



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

PASTORAL STAFF

Rev. Frank Epperson, Rector
 Fr. Gabriel Sanchez, Parochial Vicar
 Rev. Bala Putchakayala, Parochial Vicar
 Rev. Jeffrey Keyes, In Residence
 Deacon Mike Heinzelman
 Deacon Gary Moore
 Deacon Russ Bowden

WEBSITES

Parish: www.steugenes.com
 School: www.steugenesch.org
 Email Comments/Suggestions to:
Office@steugenes.com

TELEPHONE NUMBERS

Parish Office Phone	(707) 542-6984
Parish Office Fax	(707) 542-1621
Religious Education	(707) 326-3408
Finance Council – Marty McCormick	(707) 526-1700
Choir Directress – Pam Zieminski	(707) 578-8848
School Office	(707) 545-7252
Preschool Office – Sharry Caesare	(707) 528-9133
Homeschool Academy– Jessica Warner	(707) 206-5579

PARISH OFFICE HOURS

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

REGISTRATION IN THE PARISH

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

MARRIAGES & BAPTISMS

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

ANOINTING OF THE SICK

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



MASS TIMES

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

CONFESSIONS

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

PERPETUAL ADORATION

Perpetual Adoration is in the Chapel of the Sacred Heart of Jesus. To sign up for your hour with our Lord, call Annette (English) at: (707)542-3635 or Maria Vega (Spanish) at: (707)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 7:25 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 am- 4:30pm & Sun 8:30am-1:30pm, Closed Mon/Tues -
 Phone: (707)542-0250

FIFTH SUNDAY OF LENT – MARCH 26, 2023

PARISH CALENDAR

SUNDAY MARCH 26

Masses – Cathedral – 7:30 am, 9:00 am, 10:30 am, 12:00 noon, 1:30 pm (Latin) & 5:30 pm
RCIA - PLC – 10:30 am
Pre-School Pancake Breakfast – Becker Ctr – 8:00 a.m. – 12:00

MONDAY MARCH 27

Morning Masses – Cathedral – 6:45 & 8:00 am
Respect Life Meeting – Parish Life Center – 3:30 pm

TUESDAY MARCH 28

Morning Masses – Cathedral – 6:45 & 8:00 am
Women of the Word – PLC – 9:00 am
PSR – School – 3:45 pm
Latin Mass – Cathedral – 5:30 pm

WEDNESDAY MARCH 29

Morning Masses – Cathedral – 6:45 & 8:00 am; Outdoor
Rosary – Fatima Grotto – 6:00 pm
Bible Study – PLC – 7:00 pm

THURSDAY MARCH 30

Morning Masses – Cathedral – 6:45 & 8:00 am
ChrisM Mass – Cathedral – 5:30 pm

FRIDAY MARCH 31

Morning Masses – Cathedral – 6:45 & 8:00 am
Stations of the Cross – Cathedral – 2:00 & 6:00 pm;
Spanish – 7:30 pm
Meager Meal – Parish Life Center – 6:30 pm

SATURDAY APRIL 1

Morning Mass – Cathedral – 8:00 am
Confession – Cathedral 3:30 – 4:30 pm
Sunday Vigil Masses – Cathedral – 4:30 pm & 6:30 pm
(Spanish)
Singles Potluck – Parish Life Center – 6:00 pm

PRESCHOOL NEWS

~PRE-SCHOOL PANCAKE BREAKFAST~

Help support the youngest learners of St. Eugene's at the Pre-School Pancake Breakfast and Easter Egg hunt THIS Sunday March 26th from 8am-Noon in the Monsignor Becker Center. The tickets are \$15 at the door.

~RESPECT LIFE COMMITTEE~

The Respect Life Committee is working with students from Cardinal Newman High School who are doing a service project whereby they are collecting **diapers and baby wipes** in the hopes of gifting them to the Bridges Pregnancy Clinic in Santa Rosa. A large box is set up in the main vestibule for the next several weeks for your donations. Thank you!

Hearing Aid Users, Switch to T-Coil

ADMINISTRATION

For the Week of 03/12/23

Sunday Donations Received:	\$11,470.
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Second Collection: <i>No Second Collection</i>	
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~ CATHEDRAL BOOKS & GIFTS ~

April is the month of the Holy Spirit. All children's items (books, stickers, coloring books) are 25% off! Now is the best time to teach your children and grandchildren about being Catholic, what it means to listen to the Holy Spirit, and how God loves all children, born and unborn. Help your children (or grandchildren) grow in their faith and save 25% at the same time! 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.

