



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](http://www.steugenes.com)  
School: [www.steugenesch.org](http://www.steugenesch.org)  
Email Comments/Suggestions to:  
[Office@steugenes.com](mailto: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 – Tess Mellor	(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 the North end of the 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

### DEVOTIONS

**Recitation of the Rosary** takes place Monday – Saturday at 7:25 a.m. in the Cathedral

**Chaplet of Divine Mercy** is prayed every 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

# THE TWENTY-SECOND SUNDAY IN ORDINARY TIME – SEPTEMBER 3, 2023

## PARISH CALENDAR

### SUNDAY SEPTMEBER 3

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

### MONDAY SEPTEMBER 4

**Parish Office Closed for Labor Day**  
Morning Masses – Cathedral – 6:45 & 8:00 am

### TUESDAY SEPTEMBER 5

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

### WEDNESDAY SEPTEMBER 6

Morning Masses – Cathedral – 6:45 & 8:00 am  
Outdoor Rosary – Fatima Grotto – 6:00 pm

### THURSDAY SEPTEMBER 7

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

### FRIDAY SEPTEMBER 8

Morning Masses – Cathedral – 6:45 & 8:00 am  
Bible Study – Parish Life Center (Hope Rm) - 9:00 am

### SATURDAY SEPTEMBER 9

Morning Mass – Cathedral – 8:00 am  
Little Flowers – PLC – 9:30 am  
Confession – Cathedral 3:30 – 4:30 pm  
Sunday Vigil Masses – Cathedral – 4:30 pm & 6:30 pm  
(Spanish)

## 2nd COLLECTION INFORMATION

### ~EDUCATION & SUPPORT OF SEMINARIANS~

This weekend, September 2 & 3, the Second Collection will be for the Education & Support of our Seminarians. Next weekend, September 9 & 10, our Second Collection will be for the Annual Mission Co-Op. Fr. Taiye Obada will speak about the need of the people in the Ilorin diocese in Northern Nigeria at all Masses that weekend. Please see the information in the box to the right for more information.

### ~SCHOOL TOUR~

St. Eugene Cathedral school will be offering a tour of the campus this Friday, September 8, at 9:00 am. If interested, please go to the school office on that day and time. If you would like further information, please call: 707-545-7252.

## Hearing Aid Users, Switch to T-Coil

### ADMINISTRATION

#### For the Week of: 8/20/23

Sunday Donations Received:	\$11,403.
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Second Collection: No Second Collection	
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### ~ CATHEDRAL BOOKS & GIFTS ~

The month of September is the month of the Seven Sorrows of Mary. In honor of Mary's sorrow over her Son's suffering and death, our Special of the Month is 25% off all wall and standing crucifixes. All Catholic homes should have at least one crucifix hanging on the wall! 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: 707-542-0250.

## GIRLS' CLUB

### ~THE LITTLE FLOWERS~

The Little Flowers Girls' Club, for grades K-4, will begin meeting on Saturday, Sept. 9th, from 9:30-11:00 a.m. in the PLC. Meetings will take place on the second Saturday of each month. Registration forms are available in the Parish Office and church vestibules. *COST: Returning members – \$55; New members – \$50. Call Anna deLaney for more info: 539-5185.*

### ~ANNUAL MISSION CO-OP~

Fr. Taiye Obada was ordained as a priest in the Ilorin diocese, which is a small diocese in the North central part of Nigeria with only 27 parishes and multiple outstations (mission Churches) that are mostly located in the rural areas. Education has been the most viable tool for evangelization. As part of the mission to evangelize, 16 elementary schools have been established to benefit many families who are mostly poor and socio-economically disadvantaged. Ten of those schools are especially in need of some basic amenities like clean water, toilets and safe environments for effective learning. Scholarships are also provided for many of the children so that they can attend these schools. During the Angelus on July 3, 2016, Pope Francis challenged all Christians to dedicate themselves to having a sense of mission. He said: "The mission of the Christian in the world is a mission for all, a mission of service, which excludes no-one; it requires great generosity and in particular the gaze and heart turned heavenward to invoke the Lord's help." Inspired by these words, we invite you to consider offering some prayers for Ilorin diocese, and also some financial assistance that will help provide these basic amenities. Thank you and God bless you!

