



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

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	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.steugenec.com
School: 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 is in the Chapel of the Sacred Heart of Jesus. To sign up for your hour with our Lord, call Annette (English) at: 542-3635 or Maria Vega (Spanish) at: 710-5094

Benediction of the Most Blessed Sacrament is held in the chapel every First Friday following 8:00 a.m. Mass. *During this time of Covid-19, Benediction is not being held.*

DEVOTIONS

Recitation of the Rosary is Monday – Saturday at 7:25 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 8:30-4:30 & Sun 8:30-1:30, Closed Mon/Tues - Phone: 542-0250

THIRTY-THIRD SUNDAY IN ORDINARY TIME – NOVEMBER 13, 2022

PARISH CALENDAR

SUNDAY NOVEMBER 13

Masses – Cathedral – 7:30 am, 9:00 am, 10:30 am, 12:00,
1:30 pm (Latin) & 5:30 pm
RCIA – PLC – 10:30 am
Coffee Social – PLC – 8:00 am – 12:00 pm

MONDAY NOVEMBER 14

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

TUESDAY NOVEMBER 15

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

WEDNESDAY NOVEMBER 16

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

THURSDAY NOVEMBER 17

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

FRIDAY NOVEMBER 18

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

SATURDAY NOVEMBER 19

Morning Mass – Cathedral – 8:00 am
Little Flowers Girls' Group – PLC – 9:30 am
Confession – Cathedral – 3:30 – 4:30 pm
Sunday Vigil Masses – Cathedral – 4:30 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 (542-6984) to inquire about any assistance the Fund may be able to provide to you.

The bulletin submission deadline is Thursday @ 3:00pm for the Sunday after next bulletin. We reserve the right to edit or omit items. E-mail items to: office@steogenes.com.

Hearing Aid Users, Switch to T-Coil

ADMINISTRATION

For the Week of 10/30/22

Sunday Donations Received:	\$13,201.
Second Collection: St. Vincent de Paul	\$4,216.

~CATHEDRAL BOOKS & GIFTS~

Advent begins on November 27th this year, and now is the time to prepare for it and Christmas! Our gift shop is filled with beautiful Advent wreaths, candles, calendars and more! This year we have Advent calendars with chocolate inside (a very limited amount available) and calendars from Germany and the U.K. During the month of November, all Advent merchandise (excluding Magnificat Advent Companions) is 25% off! Begin your Advent and Christmas shopping here at St. Eugene's and support our parish at the same time. We also have an extensive section with Spanish language cards and books! The shop is open Wed-Sat, 8:30-4:30 & Sun, 8:30 – 1:30 pm. Call us at: (707) 542-0250.

LITTLE FLOWERS GIRLS' GROUP

~PROJECT CHRISTMAS CHILD~

Our Little Flowers Girls' Group will be working on "Project Christmas Child" - whereby shoe boxes filled with small gifts for children ages 2-12 will be sent to children all around the world who may never receive Christmas Presents. Can you help us by donating small items such as: pencils, crayons, erasers, small dolls, matchbox cars, gum, hard candy, toothbrushes, travel-sized soap, shampoo, etc.? A box will be available in the main vestibule and the Parish Office for donations until Nov 13th. For more information, please call Anna at: 707-539-5185.

SECOND COLLECTION INFORMATION

~ TUITION ASSISTANCE PROGRAM ~

The Second Collection this weekend, November 12 & 13, will be for our Tuition Assistance Program. There will be no Second Collection taken next weekend, November 19 & 20. Thank you for your continued generosity!

~ST. EUGENE CATHEDRAL SCHOOL~

For those parents who may be thinking about a change of school for their children to a more faith-focused, authentically Catholic School, St. Eugene Cathedral School is open and ready to help! We offer tours, no appointment necessary, every month, with the next one being on Dec. 9 at 9:00 am. Please check us out at: www.steogenesch.org

