it is quite another thing for him to know that God cannot and will not ever call another priest to do what he was called to do. Each life is a vocation for which there is no substitute. This is the rich reality of personal vocation.

In today’s readings, the singularity of calling is clear. Israel has been chosen to fulfill a distinctive purpose in the salvation of the world. Jesus Christ is the one mediator between heaven and earth, a high priest who fulfilled a mission that no other could have accomplished. And for Bartimaeus, Christ is passing by. Would he ever pass by again?

The readings also reveal three fundamental dimensions of personal vocation: personal vocation is inseparable from creation; it requires mediators; and it is the fulfillment of all desire.

“Behold, I will bring them back”

Personal Vocation Is Inseparable from Creation.

In the first reading from the prophet Jeremiah, the Father promises to those who have strayed that he will “bring them back” – they will return to their original purpose in God’s creative design. When God creates, he calls. And when his creation strays, he calls it back.

In Sacred Scripture the words for creation (Hebrew: bara) and calling (Greek: klésis) both refer to a divine action of God that orders creatures to fulfill their purposes. He creates nothing without calling it to a purpose. And when God creates a person, he calls that person to the original “word” that spoke him into existence.

Catholic theology, dating back to Saint Irenaeus in the second century, refers to the circular movement of vocation as the exitus-reditus, or “going forth” and “returning” of all created things to their source in God. Aquinas described this using the image of rivers returning to their source. Augustine, in his Confessions, described it as an inward movement that was accomplished through memory and the interior journey back to the source of his existence.

The exitus-reditus is important because it means that each person is already called by virtue of his creation. Each person is called to be a unique imago Dei to reflect and express something of God that no other creature can. “Each finite creature can reflect only a fraction of the divine nature,” wrote Edith Stein. “Thus, in the diversity of His creatures, God’s infinity, unity and oneness appear to be broken into an effulgence of manifold rays.”

Although vocation begins at creation, baptism is necessary and essential. It is the only way to accomplish the return to the Father. It unites us to Christ and his body, the Church, and allows us to share in his three-fold ministry of priest, prophet, and king. We are led to baptism in the first place because we (or someone who loves us, like our parents) have immersed us in the stream of the reditus through the divine call that began at creation.

We can learn an important truth from this relationship between creation and vocation: Neglecting our created nature is detrimental to following, or even discovering, a vocation. Because grace perfects nature, it is essential to understand the nature to which God’s call is addressed.

Each of us is a unique creation. Each of us has a unique call. The key is knowing how they are connected. The place where a person hears God’s call is the same place where he hears the words of Psalm 2: “You are my Son: this day I have begotten you.”

“You are my Son: this day I have begotten you”. Personal Vocations Require Mediators

We may not always be able to see where God is calling us, but we can usually see the people in our lives whom we are called to serve.

British citizen Chris Jewell, one of the best cave divers in the world, was called to take part in the rescue of the Thai soccer team trapped in the Tam Luang cave in July 2018. He said that diving conditions “were extremely challenging. There was poor visibility and responsibility for another human being’s life.” He could have been speaking about any of our personal vocations.

The Letter to the Hebrews reminds us, “He is able to deal patiently with the ignorant and erring, for he himself is beset by weakness” (Heb 5.2). Even while we have poor visibility and are beset by weakness, our responsibility for another person’s life remains.

In the economy of salvation, God uses mediators to communicate and fulfill the divine will – not only his project for the salvation of the world (Israel’s mediation), but also the divine project of each life. Each of us has a responsibility to cultivate the personal vocations of others as sharers in Christ’s three-fold ministry of priest, prophet, and king.

As sharers in Christ’s priestly ministry, we are able to offer prayer and sacrifices on behalf of others that they may discover, embrace, and live out their unique, personal vocation. Sometimes, the biggest sacrifice is letting go of our own ideas about who a person is and surrendering to God’s.

As sharers in Christ’s prophetic ministry, we have a responsibility to proclaim the truth to others about human life. We must proclaim the gospel in word and in the way we live our lives. As Pope Paul VI once wrote, “Modern man listens more willingly to witnesses than to teachers, and if he does listen to teachers, it is because they are witnesses.”

As sharers in Christ’s kingly ministry, we are called to displace the kingdom of sin and properly order our lives toward the truth. Practically speaking, this means that an entrepreneur or business leader should structure a business in such a way that every stakeholder is able to respond to the call of God and to give of themselves, participate freely according to their unique personal vocation, and ultimately establish communion with one another and with God. The same idea is true of parents, lawyers, doctors, and teachers – in short, all of those who exercise dominion over some part of the world that they are called to sanctify.

As we witness the erosion of some of our country’s traditional mediating institutions – churches, schools, fraternal organizations, professional associations, clubs – how much more important it is for each one of us to be mediators of God’s love so that others can live out their personal calling.

“Take courage; get up, Jesus is calling you” Personal Vocation Is the Fulfillment of All Desire

Bartimaeus was a man with zero visibility. He was blind. He sat on the side of the road and cried out repeatedly as Christ was passing by him on the road from Jericho. Bartimaeus was ready to enter the stream of the rēditus, a man about whom the Lord spoke through the mouth of the prophet Jeremiah: “I will gather them from the ends of the world, with the blind and the lame in their midst, the mothers and those with child; they shall return as an immense throng” (Jer 31.8).

When the disciples tell Bartimaeus that Jesus is calling him, he throws aside his cloak, jumps up, and goes to Jesus. Now Jesus doesn’t ask Bartimaeus if he has observed all of the commandments or whether he is ready to leave everything and follow him. He first asks Bartimaeus what he wants. Not surprisingly, the blind Bartimaeus tells Jesus that he wants to see. He wants the fulfillment of his own created nature.

Part of the created nature of every human person is sight. Those who can’t see lack something of their nature that they should rightly desire. So Bartimaeus could hardly have a more natural desire than to see – and it was this desire that led him to an encounter with Jesus.

Are we truly honest with God about what we really want? If we go to God with the most profound desires of our hearts – not just our whims – we may find that by giving them to God, he shows us our desire is deeper and different than we understood.

Saint John Paul II spoke about the role of creative freedom, born from desire, in which people become cocreators of their own vocations. In his Letter to Youth, the Holy Father stresses the importance of entering into prayer with a sincere desire to know the eternal plan of the Father for their lives. When people do this, says Saint John Paul II,

they then become convinced that the task assigned to them by God is left completely to their own freedom, and at the same time is determined by various circumstances of an interior and exterior nature. Examining these circumstances, the young person, boy or girl, constructs his or her plan of life and at the same time recognizes this plan as the vocation to which God is calling him or her.

The Lord works with and encourages the deepest desires of our hearts. A personal vocation, as the Holy Father clearly attests, demands a radically personal response of love which God himself then ordains and makes his will.

As he did with Bartimaeus, Jesus continues to ask every person: “What do you want?” And when this question is answered within the context of a loving relationship with Christ, the human will and the divine will become one.

In the gospel reading, Jesus gives Bartimaeus the gift of sight and tells him, “Go your way.” But which way did Bartimaeus go? St. Mark leaves us that important detail: He “followed him on the way.” His way and Jesus’ way became one. Bartimaeus came to Jesus looking for sight. He left with a vocation.