SCHOOL NEWS

~REGISTRATION HAS STARTED~

St. Eugene's Cathedral School has started its registration process for the 2023-24 school year. We are proud of our students and our school. We offer an excellent academic education with a challenging curriculum integrated with gospel values. We are accepting applications for all grades. Come by the school office to pick up an application or call 545-7252, and we'll send an application to you. You can also go to: www.steugenesch.org -"Admissions". If you would like to take a closer look at our campus, we are offering a tour on April 19th at 9:00 am!

EASTER FLOWER ENVELOPES

~EASTER FLOWER MEMORIAL DONATIONS~

Easter flower envelopes will be on the vestibule tables at both entrances of the church next weekend (for those of you not receiving envelope packets or Easter mailings.) Please legibly fill out the names of loved ones and return your envelopes in the collection plate THIS weekend, March 25 & 26, to be listed in the Easter Sunday bulletin. You can also drop them off at the Parish Office. Deadline to turn them in is noon, Monday, March 27. Names received after this deadline will be listed in subsequent bulletins.

~SINGLES POTLUCK~

Please join us this Saturday, April 1st, for our Singles Potluck! We gather at 5:30 pm and begin at 6:00 pm in the Parish Life Center. Each meeting will begin with us praying the Rosary. For more information and to sign up for a dish/drink/dessert to share, please call Deborah Jones at: 310-600-2359.

MASS INTENTIONS

Saturday	March 25
8:00 am	Respect Life
4:30 pm	Jack Bjornstrom, deceased
6:30 pm (Sp)	Aurelia Barajas, deceased
Sunday	March 26
7:30 am	People of St. Eugene's
9:00 am	Richard Anthony Macdonell, deceased
10:30 am	Bill Pisenti, Sr., deceased
12:00 pm	Mark Jordan, deceased
1:30 pm (EF)	Favian Abarca Ortiz, living
5:30 pm	Santa Rosa Fijian Catholic Community, living & deceased
6:00pm Newman Ctr.	The Dobrawa Family, living
Monday	March 27
6:45 am	Jonathan Wong, living
8:00 am	ICF Members, living & deceased
Tuesday	March 28
6:45 am	Maria Cervantes, living
8:00 am	Patrick Grant, deceased
5:30 pm (EF)	Eileen Wallace, living
Wednesday	March 29
6:45 am	Fr. Alan Acevedo, living
8:00 am	Bridie Grant, deceased
9:20 am (School)	Maria Isabel Jimenez, living
Thursday	March 30
6:45 am	Noah Miller, living
8:00 am	Fr. Alan Acevedo, living
Friday	March 31
6:45 am	Anne Therese Furey & Emory Elliott, deceased
8:00 am	Mario E. Ordonez, deceased
12:00 pm (Hosp)	Mary Tran, living
Saturday	April 1
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	Charles Forkner, deceased
6:30 (Sp)	Gonzalez & Gutierrez Families and all descendants, living & deceased

ANNUAL MINISTRY APPEAL

~AMA ENVELOPES~

Don't forget to turn in your Annual Ministry Appeal donation envelopes to the collection basket on ANY SUNDAY through April. You can also drop it off in the Parish Office.

SPIRITUAL ACTIVITY

~MASS OF THE CHRISM~

The Most Reverend Robert F. Vasa, Bishop of the Diocese of Santa Rosa, along with the Diocesan and Religious priests of the Diocese, invites you to participate in the **Mass of the Chrism** here at St. Eugene's Cathedral on **Thursday, March 30, at 5:30 p.m.** This Mass is celebrated once a year and during the Mass, the Bishop blesses the oil of the Sick and the oil of Chrism. This Mass is one of the principal expressions of the fullness of the ministerial priesthood that the Bishop has received and it also signifies the unity the priests, who share in the same ministerial priesthood, have with the Bishop. During this Mass, the Diocesan and Religious priests renew their commitment of priestly service.

~FRIDAY "MEAGER MEALS"~

Each Friday during Lent, various parish groups will be providing a meager meal of soup, bread and water at 6:30 pm in the Parish Life Center so that those leaving Stations of the Cross can gather together afterwards (and those coming to the 7:30 pm Spanish Stations, too!) Our hosts this Friday will be the Italian Catholic Federation.