## MASS INTENTIONS

<b>Saturday</b>	<b>September 2</b>
8:00 am	In honor of and in reparation for the offenses against the Immaculate Heart of Mary and the Sacred Heart of Jesus and for the living and deceased members of the Russell and Rinaldi families
4:30 pm	Mary Aggio, living
6:30 pm (Sp)	Gracia Laurel, deceased
<b>Sunday</b>	<b>September 3</b>
7:30 am	Elijah Sayes, deceased
9:00 am	People of St. Eugene's
10:30 am	Pam Zieminski, living
12:00 pm	Deirdre & Martin Brian McCormick, II, deceased
1:30 pm (EF)	Lisa Tran, living
5:30 pm	Emily Smith & Family, living & deceased
6:00pm Newman Ctr.	Zimmerman & Green Families, living & deceased
<b>Monday</b>	<b>September 4</b>
6:45 am	Fr. Alan Acevedo, living
8:00 am	Coletta Miller, deceased
<b>Tuesday</b>	<b>September 5</b>
6:45 am	Ximena Barrios de Jardel, deceased
8:00 am	Claire Giampaoli, living
5:30 pm (EF)	Graciela Souza, Miguel & Debra Reggo, living
<b>Wednesday</b>	<b>September 6</b>
6:45 am	Barbara Wold, living & Family, living & deceased
8:00 am	Jeanne Haddorff, living
<b>Thursday</b>	<b>September 7</b>
6:45 am	Frank Wells, deceased
8:00 am	JoAnn Voelker, living
9:20 am (Sch)	All of our Priests, living & deceased
<b>Friday</b>	<b>September 8</b>
6:45 am	Sr. Martha Chuta, deceased
8:00 am	Mercedes Abarca, living
12:00 pm (Hosp)	Erick Hoyer, living
<b>Saturday</b>	<b>September 9</b>
8:00 am	William & Jeannie McCormick, deceased
4:30 pm	Shirley Myers, deceased
6:30 (Sp)	Sandra Vasquez, living

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

## SPIRITUAL ACTIVITY

**~RCIA CLASSES TO BEGIN IN SEPTEMBER~**  
Our Rite of Christian Initiation for Adults (RCIA) classes will begin on September 10<sup>th</sup>. Classes will be held on Sundays, from 10:30 - 11:50 am until mid-May in the Parish Life Center Hope Room. Please find our Information/schedule/application forms the church vestibules, the Parish Office, and the St. Eugene's Gift Shop/Bookstore.

## SOCIAL ACTIVITY

**~KNIGHTS OF COLUMBUS BBQ~**  
Our Knights of Columbus will be having their annual Chicken BBQ on Sunday, September 10<sup>th</sup>, from 10:00 am - 1:30 pm. The menu will include 1/2 a chicken, corn on the cob and potato salad. The cost is \$25 with tickets on sale at the Parish Office, Bookstore and on Sundays at the morning coffee socials. We will be serving in the PLC from 10:00 am-1:30pm. You can 'eat-in' or 'take out'!

## SAVE THE DATE

**~COLLECTIBLE SALE~**  
The St. Eugene's Thrift Shop will be having their annual Collectible Sale on **September 15 & 16** in the Msgr. Becker Center. The sale will run from 9:00 am - 3:00 pm on Friday and from 9:00 am - 2:00 pm on Saturday. All proceeds go to help with the support of our Parish. If you have items to donate, please wait until the week of the sale and deliver them to the Becker Center (Mon -Thurs, 9 -2:00 pm.) Please, no books or clothing! Call Sue Davis for donation information at : 707-484-3126. **The Thrift Shop will be closed the week of the sale and the following week, too!**

**~RELIGIOUS EDUCATION CONGRESS~**  
On Saturday, **September 23<sup>rd</sup>**, the Diocese of Santa Rosa will present a day of prayer and fellowship for all adults in the Diocese at **Cardinal Newman High School**. This year's theme, "**Liturgy, Devotion and the Most Holy Eucharist**" Speakers will include Fr. Jeffrey Keyes, Rev. Mother Teresa Christe and Fr. Daniel Roa. Early registration, by Sept. 14<sup>th</sup>, is recommended. To do this, please go to: [www.srdioocese.org](http://www.srdioocese.org).

## ~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, Sandi Picconi, Joan Cosgrove, Denise Ealy, Becky Harber, Ernest Lanford, Daniel Bruce Moore, Megan Ingrassia, Art Haake and Rosalie Elliott.