MASS INTENTIONS

Saturday	November 12
8:00 am	Helen Maggini, deceased
4:30 pm	Joe & Donna Hernandez, living
6:30 pm (Sp)	Maria Aurora Ferreira O., deceased
Sunday	November 13
7:30 am	People of St. Eugene's
9:00 am	William Avilla, deceased
10:30 am	People of the Diocese
12:00 pm	Deirdre & Martin B. McCormick, deceased
1:30 pm (EF)	The Graffio Family, living & deceased
5:30 pm	Eileen Berger & Family, living
6:00pm Newman Ctr.	Rainey Olson, living
Monday	November 14
6:45 am	Juana Maldonado, deceased
8:00 am	Dena Zappas Douglas, deceased
Tuesday	November 15
6:45 am	Special Intentions
8:00 am	Nancy Nakai, living
5:30 pm (EF)	Cora Wade, living
Wednesday	November 16
6:45 am	Juana Maldonado, deceased
8:00 am	Stephanie Buettner, deceased
9:20 am (Sch)	Jerome Ledesma, living
Thursday	November 17
6:45 am	Jose Heriberto Luna Gujosa, deceased
8:00 am	Bill Pisenti, Jr., living
Friday	November 18
6:45 am	Juana Maldonado, deceased
8:00 am	Monalisa Douglas, living
12:00 pm (Hosp)	Rose Marie Hall & Kelso Family, living
Saturday	November 19
8:00 am	Jack Bjornstrom, deceased
4:30 pm	Charles Guenza, deceased
6:30 (Sp)	Santiago Rodriguez, deceased

IN NEED OF PRAYER

~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 Marentes, 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 and Sandi Picconi.

SPIRITUAL ACTIVITY

~EUCHARISTIC REVIVAL RETREAT~

A Eucharistic Revival Retreat entitled, "Jesus, Light of the World," will be held at St. Anthony's Catholic Church in Mendocino from December 27 - January 1. Say goodbye to 2022 and start 2023 off right by learning more about the great love that Jesus has for YOU, expressed in the Holy Eucharist. Conferences will be led by Dr. Anthony Lilles, of St. Patrick's Seminary in Menlo Park and Fr. Robert Torczynski, former Carthusian Monk and current Pastor of St. Anthony's. For registration information and more information about the retreat, please text or call Fr. Robert at 936-203-0572. Accommodations will be at The Hill House Inn - 707-937-0554.

~ALL SOULS REMEMBRANCE~

It's not too late to turn in your All Souls' Remembrance envelopes to either the collection plate or the Parish Office. All envelopes received are placed on the altar during the entire month of November. As Catholics, we know that our prayers help those in Purgatory and this belief is rooted in Scripture. The Holy Bible tells us: "It is therefore a holy and wholesome thought to pray for the dead, that they may be loosed from sins." 2 Maccabees 12:46

SAVE THE DATE

~PRIESTLY ORDINATION~

On **Monday, December 12, at 11:00 am**, His Excellency, Bishop Robert Vasa, will ordain Deacon Gabriel Sanchez-Navarro to the Holy Priesthood here at the Cathedral of St. Eugene. The ordination will be followed by a reception in the Msgr. Becker Center. Because December 12 is also the Feast of Our Lady of Guadalupe, Fr. Sanchez-Navarro will be offering a Spanish Mass (his first Mass) at 4:30 pm on this same day. There will be a reception in honor of Our Lady of Guadalupe immediately following Mass in the Msgr. Becker Center. *The priest is not a priest for himself; he does not give himself absolution; he does not administer the Sacraments to himself. He is not for himself, he is for you.* - St. John Vianney, *The Curé of Ars*

SOCIAL ACTIVITY

~KNIGHTS OF COLUMBUS VIDEO SERIES~

What does it mean to be a man today? Most men have asked themselves this question. Most men want to lead fuller and more purposeful lives - to be better men, better husbands and better fathers - but sometimes it can be difficult to know how. The Knights of Columbus is hosting a 12-part video discussion series, "Into The Breach". Please join us for food, fraternity, and prayer as we discuss "**Spiritual Warfare**" on **Monday, November 14**, at 6:00PM in the Becker Center. Open to all Catholic Men 18 years and older.

MY CATHOLIC FAITH

ON TRANSGENDERISM

~FROM THE PASTOR~

As we look at our Gospel reading today, we cannot help but feel that the apocalyptic tone and words are describing our day and age. Of course, one might say: “We have always had wars throughout human history. Earthquakes, famines and plagues occur every day somewhere in the world!” This, is very true. Yet, there is one human malady that seems to have only occurred in our lifetime, this is the strange and very sad affliction known as “transgenderism.” I can’t help but wonder if the quote from our Gospel reading, “You will even be handed over by parents, brothers, relatives, and friends, and they will put some of you to death. You will be hated by all because of my name,...” speaks to our day and age, whereby people are “cancelled” for speaking out against the prevailing attitude regarding human sexuality and all of its many alleged facets. Could a time be coming where we will suffer more dire consequences for teaching Christian principles about such things as transgenderism, same-sex marriage, etc.? I’d like to share an article with you today regarding one of these topics and some arguments against it. Let us read on.

