

WE ARE COMMANDED FIRST TO LOVE GOD WITH ALL THAT WE ARE and then to love our neighbor as ourselves. In the first reading, Moses tells God's people to *love the Lord, your God, with all your heart, and with all your soul, and with all your strength*. The second reading reminds us that Jesus gave himself as the perfect sacrifice for all of us, "The ultimate sign of love". And in the Gospel, Jesus adds a new commandment, *'Love your neighbor as yourself'*.

God's love is unconditional. God does not expect us to be perfect in order to earn his love. He freely gives it in spite of our faults, our imperfections, weaknesses and sinfulness. But God commands that we do the same. He calls us to put him first in our lives, before our worldly goods, our ambitions and all that consumes our daily lives. We need also to spend a few minutes giving some extra attention to the other commandment - to love our neighbor as ourselves.

On the surface, this seems an easy message to understand and to practice in our daily lives, but deeper reflection challenges us to rethink this. *Love your neighbor as yourself* is not a *suggestion*; it is a *command*. To be true a follower of Christ requires that one live out this command. The challenge comes when we answer a theological question, "Who is our neighbor?"

Every human being is our neighbor, by virtue of being made in God's image. We are invited to love the 'unlovable'. Love those who are hard to love, those who have hurt us and those we just don't like very much. It requires forgiveness, putting aside judgments, and reach beyond our own wants and needs to put others first. May the Lord who is present in the Eucharist give us the needed grace, guidance and blessings to love unconditionally!

Fr. Michael Jeeva Antony



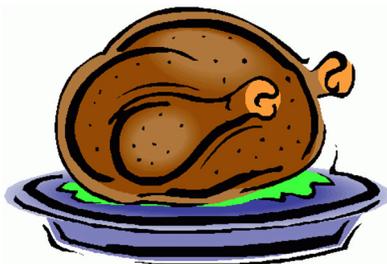
SOMOS MANDADOS A AMAR A DIOS PRIMERO CON TODO LO QUE SOMOS y después amar al prójimo como a nosotros mismos. En la primera lectura, Moisés le dice al pueblo de Dios *Amarás al Señor, tu Dios, con todo tu corazón, con toda tu mente y con todas tus fuerzas*. La segunda lectura nos recuerda que Jesús, se dio a si mismo como el sacrificio perfecto por todos nosotros. 'El signo de amor mas grande'. Y en el Evangelio, Jesús adhiere un nuevo mandamiento, *'Amarás a tu prójimo como a ti mismo'*.

El amor de Dios es incondicional. Dios no espera que seamos perfectos, en orden de ganarnos su amor. El nos lo da libremente a pesar de nuestras culpas, nuestras imperfecciones, debilidades y pecados. Pero Dios manda que hagamos lo mismo. El nos llama a ponerlo a El primero en nuestra vida, antes que nuestros bienes del mundo, antes de nuestras ambiciones y todo lo que consume nuestras vidas. Necesitamos también pasar algunos minutos dando extra atención al otro mandamiento - Amar al prójimo como a nosotros mismos.

Sobre la superficie, pareciera que es un mensaje fácil de entender y practicar en nuestra vida diaria, pero la reflexión profunda nos desafía a volver a pensar en esto. *Amar a tu prójimo como a ti mismo*, no es una sugerencia; es un *mandamiento*. Para ser un verdadero seguidor de Cristo se requiere de vivir este mandamiento. El desafío viene cuando respondemos a la pregunta teológica, "Quien es mi prójimo?"

Cada ser humano es nuestro prójimo, por virtud de ser hechos a imagen de Dios. Somos invitados a amar al 'sin amor'. Requiere de perdón, poniendo a un lado nuestros juicios, criticas, y alcanzando por encima de nuestro querer y necesidades poner al otro en primer lugar. Que el Señor quien esta presente en esta Eucaristia nos de la gracia necesaria, la guía y bendición para amar incondicionalmente!

Padre Miguel Jeeva Antony



IT'S TIME! FOR THE ANNUAL SVDP TURKEY DRIVE

November 1—December 9

Yes — turkeys and geese and chickens and hams!
(Please, no lions or tigers!)