# MY CATHOLIC FAITH

## ON TRUTH

### ~FROM THE PASTOR~

There is one important idea that ties all three of our readings together today. In our first reading from Jeremiah, we read: "I say to myself, I will not mention his name, I will speak in his name no more. But then it becomes like fire burning in my heart, imprisoned in my bones; I grow weary holding it in, I cannot endure it." This prompts us to desire to **speak the truth** no matter what. This desire should be like a burning ember in our hearts which we cannot deny or hold back. The second reading tells us that we should not conform ourselves to this age but rather be transformed by the renewal of our mind, so that we may discern the will of God. In other words, always stay on **the firm ground of truth** as found in Scripture and Sacred Tradition rather than the whims of the age to know the will of God. In our Gospel reading, we read the shocking words of Jesus to Peter wherein he says, "Get behind me, Satan! You are an obstacle to me. You are thinking not as God does, but as human beings do." Again, Peter was following his logic rather than God's. There is no such thing as man's truth and God's truth. **There is only one truth, God's truth**, which must be believed and lived by men. Truth, unfortunately, is often obfuscated nowadays, both in the Church and in the culture. So, to help us combat the confusion, let's take a look at true doctrinal change, namely **authentic doctrinal development** as taught by St. John Henry Newman. With this knowledge, you will not be duped into accepting false teaching.

## ON DOCTRINE

### ~CAN DOCTRINE CHANGE?~

"... [H]ow are we to demonstrate whether or not a particular doctrine (or body of doctrines) is a genuine development and not a corruption of the Christian faith? One Catholic theologian who sought to provide an answer to this question was the eminent English convert Cardinal John Henry Newman (1801-1890). Newman identified seven "notes" or characteristics of authentic developments, as opposed to doctrinal corruptions, in his famous work "Essay on the Development of Christian Doctrine" (University of Notre Dame, 1989; page numbers below refer to citations from this edition). Let's examine these characterist -

tics one at a time."

### ~UNITY OF TYPE~

"The first note of genuine development Newman calls unity of type. He considered this first criterion the most important of the seven. What he means by type is the external expression of an idea. The unity or preservation of type refers to the continual presence of a main idea despite its changing external expression. When we see change in the teaching on a subject, can we discern nevertheless that the main idea remains unchanged? If so, we know that the change is a genuine development, not a corruption. Newman warns that the presence of any alteration in the external expression of an idea shouldn't lead us to conclude that it's a corruption, instead of a development, of the essential idea. To illustrate this point, he uses the "analogy of physical growth, which is such that the parts and proportions of the developed form, however altered, correspond to those which belong to its rudiments" (p. 171). In this sense, a full-grown bird is the development of an egg and not its corruption, even though they bear little physical resemblance to one another. Newman offers the further caveat that many times "real perversions and corruptions are often not so unlike externally to the doctrine from which they come, as are changes which are consistent with it and true developments" (p. 176). In fact, according to Newman, a major source of religious corruption is clutching too tightly to doctrines at one stage of their development and refusing to allow their future growth. He notes that some of the Jewish religious leaders of Jesus' time illustrated this problem. Christ frequently condemned them for following the letter of the law, but not its spirit – that is, its development."

### ~CONTINUITY OF PRINCIPLES~

"The second note of genuine development is continuity of principles. Newman insists that for a development to be faithful, it must preserve the principle with which it started. While doctrine may grow and develop, principles are permanent. Newman identifies the Incarnation as the fundamental truth of the Gospel. Then he goes on to identify nine principles of the Christian religion: dogma, faith, theology, sacraments, Scripture and its mystical interpretation, grace, asceticism, the harm of sin, and the potential of matter to be sanctified. In reference to these principles, Newman says: "While the development of doctrine in the Church has been in accordance with, or in consequence of, these immemorial

principles, the various heresies, which have from time to time arisen, have in one respect or other, as might be expected, violated those principles with which she rose into existence, and which she still retains" (p. 354).

### ~THE POWER OF ASSIMILATION~

"The third note of genuine development is *power of assimilation*. In introducing this criterion, Newman notes that in the physical world living things are characterized by growth, not stagnancy, and that this growth comes about by making use of external things. For example, as human beings we grow by taking into our bodies external realities such as food, water and air. In Newman's terminology, then, when we make use of these re-sources we are assimilating them. The food, water and air we consume don't change who or what we are in any meaningful way. Rather, they serve a valuable function in that they ensure our continued growth and vitality. For Newman, a true doctrinal development is capable of assimilating external realities (such as non-Christian philosophical concepts, customs or rites) without in any way violating its principles. In fact, in the process of assimilation it's the external realities themselves that are transformed (once they are assimilated), not the doctrine. In Newman's view, the more powerful, independent and vigorous the idea, the greater its power to assimilate external ideas and concepts without losing its identity. In the ancient Church, for example, Christian theology came to make use of philosophical terms and categories from contemporary Greek culture. These forms of thought were employed to refine the precision of doctrinal formulations, helping the Church to define more clearly what she believed."