IDENTITY VS. BIOLOGICAL SEX

~CARTESIAN DUALISM~

“ ... Advocates of transgenderism argue that our sexed bodies have nothing to do with our personal identity, which is why they think it’s possible that a person’s identity as male or female doesn’t have to be in conformity with his or her biological sex. If a person thinks such disharmony exists, they argue, then he or she should be able to harmonize it by conforming to his or her desired identity. It’s a form of dualism, and the idea is not unprecedented. It dates back as early as the writings of Plato and became predominant in modern philosophy with the writings of the seventeenth-century philosopher Renes Descartes. Descartes made this view so popular that it is now known by his name: Cartesian dualism. Descartes taught that the human person is divided into two separate substances: a mental substance (the soul—*res cogitans*) and a corporeal substance (the body—*res extensa*). For Descartes, the substance that constitutes who you are as a person is the *res cogitans*—“the thinking self.” And rather

than the body being essential to a person’s identity, as understood in the views of Aristotle and St. Thomas Aquinas, it is merely accidental (not belonging to the essence). For Descartes, the body is merely a machine in which the soul exists as a ghost—hence the phrase “ghost in the machine.”

~CONSTRUCTING YOUR ARGUMENT~

“Cartesian anthropology has seeped into the well of our culture, so to speak. Since transgenderism—which holds that a person’s sexed body is separate from the person—entails Cartesian dualism (the body is separate from the person), we have to ask, “Is Cartesian dualism true?” If Cartesian dualism is not true, then transgenderism is also not true. Following the lead of philosopher Scott Sullivan, in his recent book, *Why Transgenderism is Wrong: A Critique of the Philosophical Assumptions Behind Modern Transgender Theory*, we can construct the following syllogism:

P1: If transgenderism is true, then Cartesian dualism is true.
P2: Cartesian dualism is false.
Therefore, transgenderism is false.

I will focus on premise two, and to do that I’ll give two arguments that favor the view that the body is not separate from a person’s identity.”

~FROM THE INSIDE~

“The first is from the inside. Notice that as you read this article *you* sense the words on the screen (*bulletin*) and at the same time *you* understand their meaning (unless, of course, I haven’t expressed myself clearly enough). It’s not as if you understand the words but only your body sees the words. In the technical jargon, there is one subject of action, *you*, who both sees and thinks. It is this fact of human experience that led St. Thomas Aquinas to conclude that the body is not separate from a person but is essential:

It is one and the same man who is conscious both that he understands and that he senses. But one cannot sense without a body: therefore, the body must be some part of man (Summa Theologiae, I:76:1).

If you are reading the words on the screen (*bulletin*) and sensing the words involves the body, then it follows

that your body is not separate from you—like a car is separate from a driver—but your body with its biological design *is* you. In other words, the body that allows you to sense the words is essential to your identity as a human person, along with your rational soul that enables you to understand the meaning of the words. You are not your soul alone, nor are you your body alone, but you are *both* body and soul. Philosophers call this view *hylomorphism* (Greek, *hyle*, “matter”; *morphe*, “form”). “

~FROM THE OUTSIDE~

“The second argument is metaphysical—it takes a third-person point of view by looking at the relation between the body and soul. On a basic level, the soul is that which makes a thing living (ST I-II:75:1). This is the distinguishing factor between animate and inanimate beings. But as we inquire further, we discover that the soul also makes a living thing the *kind* of living thing it is with its unique powers. If the soul of a living thing is its vital principle, which it is, then it necessarily follows that the soul is also the principle of that thing’s vital *activities*. And since it is obvious that there are different living things with different types of activities, then there must be different types of souls. For example, plants take in nutrients, grow, and reproduce but do not have the powers of sensation and locomotion like animals. Therefore, plants must have a different kind of soul than animals. This is a *vegetative* or *nutritive* soul. Non-rational animals have the powers of sensation and locomotion, along with all the vegetative powers, but do not have rational powers—namely, intellect and will. So not only do non-rational animals have a different soul than plants, they have a different kind of soul than humans. This is a *sensory* soul. “

