

October 7, 2018



TO UNDERSTAND MARRIAGE we must first understand God's design for family life. For people of faith, marriage has but one meaning, purpose and design – that given to it by God. God – who created and celebrated the first wedding when he presented Eve to Adam as his perfect companion and suitable partner. Married life can be both loving and challenging. As Church, we are not immune to this pain and suffering, and in fact gives credence to the beautiful teachings that underpin our theology of marriage. If it were not sacred and beautiful, its breakdown would not hurt.

Jesus was not going to be caught out by the Pharisees as they tried to force his hand on the thorny issue of divorce and the Mosaic Law. Therefore, instead of getting caught up in the competing arguments, Jesus simply sidesteps the question and instead affirms the ancient Scripture in Genesis that men and women were made for each other – called to be united as one body. Together, as husband and wife, they are to strive to be suitable partners for each other, forsaking all others.

This is a hard teaching. And his audience then may be very similar to his listeners today: human beings with different experiences, trying to live a life of faithful discipleship in a world of imperfection and brokenness. So today, instead of simply laying the teaching out there, perhaps it would be better to ground and support it with the words of our Gospel acclamation: *If we love one another, God remains in us and his love is brought to perfection in us.* For true marital unity is not something we can achieve on our own, but only when we are united with Christ and when we treat each other with a Christ-like love and compassion.

Today, as the Scriptures are proclaimed and broken open, let us rejoice with those who live God's design for marriage and who know his many blessings. For those who struggle, let us love and support them to attain this goal; and for those who suffer the pain of marriage breakdown and divorce, let us help them to discover hope – for no situation is beyond redemption.

Fr. Michael Jeewa Antony



PARA ENTENDER EL MATRIMONIO debemos primero entender el diseño de Dios para la vida de familia. Para la gente de fe, el matrimonio tiene solo un significado, un propósito y un diseño — que ha sido dado por Dios — quien creo y celebro la primera boda cuando le presento Eva a Adan como su compañía y pareja perfecta. La vida de matrimonio puede ser amorosa y de desafío. Como la Iglesia, no somos inmunes al dolor y sufrimiento, en efecto da fe de la hermosa enseñanza que apunta a nuestra teología del matrimonio. Si no fuéramos sagrados y hermosos, su quebrantamiento no dolería.

Jesus no iba ser capturado por los fariseos, así como ellos trataban de forzarlo en la situación llena de espinas como lo es el divorcio y la Ley Mosaica. Así que, en lugar de ser capturado en los argumentos competitivos, Jesús simplemente le da vuelta a la pregunta y afirma la Escritura antigua en el Genesis, que el hombre y mujer fueron hechos el uno para el otro — llamados a ser unidos como un solo cuerpo. Juntos, como marido y mujer, ellos deben esforzarse para ser socios adecuados el uno para el otro, abandonando a todos los demás.

Esta es una enseñanza dura. Y en ese entonces su audiencia tal vez eran similares a los oyentes de hoy: seres humanos con diferentes experiencias, tratando de vivir fielmente el discipulado en un mundo de imperfección y quebrantamiento. Hoy, en vez de dejar la enseñanza solo ahí, tal vez sería mejor enraizarla, y apoyarla con las palabras de la aclamación de nuestro Evangelio: Si nos amamos unos a otros, Dios se quedara en nosotros y su amor traerá la perfección en nosotros. Para una verdadera unión marital no es algo que nosotros podemos lograr por nosotros mismos, sino solamente cuando estamos unidos a Cristo y cuando nos tratamos unos a otros como si fuera Cristo con amor y compasión.

El día de hoy, así como las Escrituras son proclamadas y abiertas, alegrémonos con aquellos que viven el diseño de Dios para el matrimonio y quienes conocen sus bendiciones. Para aquellos que luchan, amémoslos y apoyémoslos para que alcancen su meta; y aquellos quienes sufren el dolor de un matrimonio quebrantado y divorcio, ayudémoslos a descubrir la esperanza — pues no hay situación por encima de la redención.

Padre Miguel Jeewa Antony

Are you a Catholic and current member of an AA group in the Eugene area?? A faith support group for members of Alcoholics Anonymous (AA) is forming that will affirm Catholic values & spirituality. Would you be interested in attending a such a group? And would you be willing to be a resource person for other Catholics who want to know more about AA? If so, please send your **FIRST** name + first initial of your **LAST** name + your phone number to Theresa at: telliott@stpeterseugene.org.