### ~LOGICAL SEQUENCE~

"The fourth note of genuine development is logical sequence. By this Newman means that a doctrine that's defined and professed by the Church at a point historically distant from its original founding can be considered a development, and not a corruption, if it can be shown to be the logical outcome of the original teaching. Newman compares this process to the growth of a tree. Someone looking at an oak tree could very easily draw the conclusion that it has nothing at all in common with an acorn. Yet the mature oak tree is the logical development of the acorn. Over time an acorn grows roots, bursts forth from the soil, begins to soar toward the sun, develops branches and grows leaves. Each step along the way is the logical development of the previous step. Thus it is with the authentic development of doctrines as well. One example Newman gives of a development through logical sequence is the

dogma of purgatory. The original teaching of Christ and the apostles included the insistence that perfection is necessary to enter heaven and enjoy God's immediate presence. Yet the reality is that many who die in friendship with God, though ultimately destined for heaven, are far from perfect at that point. So the need for a purging process after death, before entrance into heaven, is logically implied."

### ~ANTICIPATION OF ITS FUTURE~

"The fifth note of genuine development, which could be seen as a corollary of the previous one, is anticipation of its future. Doctrines in some way imply or allude to their later development. So authentic developments will have some logical connection to the original deposit of faith, however vague the "embryonic" form might have been in the earliest days of the Church. For example, the Church solemnly declared at the fourth-century Council of Nicaea that Jesus Christ, the Son of God, was himself truly and fully God, one in substance (or being) with the Father. Such a declaration is nowhere found explicitly in Scripture. Yet it expounded a point of doctrine that was implied by Scripture and the ancient baptismal formula of the Church."

### ~CONSERVATIVE ACTION~

"The sixth note of genuine development is conservative action upon its past. In other words, a development is not a corruption if the doctrine proposed builds upon the doctrinal developments that precede it, often clarifying and strengthening them. A corrupt doctrine, on the other hand, is one that contradicts or reverses a preceding doctrinal development. The differences between the Apostles' Creed and the Nicene Creed are a perfect illustration of this criterion. When we compare the two creeds we realize that, while the Nicene Creed is significantly longer, it in no way reverses the tenets of the Apostles' Creed. In fact, the former strengthens and expounds upon the points of the latter."

### ~CHRONIC VIGOR~

"The seventh note of genuine development is chronic — that is, abiding — vigor. As long as a doctrine maintains its life and vigor, its ongoing development is assured. However, once a corruption enters into the process, it leads, by its nature, to death and decay. Corrupted doctrines fail to display much historical longevity and ultimately die off ..." For the complete article by Brendan Murphy, go to: <https://www.simplycatholic.com/the-development-of-doctrine/>

## ***SOBRE LA VERDAD***

### **~DEL PASTOR~**

Hay una idea importante que une nuestras tres lecturas de hoy. En nuestra primera lectura de Jeremías, leemos: "Me digo a mí mismo: no lo mencionaré, no hablaré más en su nombre. Pero entonces se vuelve como fuego que arde en mi corazón, preso en mis huesos; me canso de retenerlo, no puedo soportarlo". Esto nos impulsa a desear **decir la verdad** pase lo que pase. Este deseo debe ser como una brasa encendida en nuestro corazón que no podemos negar ni contener. La segunda lectura nos dice que no debemos conformarnos a este tiempo, sino transformarnos mediante la renovación de nuestra mente, para poder discernir la voluntad de Dios. En otras palabras, permanecer siempre en el **terreno firme de la verdad**, tal como se encuentra en la Escritura y en la Sagrada Tradición, en lugar de dejarse llevar por los caprichos de la época para conocer la voluntad de Dios. En nuestra lectura del Evangelio, leemos las escandalosas palabras de Jesús a Pedro en las que le dice: "¡Apártate de mí, Satanás! Eres un obstáculo para mí. No piensas como Dios, sino como los seres humanos". Una vez más, Pedro estaba siguiendo su lógica en lugar de la de Dios. No existe la verdad del hombre y la verdad de Dios. **Sólo hay una verdad, la verdad de Dios**, que debe ser creída y vivida por los hombres. La verdad, por desgracia, se ofusca a menudo hoy en día, tanto en la Iglesia como en la cultura. Así que, para ayudarnos a combatir la confusión, echemos un vistazo al verdadero cambio doctrinal, es decir, al **auténtico desarrollo doctrinal** tal y como lo enseñó San John Henry Newman. Con este conocimiento, no serás engañado para aceptar falsas enseñanzas.