~ADORATION CHAPEL~

The Adoration Chapel is in need of substitute adorers for the hours of 1-2am, 2-3am, 3-4am, M-F. If you can help, please contact the Parish Office at (707) 542-3635, Annette at (707) 542-3635, or Maria at (707) 710-5094. Also, please note that the Adoration Chapel will be CLOSED for the Triduum from 6 p.m. on Thursday, April 6th, until 6 a.m. on Sunday, April 9th

~ NO SECOND COLLECTION ~

There will be no Second Collection this weekend, March 25 & 26. Also, there will be no Second Collection next weekend, April 1 & 2. As always, thank you for your generosity!

IN MEMORIAM

†Michael Lally Pendergast†

Please remember Michael Lally Pendergast and his family and friends in your prayers. He passed away on 3-2-23. "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, 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 Martenes, Jesus Navarro, Michael Boland, Stephen Warner, Aida Catapang, Bob Goldman, Pat Davenport, Paulita Castro, Jean L. Alfano, Theresa Pham, Rainey Olson, Michele Otten, Pauline Goslovich, Mary Gonzales, Nick Sidjakov, Sandi Picconi, Margaret Keifer, Joan Cosgrove, Denise Ealy, Becky Harber, Ernest Lanford, Daniel Bruce Moore, Megan Ingrassia and Art Haake.

MY CATHOLIC FAITH

THE FIFTH SUNDAY OF LENT

~FROM THE PASTOR~

Our Gospel reading today tells us about Jesus raising his friend, Lazarus, from the dead. As we can see in the Gospel readings leading up to the celebration of the great Resurrection of the Lord, we are reading a lot about the resurrection of the body, etc. to prepare us for Easter Sunday. In regard to this, I'd like to share an article with you that deals with the fact that there are many accounts of people being raised from the dead by the Apostles and the saints. Also, I will share some wisdom from St. Thomas Aquinas in which he teaches about the soul. I also want to focus briefly, on a line taken from our second reading, from Romans 8, where St. Paul says, "Those who are *in the flesh* cannot please God." What exactly does this mean? Let's find out.

RAISED FROM THE DEAD

~EARLY CHURCH MIRACLES~

According to St. Irenaeus in the early 2nd century, "Some persons that were dead have been raised again and have continued among us many years." He further added later, speaking against magicians who falsely claimed their ability to raise from the dead, "So far are they from raising the dead, as Our Lord raised them, and as the Apostles did by prayer, and as in the brotherhood oftentimes is done, when the whole church of the place hath begged it with much fasting and prayer, and the spirit of the dead man hath returned and the man hath been given back to the prayers of the saints" (*Saints Who Raised the Dead: True Stories of 400 Resurrection Miracles*).

~THE HANDS OF HUMBLE INSTRUMENTS~

"There are additional reports of resurrections in the 4th and 5th century, as related by Church historians of that time period. (*As a note, these people did experience a second "death," as these resurrections were only "earthly" and temporary and not the full "heavenly" resurrection that God promised will happen when this world passes away.*) For example, St. Marcarius, a holy monk living in the deserts of Egypt, encountered a man who didn't believe in the resurrection of Jesus. In order to convince him, the saint invoked God's power over a dead man and he was raised back to

life. This miracle was spread throughout the Egyptian desert. While some may be wary of believing these early accounts of resurrection, the Acts of the Apostles is the most reliable evidence that reveals an ability to call upon God's power to resurrect an individual, bringing them from death to life. It certainly is not a common occurrence in the history of Christianity, nor is it something that can easily be invoked by any Christian. Similar to all miracles, it is a *gift* given through the power of God for a specific purpose, through the hands of a humble instrument. God wanted to remind his people that the resurrection of Jesus wasn't just a "fluke," but a real event that will occur to all people at the end of time." By: Philip Kosloski, <https://aleteia.org/2019/04/30/did-you-know-that-many-saints-in-the-early-church-raised-people-from-the-dead/>

AQUINAS ON: THE SOUL

~THE SUMMA THEOLOGICA~

1. A soul is the life-principle in a *living* body. The soul actualizes a body as living, and it is the substantial form which makes the living body the specific kind of living body it is: plant, animal, man. The soul of a plant and the soul of an animal are called material souls not as though they were made of bodily stuff, but to indicate their *dependence* upon the bodily organism which they determine and actualize.
2. The human soul is a non bodily substance endowed with intellect and will. In this life the human soul has an extrinsic dependence on the body, but not an intrinsic dependence. It can exist and operate *per se* even if it be severed from the body. And this means that it is truly a *subsistent* substance.
3. The plant soul and the animal soul are not subsistent substances. They cannot exist and operate *per se* without the plant body and the animal body; indeed, it is the complete body, plant or animal, that exists and acts *per se*. Material souls are incomplete, *non subsistent* substances.
4. The human soul is subsistent, yet, while it is a complete soul, it is not a complete human being. The complete human being is a compound of body and soul. Plato mistakenly thought that the soul is

the complete man, and that the body is a kind of container or prison. But this is not true. Man is a single compound substance made of body and soul; the soul can exist and perform its proper operations even if severed from the body.