~A RATIONAL SOUL~

“Human beings stand at the pinnacle of living organisms, embodying all the powers of the vegetative and sensory souls plus their distinct powers of intellect and will. Philosophers call this kind of soul a *rational* soul. Now, just like the vegetative soul is the principle of all the powers of plants, and the sensory soul is the principle of all the powers of animals, the rational soul is the principle of all *human* powers: vegetative, sensitive, and rational (ST I:76:1). As Aquinas concludes, since the vegetative and sensitive powers belong to the human body, and the rational soul is the principle of those bodily powers, the soul is the “form” of the body (ST I:76:1). What this means is that the soul is so united to the

body that the two make one substance: a human being. Converse to the idea of Cartesian dualism, humans are not a “ghost in a machine.” Both your soul and your body make up who you are as a human being.”

~OUR SEXED BODIES DO MATTER~

“If my body and soul together make up the one substance that I am, then it necessarily follows that my *male* body together with my soul makes me who I am. My male body is not an accident to my personal identity that I can change like my hair color (that is, if I had hair). My male body is essential to who I am as an individual human person...” Used with Permission. For complete article go to: <https://www.catholic.com/magazine/online-edition/one-way-to-debunk-transgender-philosophy>

~CREATION OF THE HUMAN PERSON~

“ ... Two components of the teaching on the creation of the human person are especially important for the purposes of evaluating the care and treatment of persons with gender dysphoria in Catholic health care. The first is the composite unity of body and soul by which a person exists. The second is that an individual's act of being in the body/soul unity is as male or female. In Catholic teaching, God creates the individual human person as a composite unity of body and soul: *The unity of soul and body is so profound that one has to consider the soul to be the "form" of the body: i.e., it is because of its spiritual soul that the body made of matter becomes a living, human body; spirit and matter, in man, are not two natures united, but rather their union forms a single nature.*²

To exist at all, the human creature must be unified, body and soul.³ Moreover, the “living, human body” of a person, which is made possible by the body/soul unity, is necessarily female or male. In other words, the very act by which a person exists is inextricably bound up with the unity of body and soul and with existence as male or female. The *Catechism of the Catholic Church* affirms this: Man and woman have been created, which is to say, willed by God: on the one hand, in perfect equality as human persons; on the other, in their respective beings as man and woman. “Being man” or “being woman” is a reality which is good and willed by God . . . ⁴ Man and woman are both with one and the same dignity “in the image of God.” In their “being-man” and “being-woman,” they reflect the Creator's wisdom and goodness.⁵ <https://www.chausa.org/publications/health-care-ethics-usa/article/summer-2019/catholic-teaching-on-the-human-person-and-gender-dysphoria>

MI FE CATOLICA

~DEL PASTOR~

~SOBRE LA TRANSEXUALIDAD~

Al contemplar la lectura del Evangelio de hoy, no podemos evitar sentir que el tono y las palabras apocalípticas describen nuestra época. Por supuesto, uno podría decir: "Siempre hemos tenido guerras a lo largo de la historia de la humanidad. Terremotos, hambrunas y plagas ocurren todos los días en algún lugar del mundo". Esto, es muy cierto. Sin embargo, hay un mal humano que parece haber ocurrido sólo en nuestra vida, se trata de la extraña y muy triste aflicción conocida como "transgenerismo". No puedo evitar preguntarme si la cita de nuestra lectura del Evangelio, "Incluso seréis entregados por padres, hermanos, parientes y amigos, y a algunos de vosotros os darán muerte. Serán odiados por todos a causa de mi nombre,..." habla de nuestra época, en la que la gente es "cancelada" por hablar en contra de la actitud prevaleciente con respecto a la sexualidad humana y todas sus muchas supuestas facetas. ¿Podría llegar un momento en el que suframos consecuencias más graves por enseñar los principios cristianos sobre cosas como la transexualidad, el matrimonio entre personas del mismo sexo, etc.? Hoy me gustaría compartir con ustedes un artículo sobre uno de estos temas y algunos argumentos en contra. Sigamos leyendo.

