

On the one hand, there are suffering human beings like Job, slaves longing for the shade. On the other hand, there is God who cares about us, who heals the brokenhearted and sustains the lowly. Jesus comes into this world of suffering as God the healer, and those whom he cured were many.

The community of the followers of Jesus has a calling to bring healing to this world full of suffering. They are to go about this by means of service: just as Simon's mother-in-law did, they are to use their healing from Jesus as an opening to serve others. They are to be like Paul, making themselves all things to all people, the slaves of all. **Gerald Darring**, St. Louis University (Sunday Website), St. Louis, MO

The Church does challenges us to hunger and thirst for what is right so that, like God, we might fill the hungry with good things.

*Especially through his life-style and through his actions, Jesus revealed that love is present in the world in which we live—an effective love, a love that addresses itself to man and embraces everything that makes up his humanity.*

*This love makes itself particularly noticed in contact with suffering, injustice and poverty—in contact with the whole historical 'human condition,' which in various ways manifests man's limitations and frailty, both physical and moral.* **Pope St. John Paul II, Dives in Misericordia, 1980: 3** (Rich in Mercy)

.....And yet, it is absurd to suppose that prayer should take second-place to work, no matter how good the work is. Why did Jesus need to leave Peter's house in the pre-dawn hours to pray? And then be 'hunted down' by the disciples, who seemed to think that Jesus' urgent-care clinic should be open at all hours? What is needed to serve God well, then, is not endless good things – what is needed for the Lord's service is prayer first, and what shall follow is fidelity to those good things that fulfill the particular purpose to which the Lord has called you. **Eleanor Stump**, St. Louis University (Sunday Website), St. Louis, MO



Por una parte, hay seres humanos sufriendo como Job, esclavos buscan descanso. Por otra parte, este Dios quien cuida de nosotros, quien sana a los de corazón quebrantado, y sostiene a los humildes. Jesús viene a este mundo de sufrimiento como Dios el sanador: aquellos a los que el curo fueron muchos.

La comunidad de seguidores de Jesús, tienen un llamado para traer la sanación a este mundo lleno de sufrimiento. A lo que ellos van en lo que se refiere a esto es, servir: tan solo como la suegra de Simón lo hizo, ellos deben usar la sanación de Jesús como una apertura para servir a otros. Ellos están para ser como Pablo, haciendo de ellos mismos todas las cosas para todos, los esclavos de todos. **Gerald Darring**, St. Louis University (Sunday Website), St. Louis, MO

La Iglesia nos desafía a tener hambre y sed de lo que es correcto, para que, como Dios, podamos llenar de buenas cosas a los que tienen hambre.

*Especialmente por medio de su estilo de vida y mediante sus acciones, Jesús revelo que el amor está presente en el mundo en el cual vivimos – un amor efectivo, un amor que se dirija al hombre y abraza todo lo que hace su humanidad.*

*Este amor se hace notar en particular, en el contacto con el sufrimiento, la injusticia y la pobreza – en contacto con toda la historia de la 'condición humana' la cual en varias maneras manifiesta las limitaciones del hombre y la fragilidad, las dos física y moral.* **Papa Sn. Juan Pablo II, Dives in Misericordia, 1980:3** (Rica en la Misericordia)

..... Y todavía, es absurdo suponer que la oración debe tomar el segundo lugar de la obra, no importa que tan buena es la obra. ¿Porque Jesús necesito salir de la casa de Pedro antes del amanecer para orar? ¿Y luego ser "perseguido" por los discípulos, que parecían pensar que la clínica de urgencias de Jesús debería estar abierta a todas horas? Que es lo que se necesita para servir a Dios bien, entonces, las cosas buenas no tendrán fin – lo primero que se necesita para servir al Señor es la oración, y lo que debe seguirle es fidelidad a aquellas cosas buenas, que cumplan en particular el propósito al cual el Señor te ha llamado. **Eleanor Stump**, St. Louis University (Sunday Website), St. Louis, MO



**VALENTINE DANCE** — The K of C are hosting the “Dance for Life” Valentine Dinner & Dance fundraiser on Friday, **February 9<sup>th</sup>**, **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](mailto: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 11<sup>th</sup>**. For info and to register: [secure.getmeregistered.com/get\\_information.php?event\\_id=128754](https://secure.getmeregistered.com/get_information.php?event_id=128754).