5. Therefore the human soul is a *spiritual* substance. It is an element of the human compound, but in itself it has no compounding or composition; there is no matter or material in it. It is a substantial spiritual form. It is a spirit.

6. The substantial and subsistent form cannot decay, break up, or cease to exist. For it has no material elements or parts to fall away; it has no intrinsic dependence on matter for existence and operation. Hence it is an incorruptible substance; it cannot perish or die.

7. The human soul is not of the same species (that is, definite and complete kind of essence) as the angels. Indeed, we have seen that each angel is a species in itself; angels are only of generic sameness. But a human soul is like an angel in the fact that it is a spiritual substance, and it is unlike an angel in the fact that it is a spiritual substance designed to be united with a body. Again, all human souls are of the *same* species, whereas each angel is itself the only member of its species. <http://www.catholictheology.info/summa-theologica/summa-part1.php?t=6>

PLEASING GOD

~IN THE FLESH~

“There are many references to ‘the flesh’ in New Testament Scripture, especially in the letters of St. Paul. The phrase confuses some who think it synonymous with the physical body. It is true that there are many times when Scripture uses the word “flesh” to refer to the physical body. However when the definite article “the” is placed before the word “flesh” we are dealing with something else. Only very rarely does the Biblical phrase “the flesh” (in Greek) refer only to the physical body (eg. John 6:53; Phil 3:2; 1 John 4:2) , but almost always the phrase refers to something quite distinct from the physical body. **What then is meant by the term “the flesh”?** Perhaps most plainly it refers to that part of us that is alienated from God. It is the rebellious, unruly and obstinate part of our inner self that is operative all the time. It is that part of us that does not want to be told what to do. It is

stubborn, refuses correction, and does not want to have a thing to do with God. It bristles at limits and rules. It recoils at anything that might cause me to be diminished or something less than the center of the universe. The flesh hates to be under authority or to have to yield to anything other than its own wishes and desires. The flesh often desires something simply because it is forbidden. The Protestants often call the flesh our “sin nature” which is not a bad term in summarizing what the flesh is.”

~OUR INCLINATION~

“In Catholic tradition the flesh is where *concupiscentia* sets up shop. Concupiscentia refers to the strong inclination to sin that is in us as a result of the wound of Original Sin. If you do not think that your flesh is strong, just try to pray for five minutes and watch how quickly your mind wants to think of anything but God. Just try to fast or be less selfish and watch how your flesh goes to war.”

~DIRECT CONFLICT~

“The flesh is in direct conflict with the spirit. “The spirit” here refers not to the Holy Spirit but to the human spirit. The (human) spirit is that part of us which is open to God, which desires him and is drawn to him. It is that part of us which is attracted by goodness, beauty and truth, which yearns for completion in God and to see His face. Without the spirit we would be totally turned in on ourselves and consumed by the flesh. Thankfully our spirit, assisted by the Holy Spirit draws us to desire what is best, what is upright, good and helpful. ... He [God] will put the flesh to death in us and bring alive our spirit by the power of his Holy Spirit. But step one is to appreciate what the flesh is and understand its moves. Step two is to bring this understanding to God through repentance. Step three is, by God’s grace, to stop feeding the flesh and start feeding the spirit on prayer, scripture, Church teaching and Holy Communion. Step four is to repeat steps 1-3 for the rest of our lives. God by his grace will cause the flesh to die and the spirit to live by his grace at work in us through Jesus Christ.” “What Does the Bible Mean by the Flesh”? By Msgr. Charles Pope. For the complete article go to: <http://blog.adw.org/2011/03/what-does-the-bible-mean-by-the-flesh/>