## ***SOBRE LA DOCTRINA***

### **~¿PUEDE CAMBIAR LA DOCTRINA?**

"... ¿Cómo demostrar si una determinada doctrina (o conjunto de doctrinas) es o no un auténtico desarrollo y no una corrupción de la fe cristiana? Un teólogo católico que intentó dar respuesta a esta pregunta fue el eminente converso inglés Cardenal John Henry Newman (1801-1890). Newman identificó siete "notas" o características de los desarrollos auténticos, en contraposición a las corrupciones doctrinales, en su famosa obra "Ensayo sobre el desarrollo de la doctrina cristiana" (Universidad de Notre Dame, 1989; los números de página que aparecen a continuación se refieren a citas de esta edición). Examinemos estas características de una en una".

### **~UNIDAD DE TIPO~**

"La primera nota del desarrollo genuino Newman la llama unidad de tipo. Consideraba este primer criterio el más importante de los siete. Lo que él entiende por tipo es la expresión externa de una idea. La unidad o conservación del tipo se refiere a la presencia continua de una idea principal a pesar de su cambiante expresión externa. Cuando vemos cambios en la enseñanza sobre un tema, ¿podemos discernir, sin embargo, que la idea principal permanece inalterada? Si es así, sabemos que el cambio es un desarrollo genuino, no una corrupción. Newman advierte que la presencia de cualquier alteración en la expresión externa de una idea no debe llevarnos a concluir que se trata de una corrupción, en lugar de un desarrollo, de la idea esencial. Para ilustrar este punto, utiliza la "analogía del crecimiento físico, que es tal que las partes y proporciones de la forma desarrollada, por muy alteradas que estén, corresponden a las que pertenecen a sus rudimentos" (p. 171). En este sentido, un pájaro adulto es el desarrollo de un huevo y no su corrupción, aunque se parezcan poco físicamente. Newman ofrece la advertencia adicional de que muchas veces "las verdaderas perversiones y corrupciones no son a menudo tan diferentes externamente de la doctrina de la que proceden, como lo son los cambios que son coherentes con ella y los verdaderos desarrollos" (p. 176). De hecho, según Newman, una fuente importante de corrupción religiosa es aferrarse con demasiada fuerza a las doctrinas en una etapa de su desarrollo y negarse a permitir su crecimiento futuro. Señala que algunos de los líderes religiosos judíos de la época de Jesús ilustraban este problema. Cristo los condenó con frecuencia por seguir la letra de la ley, pero no su espíritu, es decir, su desarrollo."

### **~CONTINUIDAD DE PRINCIPIOS~**

"La segunda nota del desarrollo genuino es la continuidad de los principios. Newman insiste en que para que un desarrollo sea fiel, debe preservar el principio con el que comenzó. Mientras que la doctrina puede crecer y desarrollarse, los principios son permanentes. Newman identifica la Encarnación como la verdad fundamental del Evangelio. A continuación, identifica nueve principios de la religión cristiana: el dogma, la fe, la teología, los sacramentos, la Escritura y su interpretación mística, la gracia, la ascesis, el daño del pecado y el potencial de la materia para ser santificada.

En referencia a estos principios, Newman dice: "Mientras que el desarrollo de la doctrina en la Iglesia ha sido de acuerdo con, o en consecuencia de, estos principios inmemoriales, las diversas herejías, principios, las diversas herejías, que han surgido de vez en cuando, han violado en un aspecto u otro, como era de esperar, aquellos principios con los que surgió a la existencia, y que todavía conserva" (p. 354).