**IT’S TIME FOR LUNCH!** Catholic Daughters is hosting their 4<sup>th</sup> annual Sweetheart Salad Luncheon and Fudge Sale, at St. Mary Parish Hall, on Saturday, **February 17<sup>th</sup>**, **11:30–1:30** (doors open at 11:00am). \$10/adult, \$8/senior, \$5/12yo & under — tickets on sale at the door. Fudge sales will benefit students attending the 2018 Steubenville Conference. Questions? Contact Julia: 541-344-6851 or email to: [cdacourtoregon118@gmail.com](mailto:cdacourtoregon118@gmail.com).

**CARMELITE AUXILIARY** — The Auxiliary will meet on the 2<sup>nd</sup> Monday, **February 12<sup>th</sup>**, **10:00am**, at the Carmel of Maria Regina (87609 Green Hill Rd. Eugene), in the library.

**LIFE: HUMAN TRAFFICKING** — The Department of Migrant and Refugee Services estimates that there are approximately 21 million victims of human trafficking worldwide, and estimates that, annually, 17,000+ men, women and children are trafficked across our borders and forced into labor or sexual slavery. Many are fleeing terrible situations in their home countries, and come to the United States to find a better life. Unfortunately, the nightmare often begins when they reach our shores. **February 8** is the Feast Day of St. Josephine Bakhita, patron saint of victims of human trafficking. It is also the International Day of Prayer and Awareness Against Human Trafficking. Learn more about trafficking in people: <https://ljp.archdpdx.org/human-trafficking>.

## FAITH SERIES: CATECHISM THROUGH THE YEAR

### WAS MARY TAKEN UP BODILY INTO HEAVEN?

2 Kings tells how the prophet Elijah was taken up bodily into heaven (2:1-12). Scripture notes, in fact, several unusual departures from this world to the next, when a life has been lived close to God. Not only Elijah, but also Enoch, and those who came out of the tombs at Christ’s death, were all received bodily into heaven, before the yet still to come, and final, universal resurrection of the dead (Gn 5:24; Heb 11:5; Mt 27:50-53).

Mary’s bodily assumption, as it’s called, into the glory of heaven was a singular privilege, reserved for the mother of our Lord, beyond what these others experienced. Nevertheless, in the biblical record of these earlier events we can see that there’s nothing “unbiblical” about the claim that God has chosen to take a holy person to himself in a special way.

Is Mary’s assumption described in the Bible? No ... but that doesn’t mean it didn’t happen. The death of St. Joseph isn’t described in scripture, either, though it’s certain that this important event took place within the years chronicled by the gospels. In fact, many events from the life of our Lord, himself, were not recorded in scripture (Jn 21:25). The assumption of Mary is only one of many significant events in the life of the early Church that have been remembered and witnessed to by ancient Tradition.

According to an ancient account of the life of St. Theodosius, the feast of our Lady’s assumption was already being celebrated in Palestine in the 400s. This indicates that by the fifth century the Assumption was already a well-established conviction of Christ’s followers in the land where he and his mother had lived. In 1950, after many centuries of Christian testimony to this practice, Pope Pius XII defined it as a dogma of the Church.

The Assumption is consistent with Mary’s role as Theotokos (“God-bearer”) and immaculate, sinless one, who was granted a singular divine grace to bear God himself in her body. If, indeed, she was free from sin, then it follows that she would not undergo the decay of death, which was the penalty for sin (Gn 3:16-19). If not for the fall of the human race, no one would have died. Mary is the exception, for very good reason, as well as the forerunner of the resurrection, that all who belong to Christ will experience (1 Cor 15:12-23).

**RECOMMENDED READING:** Excerpt taken from The NEW Catholic Answer Bible

Ps 16:10 · Zep 3:14-17 · Lk 1:28-31 · 2 Cor 12:2-4 · Heb 2:14-18 · Rev 12:1,5,17 ·

& Catechism of the Catholic Church (CCC) Nos. 966 · 974 ·