MI FE CATOLICA

QUINTO DOMINGO DE CUARESMA

~DEL PASTOR~

Nuestra lectura del Evangelio de hoy nos habla de Jesús resucitando a su amigo Lázaro de entre los muertos. Como podemos ver en las lecturas del Evangelio que conducen a la celebración de la gran Resurrección del Señor, estamos leyendo mucho sobre la resurrección del cuerpo, etc. para prepararnos para el Domingo de Pascua. A este respecto, me gustaría compartir con ustedes un artículo que trata del hecho de que hay muchos relatos de personas que fueron resucitadas de entre los muertos por los Apóstoles y los santos. También, compartiré alguna sabiduría de Santo Tomás de Aquino en la que enseña sobre el alma. También quiero centrarme brevemente, en una línea tomada de nuestra segunda lectura, de Romanos 8, donde San Pablo dice: "Los que están en la carne no puede agradar a Dios". ¿Qué significa esto exactamente? Averigüémoslo.

RESUCITÓ DE ENTRE LOS MUERTOS

~MILAGROS DE LA IGLESIA PRIMITIVA~

Según San Ireneo a principios del siglo II, "Algunas personas que estaban muertas han resucitado y han continuado entre nosotros muchos años." Más tarde añadió, hablando contra los magos que falsamente afirmaban su capacidad de resucitar a los muertos: "Tan lejos están de resucitar a los muertos, como lo resucitó Nuestro Señor, y como lo hicieron los Apóstoles por medio de la oración, y como en la hermandad se hace a menudo, cuando toda la iglesia del lugar lo ha rogado con mucho ayuno y oración, y el espíritu del muerto ha vuelto y el hombre ha sido devuelto a las oraciones de los santos" (*Santos que resucitaron a los muertos: Historias verdaderas de 400 milagros de resurrección*).

~LAS MANOS DE HUMILDES INSTRUMENTOS~

"Hay informes adicionales de resurrecciones en los siglos IV y V, según lo relatado por los historiadores de la Iglesia de ese período de tiempo. (Como nota, estas personas sí experimentaron una segunda "muerte", ya que estas resurrecciones fueron sólo "terrenales" y temporales y no la resurrección "celestial" completa que Dios prometió que sucederá cuando este mundo pase).

Por ejemplo, San Marcario, un santo monje que vivía en los desiertos de Egipto, se encontró con un hombre que no creía en la resurrección de Jesús. Para convencerlo, el santo invocó el poder de Dios sobre un muerto y éste resucitó a la vida. Este milagro se extendió por todo el desierto egipcio. Aunque algunos puedan desconfiar de estos primeros relatos de resurrección, los Hechos de los Apóstoles son la prueba más fiable que revela la capacidad de invocar el poder de Dios para resucitar a una persona, trayéndola de la muerte a la vida. Ciertamente no es una ocurrencia común en la historia del cristianismo, ni es algo que pueda ser fácilmente invocado por cualquier cristiano. Como todos los milagros, se trata de un don otorgado por el poder de Dios para un fin concreto, a través de las manos de un humilde instrumento. Dios quiso recordar a su pueblo que la resurrección de Jesús no fue una "casualidad", sino un acontecimiento real que ocurrirá a todas las personas al final de los tiempos."

AQUINO SOBRE: EL ALMA

~LA SUMMA THEOLOGICA~

1. El alma es el principio vital de un cuerpo vivo. El alma actualiza un cuerpo como viviente, y es la forma sustancial que hace del cuerpo viviente el tipo específico de cuerpo viviente que es: planta, animal, hombre. El alma de una planta y el alma de un animal se llaman almas materiales no como si estuvieran hechas de materia corporal, sino para indicar su dependencia del organismo corporal que determinan y actualizan.
2. El alma humana es una sustancia no corporal dotada de intelecto y voluntad. En esta vida, el alma humana tiene una dependencia extrínseca del cuerpo, pero no intrínseca. Puede existir y funcionar aunque se separe del cuerpo. Y esto significa que es verdaderamente una sustancia subsistente.
3. El alma vegetal y el alma animal no son sustancias subsistentes. No pueden existir y operar sin el cuerpo vegetal y el cuerpo animal; de hecho, es el cuerpo completo, vegetal o animal, el que existe y actúa. Las almas materiales son sustancias incompletas, no subsistentes.

4. El alma humana es subsistente, pero, aunque es un alma completa, no es un ser humano completo. El ser humano completo es un compuesto de cuerpo y alma. Platón pensaba erróneamente que el alma es el hombre completo, y que el cuerpo es una especie de contenedor o prisión. Pero esto no es cierto. El hombre es una única sustancia compuesta de cuerpo y alma; el alma puede existir y realizar sus operaciones propias aunque se separe del cuerpo.