IDENTIDAD VS. SEXO BIOLÓGICO

~DUALISMO CARTESIANO~

"... Los defensores del transgenerismo sostienen que nuestro cuerpo sexuado no tiene nada que ver con nuestra identidad personal, por lo que piensan que es posible que la identidad de una persona como hombre o mujer no tenga que estar en conformidad con su sexo biológico. Si una persona cree que existe esa desarmonía, argumentan, entonces debería poder armonizarla conformándose con su identidad deseada. Es una forma de dualismo, y la idea no es inédita. Se remonta a los escritos de Platón y se hizo predominante en la filosofía moderna con los escritos del filósofo del siglo XVII René Descartes. Descartes popularizó tanto este punto de vista que ahora se conoce por su nombre: dualismo cartesiano. Descartes enseñaba que la persona humana está dividida en dos sustancias distintas: una sustancia mental (el alma-res cogitans) y una sustancia corpórea →

(el cuerpo-res extensa). Para Descartes, la sustancia que constituye lo que uno es como persona es la res cogitans-"el yo pensante". Y más bien en lugar de que el cuerpo sea esencial para la identidad de la persona, tal y como lo entendían Aristóteles y Santo Tomás de Aquino, es meramente accidental (no pertenece a la esencia). Para Descartes, el cuerpo no es más que una máquina en la que el alma existe como un fantasma -de ahí la frase "fantasma en la máquina".

~CONSTRUYENDO SU ARGUMENTO~

"La antropología cartesiana se ha filtrado en el pozo de nuestra cultura, por así decirlo. Dado que el transgenerismo – que sostiene que el cuerpo sexual de una persona está separado de la persona- implica el dualismo cartesiano (el cuerpo está separado de la persona), tenemos que preguntar: "¿Es cierto el dualismo cartesiano?" Si el dualismo cartesiano no es cierto, entonces el transgenerismo tampoco lo es. Siguiendo el ejemplo del filósofo Scott Sullivan, en su reciente libro *Why Transgenderism is Wrong: A Critique of the Philosophical Assumptions Behind Modern Transgender Theory*, podemos construir el siguiente silogismo:

P1: Si el transgenerismo es verdadero, entonces el dualismo cartesiano es verdadero.

P2: El dualismo cartesiano es falso.

Por lo tanto, el transgenerismo es falso.

Me centraré en la premisa dos, y para ello daré dos argumentos que favorecen la opinión de que el cuerpo no está separado de la identidad de una persona."

~DESDE EL INTERIOR~

"El primero es desde el interior. Fíjate en que mientras lees este artículo percibes las palabras en la pantalla (*Boletín*) y al mismo tiempo entiendes su significado (a menos, claro, que no me haya expresado con suficiente claridad). No es que entiendas las palabras, sino que sólo tu cuerpo las ve. En la jerga técnica, hay un sujeto de la acción, tú, que ve y piensa a la vez. Es este hecho de la experiencia humana el que llevó a Santo Tomás de Aquino a concluir que el cuerpo no está separado de la persona, sino que es esencial:

Es un mismo hombre el que es consciente tanto de que entiende como de que siente. Pero no se puede sentir sin un cuerpo: por lo tanto, el cuerpo debe ser alguna parte del hombre (*Summa Theologiae*, I:76:1).

Si la lectura de las palabras en la pantalla (*Boletín*) y la percepción de las palabras implican el cuerpo, entonces se deduce que tu cuerpo no está separado de ti -como un coche está separado del conductor-, sino que tu cuerpo con su diseño biológico eres tú. En otras palabras, el cuerpo que te permite sentir las palabras es esencial para tu identidad como persona humana, junto con tu alma racional que te permite entender el significado de las palabras. No eres sólo tu alma, ni sólo tu cuerpo, sino que eres tanto cuerpo como alma. Los filósofos llaman a este punto de vista hylemorfismo (en griego, hyle, "materia"; morphé, "forma"). "