#### ~EL PODER DE ASIMILACIÓN~

"La tercera nota del desarrollo genuino es el poder de asimilación. Al introducir este criterio, Newman señala que en el mundo físico los seres vivos se caracterizan por el crecimiento, no por el estancamiento, y que este crecimiento se produce al hacer uso de las cosas externas. Por ejemplo, como seres humanos, crecemos al incorporar a nuestro cuerpo realidades externas como el alimento, el agua y el aire. En la terminología de Newman, cuando utilizamos estos recursos, los asimilamos. Los alimentos, el agua y el aire que consumimos no cambian lo que somos. Más bien cumplen una valiosa función, ya que garantizan nuestro crecimiento y vitalidad continuos. Para Newman, un verdadero desarrollo doctrinal es capaz de asimilar realidades externas (como conceptos filosóficos, costumbres o ritos no cristianos) sin violar en modo alguno sus principios. De hecho, en el proceso de asimilación son las propias realidades externas las que se transforman (una vez asimiladas), no la doctrina. En opinión de Newman, cuanto más poderosa, independiente y vigorosa es la idea, mayor es su poder para asimilar ideas y conceptos externos sin perder su identidad. En la Iglesia antigua, por ejemplo, la teología cristiana llegó a utilizar términos y categorías filosóficas de la cultura griega contemporánea. Estas formas de pensamiento se emplearon para refinar la precisión de las formulaciones doctrinales, ayudando a la Iglesia a definir con mayor claridad lo que creía."

#### ~SECUENCIA LÓGICA~

"La cuarta nota del desarrollo genuino es la secuencia lógica. Con esto Newman quiere decir que una doctrina que es definida y profesada por la Iglesia en un punto históricamente distante de su fundación original puede ser considerada un desarrollo, y no una corrupción, si se puede demostrar que es el resultado lógico de la enseñanza original. Newman compara este proceso con el crecimiento de un árbol. Alguien que observe un roble podría llegar fácilmente a la conclusión de que no tiene nada en común con una bellota. Sin embargo, el roble maduro es el desarrollo lógico de la bellota. Con el tiempo, una bellota echa raíces, sale de la tierra, comienza a elevarse hacia el sol, desarrolla ramas y le crecen hojas. Cada paso del camino es el desarrollo lógi→

co del paso anterior. Lo mismo ocurre con el auténtico desarrollo de las doctrinas. Un ejemplo que da Newman del desarrollo a través de una secuencia lógica es el dogma del purgatorio. La enseñanza original de Cristo y los apóstoles incluía la insistencia en que la perfección es necesaria para entrar en el cielo y disfrutar de la presencia inmediata de Dios. Sin embargo, la realidad es que muchos de los que mueren en amistad con Dios, aunque en última instancia destinados al cielo, están lejos de ser perfectos en ese momento. Así que la necesidad de un proceso de purga después de la muerte, antes de la entrada en el cielo, está lógicamente implícita."

#### ~ANTICIPACIÓN DE SU FUTURO~

"La quinta nota del desarrollo genuino, que podría considerarse de la anterior, es la anticipación de su futuro. Las doctrinas de alguna manera implican o aluden a su desarrollo posterior. Así, los desarrollos auténticos tendrán alguna conexión lógica con el depósito original de la fe, por vaga que haya sido la forma "embrionaria" en los primeros días de la Iglesia. Por ejemplo, la Iglesia declaró solemnemente en el Concilio de Nicea del siglo IV que Jesucristo, el Hijo de Dios, era verdadera y plenamente Dios, uno en sustancia (o ser) con el Padre. Tal declaración no se encuentra explícitamente en ninguna parte de las Escrituras. Sin embargo, expuso un punto de doctrina que estaba implícito en las Escrituras y en la antigua fórmula bautismal de la Iglesia."

#### ~ACCIÓN CONSERVADORA~

"La sexta nota de un desarrollo genuino es la acción conservadora sobre su pasado. En otras palabras, un desarrollo no es una corrupción si la doctrina propuesta se basa en los desarrollos doctrinales que la preceden, a menudo aclarándolos y fortaleciéndolos. Una doctrina corrupta, por el contrario, es aquella que contradice o invierte un desarrollo doctrinal precedente. Las diferencias entre el Credo de los Apóstoles y el Credo Niceno ilustran perfectamente este criterio. Cuando comparamos los dos credos nos damos cuenta de que, aunque el Credo de Nicea es significativamente más largo, no invierte en absoluto los principios del Credo de los Apóstoles. De hecho, el primero refuerza y amplía los puntos del segundo".

#### ~VIGOR CRONICO~

"La séptima nota del desarrollo genuino es el vigor crónico, es decir, permanente. Mientras una doctrina mantenga su vida y vigor, su desarrollo continuo está asegurado. Sin embargo, una vez que una corrupción entra en el proceso, conduce, por su naturaleza, a la muerte y a la decadencia. Las doctrinas corrompidas no logran mostrar mucha longevidad histórica y acaban muriendo ..."

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