

The **DRAMATIC HEALING** of the demoniac in Capernaum is the first action that Mark narrates after the calling of the first disciples. What connection does Mark want us to make between the unstated 'teaching' and this deliverance from demonic power? One thing is crystal clear: what Jesus has to communicate is not simply a new idea — an alternative lifestyle catching the fancy of a few people — it is nothing less than the announcement of the coming of God *in power* to rescue his people from whatever it is that oppresses them.

The healing of the demoniac is a demonstration of God's reign in our midst, and the people of the time recognized it as such. Freedom from evil power is, indeed, a new teaching, sustained by authority and enacting what it claims: God's kingly power is "at hand".

This powerful episode in the Gospel of Mark puts in bold relief the truth that the gospel we respond to, in faith, is not simply a new set of ideas. It is a truth meant to transform our lives, mediating God's power to deal with the evil in our world. And this power of the kingdom of God over the kingdom of Satan, is achieved by the creation of a new human family made up of everyone who does the will of God — a community of converted people becoming God's secret weapon against the power of evil.

We are called ... and if that seems to touch us where we are weakest, let us be encouraged that this weakness is an opening for God's healing and liberating power. As Paul said, "I will rather boast most gladly of my weaknesses, in order that the power of Christ may dwell with me" (2 Cor 12:9).

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LA **DRAMÁTICA SANACIÓN** del endemoniado en Cafarnaúm, es la primera acción que Marcos narra después del llamado de los primeros discípulos. Que conexión quiere Marcos que hagamos entre una 'enseñanza' desconocida y esta libertad del poder demoniaco? Una cosa es el cristal claro: Lo que Jesús tiene que comunicar no es solo una simple idea - una alternativa del tipo de vida alcanzando el glamour de algunas personas - no es nada menos que, el anuncio de la venida de Dios *con poder* para rescatar a su pueblo de lo que los oprime.

La sanación del endemoniado es una demostración del reino de Dios en medio de nosotros, y el pueblo lo reconoce como tal. Liberación del demonio es, en efecto, una nueva enseñanza sostenida con autoridad y performa lo que clama: El Reino de Dios esta "cerca".

Este episodio tan poderoso en el Evangelio de Marcos, pone en relieve audaz la verdad del Evangelio al cual respondemos, con fe, que no es un simple paquete de ideas. Es una verdad que esta para transformar nuestras vidas, mediante el poder de Dios, para luchar con el demonio en nuestro mundo. El poder del Reino de Dios sobre el reino de satánas, es logrado por la creación de una nueva familia humana, hecha de todos lo que hacen la voluntad de Dios - una comunidad de gente convertida en el arma secreta de Dios contra el poder del demonio.

Somos llamados ... y si eso nos toca donde somos mas débiles, tengamos el valor y animo de que esta debilidad es una apertura a la sanación, y libertad del poder de Dios. Como Pablo dice, "Te basta mi gracia, mi mayor fuerza se manifiesta en la debilidad. Con mucho gusto pues, me preciare de mis debilidades, para que me cubra la fuerza de Cristo". (2da Cor. 12:9)

AREA NEWS

HOSPICE OF SACRED HEART — Needed: caring men & women to provide practical & emotional assistance to those in hospice care and their families. Info meeting is on Thursday, **Feb. 1st**, 1—3pm, at 677 E. 12th Ave, Eugene. Training sessions for volunteers will be the last 2 weeks of April and the first week of May. To register for the info meeting (no obligation), call Victoria at 541-242-8755, or email to: vspear@peacehealth.org.

KICK-START LENT with a retreat that weaves prayer and Gospel meditation into your day-to-day life. All young adults (ages 21-39, married or single) are invited to participate on Saturday, **Feb. 18th**. For info: eugeneyoungadults@gmail.com or 541-270-9329 or [facebook.com/EugeneCYA](https://www.facebook.com/EugeneCYA).



VALENTINE DANCE — The K of C are hosting the “Dance for Life” Valentine Dinner & Dance fundraiser on Friday, **February 9th**, 5:30pm social, 6:30pm dinner, and 7:30pm dancing (Blue Skies Big Band), at St. Mary Parish Center (1062 Charnelton). Cost is \$30/person, and childcare is available. Tickets & reservations: 541-953-8309 or courtesy@comcast.net.

TRUFFLE SHUFFLE — SVDP is hosting this 2 and 4 mile run/walk, to benefit their programs for our veterans, at Alton Baker Park, on Sunday afternoon, **February 11th**. For info and to register: secure.getmeregistered.com/get_information.php?event_id=128754.



40 DAYS FOR LIFE. You are invited to join other Christians for **40 Days for Life** campaign of prayer and fasting for an end to abortion, from **February 14th** (Ash Wednesday) through **March 25th** (Palm Sunday). There is also a peaceful prayer vigil during this 40-day campaign, in the public right-of-way in front of the Planned Parenthood facility (3579 Franklin Blvd). There will be a ‘kick-off’ Mass for this campaign on **Feb. 13**, 6:00pm, at St. Mary church (1062 Charnelton) — please join us! For info, or to volunteer, contact Eileen at 541-543-7168 (email to: etmoregon@yahoo.com); website is: 40DaysforLife.com/Eugene.

FAITH SERIES: CATECHISM THROUGH THE YEAR

WHAT ARE RELICS?

After the prophet Elisha died, he was buried in a cave. Sometime later, the body of another dead man had to be cast into the same cave hastily, because of a band of marauders. Then, “when the [dead] man came into contact with the bones of Elisha, he came back to life and got to his feet” (2 Kgs 13:20-21).

This narrative from 2 Kings provides a biblical example of a “relic” — an object connected with our Lord or a saint. Throughout biblical and Church history, relics have been venerated, often demonstrating a capacity to convey the power of God through miracles, especially miracles of healing.

The Church divides relics into three classes. A first-class relic is a part of a saint’s body, as in the case of Elisha’s bones. A second-class relic is something a saint owned/used during his life on earth, such as clothing. The bible also records an instance of such a relic and its power: Elijah’s mantle, which parted the Jordan River after the prophet had gone to heaven: “wielding the mantle which had fallen from Elijah, [Elisha] struck the water....” When Elisha “struck the water, it divided, and he crossed over” (2 Kgs 2:14).

A third-class relic consists of something that has been touched to a first or second class relic. Anyone can make their own third class relic by touching an object to a first or second class relic, including the tomb of a Saint.

We **MUST KEEP IN MIND** that the miraculous power conveyed through relics is not ‘magic’, but simply God’s power acting through this material means, analogous to the way he acts through the matter of sacraments and sacramental — or, for that matter, the way he sometimes works miracles through the touch of a saint’s hands before the saint’s death. The affection and honor shown a relic overflow from the affection and honor shown to the saints themselves, who are dear to us as exemplars of God’s grace, love, and holiness.

There are only two cases where a relic may be purchased: 1) to preserve a relic from desecration, and 2) to cover the cost of the container & mailing, when obtaining a relic from an approved Church source, eg a saint’s shrine. A profit should never be made from a ‘sale’.

RECOMMENDED READING: Excerpt taken from The NEW Catholic Answer Bible

Ps 91:15; 112:1-9 · Mt 10:8 · Mk 16:17-18 · Acts 2:43; 3:1-13; 5:12-16; 8:1-8; 9:32-42; 14:3,8-15; 16:18; 20:9-11; 28:8-10 · 1 Cor 12:28 · & Catechism of the Catholic Church (CCC) Nos. 828 · 1674 ·