~DESDE EL EXTERIOR~

"El segundo argumento es metafísico: adopta un punto de vista en tercera persona al examinar la relación entre el cuerpo y el alma. En un nivel básico, el alma es lo que hace que una cosa viva (ST I-II:75:1). Es el factor que distingue a los seres animados de los inanimados. Pero al indagar más, descubrimos que el alma también hace que un ser vivo sea el tipo de ser vivo que es con sus poderes únicos. Si el alma de un ser vivo es su principio vital, que lo es, se deduce necesariamente que el alma es también el principio de las actividades vitales de ese ser. Y como es obvio que hay diferentes seres vivos con diferentes tipos de actividades, entonces debe haber diferentes tipos de almas. Por ejemplo, las plantas toman nutrientes, crecen y se reproducen, pero no tienen las facultades de sensación y locomoción de los animales. Por lo tanto, las plantas deben tener un tipo de alma diferente al de los animales. Se trata de un alma vegetativa o nutritiva. Los animales no racionales tienen las facultades de sensación y locomoción, junto con todas las facultades vegetativas, pero no tienen facultades racionales, es decir, intelecto y voluntad. Por tanto, los animales no racionales no sólo tienen un alma diferente a la de las plantas, sino que tienen un tipo de alma diferente a la de los humanos. Se trata de un alma sensorial. "

~UN ALMA RACIONAL~

"El ser humano se sitúa en la cúspide de los organismos vivos, ya que encarna todas las facultades de las almas vegetativa y sensorial, más sus facultades distintivas de intelecto y voluntad. Los filósofos llaman a este tipo de alma alma racional. Ahora bien, así como el alma vegetativa es el principio de todas las potencias de las plantas, y el alma sensitiva es el principio de todas las potencias de los animales, el alma racional es el principio de todas las potencias humanas: vegetativa, sensitiva y racional (ST I:76:1). Como Santo Tomás de Aquino, puesto que las potencias vegetativas y sensitivas pertenecen al cuerpo humano, y el alma racional es el principio de esas potencias corporales, el alma es la →

"forma" del cuerpo (ST I:76:1). Lo que esto significa es que el alma está tan unida al cuerpo que los dos forman una sola sustancia: un ser humano. En contra de la idea del dualismo cartesiano, el ser humano no es un "fantasma en una máquina". Tanto tu alma como tu cuerpo conforman lo que eres como ser humano".

~NUESTROS CUERPOS SEXUALIZADOS SÍ IMPORTAN~

"Si mi cuerpo y mi alma forman juntos la única sustancia que soy, entonces se deduce necesariamente que mi cuerpo masculino junto con mi alma me hace ser quien soy. Mi cuerpo masculino no es un accidente de mi identidad personal que pueda cambiar como el color de mi pelo (es decir, si tuviera pelo). Mi cuerpo masculino es esencial para lo que soy como persona humana individual..." Utilizado con permiso. Para ver el artículo completo, visite: <https://www.catholic.com/magazine/online-edition/one-way-to-debunk-transgender-philosophy>

~CREACIÓN DE LA PERSONA HUMANA~

"... Dos componentes de la enseñanza sobre la creación de la persona humana son especialmente importantes para evaluar la atención y el tratamiento de las personas con disforia de género en la sanidad católica. El primero es la unidad compuesta de cuerpo y alma por la que existe una persona. La segunda es que el acto de ser de un individuo en la unidad cuerpo/alma es como hombre o mujer. En la enseñanza católica, Dios crea a la persona humana individual como una unidad compuesta de cuerpo y alma: *La unidad de alma y cuerpo es tan profunda que hay que considerar que el alma es la "forma" del cuerpo: es decir, es por su alma espiritual que el cuerpo hecho de materia se convierte en un cuerpo vivo y humano; el espíritu y la materia, en el hombre, no son dos naturalezas unidas, sino que su unión forma una sola naturaleza.*

Para existir del todo, la criatura humana debe estar unificada, cuerpo y alma. Además, el "cuerpo humano y vivo" de una persona, que se hace posible por la unidad cuerpo/alma, es necesariamente femenino o masculino. En otras palabras, el acto mismo por el que una persona existe está indisolublemente ligado a la unidad de cuerpo y alma y a la existencia como hombre o mujer. *El Catecismo de la Iglesia Católica lo afirma: El hombre y la mujer han sido creados, es decir, queridos por Dios: por una parte, en perfecta igualdad como personas humanas; por otra, en sus respectivos seres como hombre y mujer. El "ser hombre" o el "ser mujer" es una realidad buena y querida por Dios... El hombre y la mujer son con una misma dignidad "a imagen de Dios". En su "ser-hombre" y "ser-mujer", reflejan la sabiduría y la bondad del Creador.*

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