The **CARMELITE AUXILIARY** exists to help our cloistered Carmelite sisters, at the Carmel of Maria Regina on Greenhill Road. It is open to all women of the parish, and meetings are at **10:00am**, on the **2nd Monday** in the months of January, February, March, April, May, September, October, & November. The October meeting is on **October 8th**. *Come join us, and learn how we help our Carmelites!*

NATIONAL ROSARY RALLY All are invited to participate in this rally this Sunday, **October 7th** — the *feast day of Our Lady of Sorrows*. It will be at **1:00pm**, a time corresponding to the other U.S. time zones, so all will be praying simultaneously. Location is the public right-of-way at the Planned Parenthood facility (3579 Franklin Blvd). Let us seek together Our Lady's help in fighting this great battle for the souls of our church and nation. For more info contact Doris at: djdimpki@gmail.com or 541-520-6787.



You're Invited— Please come to honor and support our local priests and religious! The 2018 Priest Appreciation Dinner is on Friday, **November 2nd**; sponsored by the Eugene 4th Degree Knights of Columbus Assembly 898, to honor our priests, deacons, sisters, and widows of fellow Knights. Held at the Holiday Inn (919 Kruse Way, Springfield, OR) with **6:00pm** reception followed by dinner at **7:00pm** ... special guest is Bishop Peter Smith. Cost is \$40/person — to make reservations contact Dave Olszyk at 541-689-8070, or email to: olsdan@proaxis.com.

40 DAYS FOR LIFE You are invited to join other Christians across our nation for the **40 Days for Life** Fall campaign of prayer and fasting for an end to abortion, from **Sept. 26th through Nov. 4th**. Locally, we will also have, in addition, a 40 day Vigil of peaceful prayer in the public right-of-way outside the Planned Parenthood facility (3579 Franklin Blvd). For more info, or to volunteer for the prayer Vigil, contact Eileen at 541-543-7168 or email: etmoregon@yahoo.com. website: 40DaysforLife.com/Eugene.

FAITH SERIES: CATECHISM THROUGH THE YEAR

WELL, REALLY — HASN'T SCIENCE DISPROVED MIRACLES?

The Book of Sirach recounts many instances of miracles associated with important people (Sir 45:2-3). Many New Testament figures, as well, were reported by witnesses to work wonders — above all, of course, our Lord Jesus Christ and his apostles (Acts 2:22; 5:12).

Such miracles belong to the very fabric of the biblical story from beginning to end. To dismiss them out of hand as impossible, is to deny the foundations of the Christian faith. As St. Paul insisted, a Christianity without miracles, such as the resurrection of Christ, is no Christianity at all. It is "empty", "false", and in "vain" (1Cor 15:12-19).

Has science disproved the possibility of miracles? The *Random House Dictionary* defines a "miracle" in this way: "an effect or extraordinary event in the physical world that surpasses all known human or natural powers and is ascribed to a supernatural cause". Using that as a working definition, let's look closer at the claim.

Science attempts to construct an accurate picture of the natural world — essential to its method are observation, hypothesis, and experimentation through controlled conditions — so how, exactly, would science go about disproving the possibility of miracles? On a given occasion, scientists might well be able to demonstrate that an extraordinary event can be accounted for by purely natural causes. BUT, how could science show that it is impossible for an event to have ever occurred in history that surpassed "all known human or natural powers" and had a "supernatural cause"?

First, scientists would have had to be present at the event, which is not possible. Second, they would need a hypothesis that reasonably accounts for every such event that has ever occurred — again, this has not happened. Finally, if an event should actually have a cause beyond nature (supernatural), then the merely natural means at scientists' disposal would be incapable of observing it, or controlling it for experimentation.

In short, science is too limited in both scope and method to disprove the possibility of miracles. On the other hand, science is often able to rule out known natural causes for some extraordinary events. So, the Catholic Church makes careful use of scientific methods when examining claims for contemporary miracles — knowing that, since an almighty God exists, truly "nothing will be impossible" (Lk 1:37).

RECOMMENDED READING: Excerpt taken from The NEW Catholic Answer Bible Jb 38:1—42:6 · Lk 1:1-4 · 1 Jn 1:1-3 · & Catechism of the Catholic Church (CCC) Nos. 156 · 159 · 547-549 · 1335 · 2003 · 2293-2294 ·