Donations can be brought to Mass
on the weekends (freezer is in the Parish Ctr.)
or to the office during the drive.

Non-perishable food items can be dropped into the SVDP bin in the Vestibule.

Thank you for your care of our neighbors who need a little bit of help
providing Christmas dinner for their families!

THEOLOGY ON TAP! FR. THEO LANG ON CHURCH HIERARCHY & STRUCTURE — Join Eugene Catholic Young Adults' (ECYA) this Thursday, **November 8, 6:45pm**, at the Knights of Columbus Hall (1144 Charnelton st). Pizza & Beer provided! ECYA is for everyone, ages 21-39. For more info. and other events coming up, contact: eugeneyoungadults@gmail.com (541-270-9329) & facebook.com/EugeneCYA.

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 the next meeting is on **November 12th**. *Come join us, and learn how we help our Carmelites!*



You are invited to join other Christians for the **40 Days for Life CLOSING PRAYER SERVICE** from **3:30 p.m. until 4:30 p.m. on November 4th**, at the Planned Parenthood abortion clinic (3579 Franklin Blvd), with Fr. Ron Nelson of St. Mary's Catholic Church, and Minister Calvin Groen of Eugene Church of Christ.

FAITH SERIES: CATECHISM THROUGH THE YEAR

WHY ORDAIN PRIESTS?

In Leviticus, chapter 9, we read that God commands Moses, as part of the old covenant, to ordain a specialized, professional priesthood, to offer sacrifices for the people. Later, as part of “the new covenant in [his] blood” (Lk 22:20), Jesus establishes a new ordained priesthood for the Church and gives its members the authority and power to offer the Holy Sacrifice of the Mass (Lk 22:14-20).

All Christians share in a common “holy priesthood” offering “spiritual sacrifices” (1 Pt 2:5) such as prayer, almsgiving (Heb 13:15-16), and faith in Jesus (Phil 2:17). But the special mission that Christ gave his apostles, their successors, and the priests they were to ordain — which includes, among other functions, presiding at the Eucharist and administering the sacrament of Reconciliation — was not to be shared by all of his followers; “For ... all the parts [of Christ's body] do not have the same function” (Rom 12:4).

The New Testament refers to three types of permanent ordained offices in the Church: bishop (in Greek, *episkopos*), elder (*presbyteros*, from which we derive the English words “presbyter” and “priest”), and deacon (*diakonos*). The term *presbyteros*, usually translated “elder”, appears often in Scripture (Acts 59:6-6; 21:18; 1 Pt 5:1; 1 Tm 5:17). Nearly all Christians accepted this ordained ministry for the first sixteen centuries of the Church's history, although certain heretical groups, such as the Cathari (who taught Gnostic ideas), rejected it.

Non-Catholic Christians sometimes cite 1 Peter 2:5 & 9, along with Revelation 1:6, to support their claim that if the Church is “a kingdom of priests”, it cannot have a special ministerial priesthood as well. Nevertheless, in these texts, 1 Peter is quoting — and Revelation is echoing — the words of God to the ancient Hebrews recorded in Exodus 19:6. If the Lord could refer to that entire nation as priests, even though they had an ordained priesthood, then surely the same is true of the Church.

RECOMMENDED READING: Excerpt taken from The NEW Catholic Answer Bible

Mt 18:18 · Lk 10:16; 22:19; 24:47 · Jn 13:20; 15:5; 20:21-23 · Acts 2:38; 41; 5:2-11; 14:23 · Rom 10:15 · 1 Cor 4:1; 5:3-13 · 2 Cor 5:18-20 · Eph 4:11 · 1 Tm 1:18-20; 4:14; 5:23 · Ti 3:10 · Jos 5:13-15 ·

& Catechism of the Catholic Church (CCC) Nos. 877 · 1088 · 1142 · 1461 · 1536 · 1539-1553 · 1564-1568 · 1578-1587 · 1591-1592 ·