5. Por lo tanto, el alma humana es una sustancia *espiritual*. Es un elemento del compuesto humano, pero en sí misma no tiene ningún compuesto o composición; no hay materia o material en ella. Es una forma espiritual sustancial. Es un espíritu.

6. La forma sustancial y subsistente no puede decaer, romperse o dejar de existir. Porque no tiene elementos materiales o partes que se desprendan; no tiene dependencia intrínseca de la materia para existir y funcionar. De ahí que sea una sustancia incorruptible; no puede perecer ni morir.

7. El alma humana no es de la misma especie que los ángeles. En efecto, hemos visto que cada ángel es una especie en sí misma; los ángeles sólo tienen una semejanza genérica. Pero el alma humana se parece a los ángeles en que es una sustancia espiritual, y se diferencia de ellos en que es una sustancia espiritual destinada a unirse a un cuerpo. Además, todas las almas humanas son de la misma especie, mientras que cada ángel es el único miembro de su especie.

COMPLACER A DIOS

~EN LA CARNE~

"Hay muchas referencias a 'la carne' en las Escrituras del Nuevo Testamento, especialmente en las cartas de San Pablo. La frase confunde a algunos que piensan que es sinónimo del cuerpo físico. Es verdad que hay muchas veces en que la Escritura usa la palabra "carne" para referirse al cuerpo físico. Sin embargo, cuando se antepone el artículo definido "la" a la palabra "carne", se trata de otra cosa. Sólo en muy raras ocasiones la frase bíblica "la carne" en griego se refiere únicamente al cuerpo físico (p.ej. Juan 6:53; Fil 3:2; 1 Juan 4:2), pero casi siempre la frase se refiere a algo muy distinto del cuerpo físico. **¿Qué significa entonces el término "la carne"?** Quizá lo más claro sea que se refiere a la parte de nosotros que está alejada de Dios.

Es la parte rebelde, rebelde y obstinada de nuestro ser interior que está operando todo el tiempo. Es esa parte de nosotros que no quiere que se le diga lo que tiene que hacer. Es testarudo, rechaza la corrección y no quiere saber nada de Dios. Le erizan los límites y las normas. Retrocede ante cualquier cosa que pueda hacerme sentir disminuido o algo menos que el centro del universo. La carne odia estar bajo autoridad o tener que ceder a algo que no sean sus propios deseos. La carne a menudo desea algo simplemente porque está prohibido. Los protestantes a menudo llaman a la carne nuestra "naturaleza pecaminosa", que no es un mal término para resumir lo que es la carne."

~NUESTRA INCLINACIÓN~

"En la tradición católica la carne es donde se instala la concupiscencia. La concupiscencia se refiere a la fuerte inclinación al pecado que hay en nosotros como resultado de la herida del Pecado Original. Si no crees que tu carne es fuerte, simplemente intenta rezar durante cinco minutos y observa lo rápido que tu mente quiere pensar en cualquier cosa menos en Dios. Sólo intenta ayunar o ser menos egoísta y observa cómo tu carne va a la guerra".

~CONFLICTO DIRECTO~

"La carne está en conflicto directo con el espíritu. "El espíritu" aquí no se refiere al Espíritu Santo sino al espíritu humano. El espíritu (humano) es esa parte de nosotros que está abierta a Dios, que lo desea y es atraída hacia él. Es la parte de nosotros que se siente atraída por la bondad, la belleza y la verdad, que anhela completarse en Dios y ver su rostro. Sin el espíritu estaríamos totalmente replegados sobre nosotros mismos y consumidos por la carne. Afortunadamente, nuestro espíritu, asistido por el Espíritu Santo, nos lleva a desear lo que es mejor, lo que es recto, bueno y útil. ... Él [Dios] hará morir la carne en nosotros y vivificará nuestro espíritu por el poder de su Espíritu Santo. Pero el primer paso es apreciar lo que es la carne y entender sus movimientos. El segundo paso es llevar este entendimiento a Dios a través del arrepentimiento. El tercer paso es, por la gracia de Dios, dejar de alimentar la carne y empezar a alimentar el espíritu con la oración, las Escrituras, las enseñanzas de la Iglesia y la Sagrada Comunión. El cuarto paso es repetir los pasos 1-3 por el resto de nuestras vidas. Dios por su gracia hará que la carne muera y el espíritu viva por su gracia que actúa en nosotros a través de Jesucristo."

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